SHAH JO RISALO
ALIAS
GANJ LATIF

Revised, Annotated and Translated
by

MUHAMMAD YAKOOB AGHA
B.A. (Hons) C.S.P. (Retd.)

Department of Culture & Tourism
Government of Sindh

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Ganj Latif

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Published by
Department of Culture & Tourism
Govt. of Sindh

Digital Edition
2021
Sindhsalamat Kitab Ghar

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SHAH JO RISALO
alis, Ganj Latif
By: Muhammad Yakoob Agha

First Edition: 1985
Second Edition: 2004
New Edition: 2016
Title: Fazlur Rehman Memon
Computer layout: Amanullah Bhatti
Published by: Secretary Culture & Tourism Department
Govt. of Sindh
Printed by: Sindhica Academy, Karachi. Ph.32737290

Digital Edition: 2021
www.sindhsalamat.com

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Sindh Salamat Digital Book House is now privileged to present English Translation version of Crown of poets Shah Abdul Latif Bhittai "Gunj Edition". The translation into English Edition had been accomplished by Muhammad Yaqoob Agha."

Shah Abdul Latif Bhittai's message contains all the accomplishments of a great poet – thinker. He is universally known for having craft and vision to disseminate his universal message in the shape of poetry by disseminating his great and universal ideals in vernacular, he immortalise our Sindhi Language.

The first Edition of this milestone was brought out in 1985, Second Edition in 2004 and Third Edition was published in 2016 by Provincial Culture Department of Sindh. Our gratitude are for the Sindhica Academy for extending their co-operation in composing and we are also grateful to the Provincial Culture Department for their permission, enabling us to present the content online.

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FOREWORD

The rich tradition of classical poetry of Sindh largely revolves around the 18th century poet Shah Abdul Latif of Bhit.

There have been many manuscripts of his collected verse, originating from different sources; surprisingly these multiple efforts are not much different, showing that the classical poetry in Sindh has remained a combined and mostly sacred memory.

The efforts at producing a standardized version of *Shah Jo Risalo* have been spread well over a century, and some of the outstanding scholars have contributed to this effort.

As for as the translations are concerned Culture Department has been fortunate enough to publish multiple books on Shah Latif and also various versions of *Risalo*. The Department has contributed successfully to make translations available, of the universally applicable poetry of Shah Latif, in various languages i.e. English, Arabic, German, Urdu, Punjabi etc. Efforts for more translation are underway.

Almost all of these translations are out of print since long. It is a timely thinking to publish an English translation on the occasion of Poet's anniversary.

While making a selection out of the English translations it was not an easy job. But on account of the focus and clarity of thought in the translation done by Agha Muhammad Yaqoob, the selection was easy to make.

Shah jo Risalo Alias Ganj-e-Latif, the present work is of high quality, where in poetry of Shah has been rendered in befitting language. Agha Sahib was an intellectual having genuine understanding of Shah's expression; he made extraordinary efforts to have comparative study of mystic expression of Rumi, Hafiz, Attar and others.

The commitment of the people of Sindh as reflected through the efforts of the government is to bring more works relevant to the culture of province, these shall continue to enrich the literary world, and the readers shall find it increasingly satisfying.

Syed Sardar Ali Shah

PUBLISHER'S NOTE

It gives me immense pleasure to be associated with the printing and publication on English translation of the land mark Exegesis Commentary on Shah jo Risalo by renowed Scholar Agha Muhammad Yakoob.

This Publication was first published in 1985 in three volumes by valuable efforts of Mr. Abdul Hamid Akhund, Secretary Culture and Tourism, Govt. of Sindh and Hon. Secretary Shah Abdul Latif Bhitshah Cultural Centre Committee, and 2nd Edition (one Volume) was printed in 2004 by Mr. Muhammad Abid Shaikh

Agha Muhammad Yakoob was a prominent Scholar and he was amply qualified to discuss the subject from the modern Islamic point of view. therefore his translation has recognised very scholastic and pedantic work of the author and is right from his heart and reflects his lifelong Love with eastern mysticism of Roomi, Saadi, Hafiz and Iqbal. The Author expressed Shah from the prism of Quran Majeed Masnavi Maulana Rumi with refrence from Ghalib and Iqbal. I have personally been reading his interpretation since long.

The Department of Culture, Sindh has in the last decades published several books on the message of Shah Abdul Latif Bhitai. I believe there will be greater circulation and exchange of wisdom of east in the world by using the efforts of print media in transitive world, which in turn will be conductive to greater mystical integration.

Ghulam Akbar Leghari
Secretary
Culture & Tourism, Department,
Govt. of Sindh

PREFACE

1. Shah Abdul Latif of Sindh, the greatest Sindhi poet, sometimes drew inspiration from Moulana Roomi's Masnavi, which was his constant companion. He lived in Sindh, dedicated to its masses. His Risalo is an encyclopedia of information about the rural life of Sindh.

2. Every Sindhi, myself included, has an inherent love and reverence for Shah Abdul Latif. It was always my ambition to study the Risalo, but I could realize it only after retirement from Government service. I commenced my study and the English translation of Shahwani's edition of the Risalo in a cool and quiet atmosphere in Quetta on a summer morning in 1970. I pursued the job arduously till I completed it in 1975. Then I took up my English translation of the Holy Quran which I completed in 1982. I then reviewed my translation of the Risalo in the light of my knowledge of the Quran. That review still continues because I am never satiated with it.

3. At the same time, I prepared a fairly large dictionary of difficult words of the Risalo in the colloquial Sindhi and English languages. It contains more than 6000 words. I have traced therein the origin of the non-Sindhi words used by Shah. I hope it would be quite useful to students of the Risalo.

4. Finally I must state here that the Risalo is almost untranslatable due to the poet's high spiritual philosophy, Shah alone can do it faultlessly. However, I have put in my best effort in that connection and I am content with the fact that it is the first of its kind.

Muhammad Yakoob Agha

سائينم! سدائين ڪرين، مٿي سنڌ سڪار!
دوست! منا دلدار! عالم سڀ آباد ڪرين!

My Lord! Keep Sindh surplus and prosperous at all times!
My dear Friend! Pray extend your benevolence
to the entire world!

THE HISTORY OF THE RISALO

قلم را آں زبان نبود، کہ سر عشق گوید باز
بروں از حد تقریر ست، شرح آرزومندی (Hafiz)

The pen lacks the tongue or the power to reproduce the story of love. In fact even the craving for union is beyond expression.

Shah Abdul Latif Bhitai died in 1752 A.D. Sometime before his death he entertained the apprehension that the general public might ignore the warning contained in his following verse and misinterpret his poems:

جي تو بيت پانئيا، سي آيتون آهين،
نيو من لائين، پريان سندي پار ڏي.

Accordingly he had all the papers bearing his verses sunk in the adjoining Kirar Lake. This action of Shah created furore among his disciples. Taking advantage of a suitable opportunity they waited on him and assured him that as custodians of his poems, it would be their sacred duty to remind the readers of the above verse and to elucidate the verses spiritually to their best capability. The poet was naturally moved by their dedication and assurances. Hence he authorised them to take help from his servant Mai Naimat, who had memorised most of his verses and to rewrite them. He also attended some of these meetings personally and certified accuracy of the verses. And they were recorded. Thus was compiled what is known as the 'Ganj' or the Treasure.

Timar Fakir was Shah's disciple of note. He took over custody of the 'Ganj'. In the course of time several verses of other poets belonging to Sindh or outside it, which were often times recited in the presence of Shah and his disciples or by Messers Atal and Chanchal, the two noted musicians from Delhi, who stayed with him for a long time, found their way in the Ganj. Very regrettably no body seemed keen to maintain its intrinsic purity. The result was that the extraneous verses in a sizeable number got into it and formed its part. It was possibly in 1854 A.D. or some-where earlier that a copy of the Ganj was made out by Sayed Azim Shah of Oderolal. It was retained at the Shah's mausoleum. It is preserved, though in a worn out condition, in the very conservative custody of Timar Fakir's descendants. Later other copies too were made out. One of them is known as the Bhit edition of the Risalo. Another copy was taken to Bulri and it is known as the Bulri edition. It is in the custody of the descendants of Shah Abdul Karim, the great grand father of Shah Bhitai. In the meantime the original Ganj disappeared and it is not traceable anywhere in Sindh. It is alleged that some of the foreign minstrels visiting the Shah's shrine tore away its pages systematically and took them to Kutch Bhuj in India. Accordingly the oldest copy of the original Ganj left with us is the one at Bhit Shah in the custody of Timar Fakir's descendants. It is definitely useful for reference though it has quite a number of verses of other poets in it.

It was in 1866 A.D. 114 years after the poet's death that Mr. Ernest Trumpp (1828-1885), a German Scholar, who knew Sindhi, Punjabi, Brohi and Pushto languages beside some European languages, and who had served in Sindh

under the British administration and got intimately conversant with the Sindhi language during his temporary stay at Hyderabad, compiled Risalo with the aid of two Sindhi scholars. He got it published at Leipzig, Germany after retirement from service. He called it the Shah-jo-Risalo for the first time. That name has been maintained since then. He had methodically compiled the verses chapter-wise. It is, however, on record that, inspite of considerable subsidy from the British Government, Mr. Trumpp could not get the entire Risalo published. Some of its Surs, to wit, Kamode, Purab, Karayal and Marvi, were left out. His manner of writing and the arrangement of verses too called for improvement. But he shall always be remembered with reverence by the people of Sind, because even though his effort was rudimental and not quite successful, he had succeeded in creating interest of Sindhis in the Shah's Risalo. He did as much valuable service to Shah as Fitzgerald did to Omar Khayam and Hali did to Ghalib. His edition is known as Trumpp's edition.

Mr. Trumpp was quickly followed by Mr. Kazi Ibrahim who got his edition of Shah's Risalo published at Bombay in 1867. No effort, however was made to expunge the extraneous poems. That edition, therefore, was not quite popular. Its second edition, prepared with the help of Fakir Talib of Hala, was published in 1877 A.D. There is evidence to show that this Fakir had tried to sort out Shah's verses from the then existing conglomeration. Notwithstanding, Dr. Gurbuxani denounced it as possibly the worst edition of the Risalo till then. Mr. Kazi's edition is known as the Bombay edition. It is however surprising to note that this Bombay edition was reprinted a number of times.

The edition by a) Sayad Dost Ali Mutaalvi, and b) Mir Abdul Hussain Sangi appeared later. But they are out of stock and nothing could be said about them. Similarly there is the Museum edition. It is preserved in the British Museum. It is said to have covered 284 pages and it found its way there in 1846. Its origin and the name of its bearer to London cannot be ascertained correctly.

In 1900 A.D. the Government of Sindh took official initiative and got the Risalo published as an authorised edition under the supervision of Mr. Tarachand. It was, however, considered by the public to be arbitrary in certain respects and to have included quite a number of extraneous verses.

In 1913 A.D. Shams-ul-Ulema Mirza Kalich Beg, a renowned Sindhi Scholar, got a fresh edition of the Risalo published at Shikarpur, Sindh. That too regrettably is said to have contained the flaws of its predecessor, Besides it had numerous printing mistakes. On that account it was generally disfavoured.

Dr. Gurbuxani, the then professor of Persian at Karachi, who had good knowledge of Sanskrit, Persian and Sindhi languages, published the first volume of his edition of the Risalo in 1923. Two other yolumes followed in 1924 and 1931 A.D. They were indeed a remarkable improvement on the previous editions. The Doctor had tried his best to expunge all foreign poems from the Risalo. Besides its print and get-up were attractive. Hence it was received well. But there was criticism in a section of the public that his elimination of several verses as alien was very arbitrary, particularly when they appeared in all other editions and that his frequent reference to Sanskrit derivation of words was rather unnecessary and uncalled for and his effort to draw a parallel between the Hindu vedic philosophy and the Muslim sufism was unconvincing, in-opportune and un-warranted. Possibly as a result of this criticism, he failed to publish the remaining 13 surs of the Risalo. On that account his edition had the additional disadvantage of being incomplete. But it must be said to the credit of Dr. Gurbuxani that his knowledge of Sindhi language was extremely good and he had spared no pains to present a really reliable, useful and educative edition of the Risalo. Recently as a mark of appreciation all the three volumes of his edition have been republished under

auspices of the Bhitshah Cultural Committee.

After Dr. Gurbuxani the following scholars published their editions of the Risalo:

(i) Mr. Ghulam Muhammad Shahwani (1950 A.D.)

(ii) Moulana Ghulam Mustafa Kasimi (1952 A.D.).

(iii) Mr. Kalyan Advani (1958 A.D. in India).

Messers Shahwani and Advani followed the pattern of Dr. Gurbaxani's edition of the Risalo, with the difference that the latter had attached a glossary at the end of each volume, whereas they did it on each page below the text. Both are useful editions. Mr. Advani's edition is more exhaustive.

Moulana Kasimi's edition is not available and as such I have not been able to go through it. The annotator, who is an eminent scholar of Arabic, Persian and Sindhi languages, and has held the office of the Chairman, Sindhi Adabi Board, told me that he had marginally explained in his edition the relationship between philosophies of Shah Walliullah and Shah Bhitai. That should have made it interesting. However, it has gone into oblivion.

(iv) Allama I.I. Kazi (Ex-Vice Chancellor, Sindh University) (1961 A.D)

Mr. Kazi was a Barrister at law and a highly learned man of his time. He reviewed the Risalo, and his edition contains some additional verses, which are missing in the other editions. On that account it may be appreciated more. But he has unaccountably eliminated Sur Kedaro from his edition, and there is no explanation for it. The edition has no introduction also. That is rather strange. All other earlier editions have contained this Sur. Mr. Kazi has attached a glossary at the close of his edition, but it is not as exhaustive as that of Dr. Gurbuxani.

I must make it clear at this stage that none of editions of the Risalo, so far published, contained a detailed literal translation of the verses or explained their spiritual significance or background.They merely translated the Quranic verses and the traditions quoted by the Poet. Dr. Gurbuxani, however, did make an attempt to explain some of the Quranic allusions, but it was much too rudimental to deserve appreciation. Like other annotators he too made no attempt to give a detailed explanation or translation of the verses.

Dr. Sorley's book deals with excerpts and not with the entire Risalo. Besides his translation too is not literal. It is not faithful to the text. In several cases it is incorrect too. So far the spiritual significance of the verses is concerned, his book is blank. The Doctor has in fact concerned himself with the political history of the country and more particularly of the East India Company. After reading his translation, the reader carries the impression that he just enjoyed a fine English Poetry but sadly different in sense and spirit from that of Shah Abdul Latif. That is possibly explained by his ignorance of the Quran and the tradition. That I consider as a serious disqualification for any person to translate Shah's Risalo. Dr. Sorley, however, deserves thanks of Sindhis for having introduced the poet to European scholars through his book.

The works of Mr. Allama and Professor Akram, both learned scholars, have been recently published. But they cannot be considered as editions of the Risalo. The learned authors have admitted that they have discussed selections from the Risalo. lnfact Professor Akram has mainly discussed one aspect of the Risalo - its symbolism. Both books, however, are highly educative as treatises on the Risalo.

Dr. Nabi Bux Baloch is defatigable in his research on the Risalo. He has worked on quite a few books pertaining to the study and publication of the original source material on Shah Jo Risalo. According to his study of 47 manuscripts and 15 printed editions of Shah Jo Risalo he opines that the

different collections of Shah Abdul Latif's poetry fall into two main categories: the compilations of earlier period (approx 1150-1210 H i.e. 1747-1795) commence with 'Sur Sasui and were made mainly from the point of importance of the 'Theme', and poems were placed under different Sur Headings (chapters) without any further classifications. The later period compilations 'Sur Kalyan' was placed first probably, because the music sittings, under Shah Jo Raga at his shrine, which began in the evenings which was the time for singing of 'Raga Kalyan'.

Simultaneously I must say that the figure of editions of the Risalo, as quoted by the learned Doctor, can not be considered as conclusive, because he has omitted the editions by Mr. Fateh Chand Vaswani (2 volumes), Moulana Ghulam Mustafa Kasimi, Mr. Ghulam Muhammad Shahwani and Mr. Kalyan Advani (2 editions, the later one being with translation in Sindhi). The last mentioned editions - by Messrs Shahwani and Advani are very useful indeed, and they are available in the market, though Mr. Kalyan Advani migrated to India some years ago. Doctor Daudpota, a talented scholar of Sindh, also had brought out an edition of the Risalo. But it has not passed the manuscript stage yet. That is indeed a great pity.

In view of the above resume it may be conceded that the number of editions of the Risalo is quite heartening. In a way that also reflects the continued interest of Sindhis in their great Poet and in his Risalo. I hope and pray that the unpublished editions of the Risalo are published in succession and more editions come up in course of time.

دگرها شنيدستی، ايں هم شنو۔

You have heard other things, hear this one also

Now a few words about my own work. I have taken more than six years to translate the entire Risalo and to compile the dictionary of its difficult words. During this period, I was forced to realise that the Risalo is almost untranslatable, and that the only person qualified to correctly translate it, and satisfactorily interpret its verses spiritually is Shah Abdul Latif Bhitai himself. lt would be futile to expect any other person to soar high enough and reach his spiritual level to know his views as embodied in the verses. Since normally that is not possible, no translation of Shah's Risalo can claim to present accurately, his interpretation of the verses. Speaking for myself the very fact that I have given more than one interpretation in the case of some verses is a proof in itself that I did not feel the firm ground. I have, however, made an honest effort and used my knowledge of the Quran, the traditions, the religious literature and of Moulana Roomi's masnavi and Diwan Shams Tabrez to present, a relatively reliable translation of the Risalo and that is my maximum claim.

My Lord! Advance me in knowledge. (124 TAHA)

ڪرهو نہ ڪيڪان، پيرين آئون نہ پڄٽي،

The prominent features of my work are as under:

a) It is a detailed translation of all the verses in the Risalo.

b) Where a verse is susceptible of more than one interpretation, I have given all possible interpretations thereof.

c) i. Where a verse has a personal incident of the poet's life forming its back-ground, I have referred to it in my note below the relevant verse.

ii. Where a verse refers to a Quranic incident, I have mentioned the same under it.

d) Where a Quranic verse or a tradition is partly quoted by the poet or a

relevant verse of the Quran or a tradition is attracted by it, I have reproduced the same - (translated). I have thus quoted and reproduced translation of about 750 Quranic verses and traditions in the body of the translation and the notes attached to it.

I have also explained the spiritual significance and back-ground in the case of good many verses.

e) I have modernised the script in the -Risalo. I have rewritten the words like:

پهجي، جنءَ، تب، کهه، جڏهه، تهجو، نيهه، ڏيهه، ايندءِ،

پنهنجي، جيئن، ته به، کنهن، جڏهن، تنهنجو، نينهن، ڏينهن، ايندءِ.

There are good many other corrections of similar nature.

f) i. At some suitable places I have reproduced sayings of illustrious persons like Hazrat Ali, Ghous Azam, Bayazid Bistami, Mujadid Alif Sani, Ghizali, Razi, Tirmizi etc., for elucidating the point raised in the verse concerned.

ii. I have given a brief life sketch of every person of historical importance like the Prophet, the two Imams, Khalifa, Prophets Ibrahim and Moosa, Moulana Roomi, some saints and Azar, idol maker and worshipper etc. I have also explained certain religious orders like Vishin Panth and the sentimental title like 'Nani' as referred to by the Poet.

g) i. Shah used to enjoy the company of illustrious literary men. Accordingly I have given a galaxy of poets to keep him company for all time. I have reproduced more than 700 selected poems (mostly in Persian and a few in Urdu and Arabic) of Roomi, Khayam, Hafiz, Saadi, Iraqi, Faizi, Jami, Quratulain Tahira, Khusro, Bu Ali Qalandar, lqbal, Ghalib, Sachal Sarmast, Jan-ullah Shah and several other poets of repute. All such poems are relevantly quoted at proper places along with their translation in English. I have also quoted Shakespeare at good many places.

ii. I have made brief catalogues of poems of relative homogeneity of Shah and the following poets to illustrate their influence on the Risalo:

a) Moulana Roomi

b) Shah Abdul Karim

c) Shah lnayat Rizvi

d) Khawaja Muhammad Zaman of Luwari

h) There has been a general complaint about the previous editions that either they contained too many foreign poems or that quite a size-able number of Shah's own verses were scissored out arbitrarily. I have tried to safeguard against both exigencies. I have worked on Mr. Shahwani's edition, which contains 37 verses more than Dr. Gurbuxani's edition in Surs Kalyan, Yaman Kalyan, Surirag and Sasui Abri respectively. I have retained them in my edition due to their identical thought and spiritual flavour. In addition I have added 167 verses and 7 Vais, mainly imported from the editions of Messers Kazi and Advani respectively on the same above considerations. I really do not know why they were omitted by Mr. Shahwani. Simultaneously I have retained Sur Kedaro, which was unaccountably eliminated by Mr. Kazi. According to me it forms an integral part of the Risalo. However in the view of the reasons given in the allied explanatory notes I have cut out chapter VI from the body of the Sur but retained it as appendix to it.

In addition I have deleted the following verses for the reasons shown against them:

a) Verses No. 6 & 7 of Chapter 3 of Sur.Abri. (They were already in Chapter 5 of the Sur.)

b) Verse No. 23 of Chapter 10 of Sur Hussaini. (It does not belong to the poet. It was undeniably composed by his father).

c) Verse No. 2 of Chapter 4 of the Sur Sarang. (It already existed in Chapter 1 of the same Sur.)

d) Verse No. 3 of Chapter No. 1 of Sur Barvo Sindhi. (It existed already in Sur Yaman Kalyan.)

i) I have suitably amended the text of more than 300 verses and 28 vais, mostly on the basis of some of the previous editions. I have quoted the authority in my note below each verse concerned. In a few cases the mistakes were quite patent but they had escaped notice of the previous annotators. For instance:

کیسر was mis-stated for: **کوثر**

پُل صراط for **صراط المستقیم**

لنگھا for **لنگا**

I have given reasons for my corrections in all cases.

j) Without fear of contradiction I make a definite statement that Shah's Risalo in its present form is a picture of clumsiness in compilation. The reader of some of its surs is generally forced to the conclusion that the Risalo is not clear in ideas, nor systematic in presentation. Possibly none of the previous annotators had carefully studied the Risalo from that point of view. I have now rearranged the verses. Wherever I have considered it necessary I have changed their order in the same chapter or transferred some of them to another chapter of the same Sur. In one particular case I have transferred the VaI No. 3 from Sur Barvo Sindhi to Sur Kohyari and in another case I have transferred a verse from Sur Sasui Abri to Sur Khambhat on the ground of appropriateness.

I have effected such changes in about 295 verses of the Risalo. As rearranged, the verses in the Risalo will, I hope, receive better appreciation.

I have changed the order of chapters in some Surs - more prominently in Sur Dahar, because of the relative importance of the subject matter treated in them. In a few Surs I have created new sections for a block of verses significantly compact and different from others.

As per my present set up there are about 3035 verses and 195 vais in the Risalo and 15 verses and 1 vai in the new appendix to Sur Kedaro.

The Risalo is a part of the Ganj which is maintained at the Shah's mausoleum. Since it is distinguishable from the Ganj, Mr. Trumpp used his discretion well and called his (incomplete) work as the Risalo. This name is very popular with the public. To change it or revert to the original name Ganj would be impolitic. Accordingly I have maintained it. But in view of its spiritual benefits, as illustrated in my translation, and its liaison with the original Ganj, I have thought of adding the alias of **گنج سعادت** to its title. That would bring it nearer to its original name of the **گنج** and be a reminder of it.

k) I have given introduction to each Sur and explained therein the spiritual significance of certain epithets used therein. Simultaneously in a separate note I have given the story whenever it forms the background of a Sur. I have also attached a separate brief life sketch of every historical personage mentioned in the Sur.

l) I have given notes on various important subjects like 'ruh', 'nafs', 'tobah', etc.

m) In chapter 2 of the introduction, I have given geneology of the poet right upto Hazrat Ali, cousin and son-in-law of the Prophet of Islam.

n) In chapter 3 of the introduction I have given a brief sketch of the poet's life.

o) In chapter 4 of the introduction I have discussed Shah as a Poet, concluding the note with my appraisement of him as such.

In addition I have appended the following appendicites:

a) I have given a note on the spiritual philosophy of the poet, as appendix 1.

b) I have attached a note on the poet vis-a-vis malamatis as appendix 2.

c) I have attached a note on the civilization and language of Sindh as appendix 3.

I have also drawn up a pen picture of the Prophet as delineated by the poet in his poems. This forms appendix 4.

d) I have attached notes as appendix 5 a, based on the following subjects.

i) Toubah or Repentance

ii) Rooh or soul

iii) Nafs or self

e) I have given certain useful statistics about the Surs in a tabular form as appendix 6.

I have rearranged the Surs and assigned them a fresh serial order. As revised, they commence with Sur Kalyan, with the name of Allah, and end with Sur Ghatu - with the successful execution of the major Jihad. I have made four groups of the Surs. The first group consists of surs Kalyan, Yaman Kalyan, Pirbhati, Asa, Burvo Sindhi, Kapati, Dahar, Ripp, Karyal, Bilawal, and Sarang, commencing with the name of Allah and ending with the mercy of Allah. They deal with the high mystic philosophy and the poet's reverential homage and love for Allah and for the Prophet. The second group consists of Surs Khambhat, Surirag and Samoondi relating to the spiritual journey of the man towards his goal. The third group consists of Surs Poorab, Ramkali and Khahori - all dealing with the holy ascetics. The fourth group consists of the remaining Surs Kedaro, Suhni, Sasui Abri, Maazuri, Desi, Kohyari, Hussaini, Marui, Leela Chanesar, Kamode, Sorath, Mumal Rano and Ghatu. All of them involve stories. This group starts with the story about the memorable battle of Karbala against the forces of evil and injustice and ends with that of the battle against the nafs or the evil self.

In chapter 10 of the introduction I have given certain useful statistics about each Sur in a tabular form.

Since my translation of the Risalo is detailed, there seemed no necessity for me to attach a glossary and to explain difficult words and phrases on each page or at the conclusion of the translation as done by some of the earlier annotators. Instead I have separately prepared an exhaustive dictionary of more than 6000 words of the Risalo translating them in the modern colloquial Sindhi and in English. I have marked therein the words which are originally of the Persian, Arabic, Turkish, Siraiki and the Urdu or Hindi origin and have been absorbed in the Sindhi language. This book is the first of its kind. I hope the non-Sindhi readers of Shah's Risalo will find it helpful. I have called it as **قليدِ گنج لطيف** or the key to the Shah jo Risalo.

I have attached copies of portraits of a Sufi Moulana Roomi and Mr. Trumpp respectively and a few illustrations of general interest.

All praise is due to Allah for having enabled me, a non-educationist to complete this work.

SHAH ABDUL LATIF-HIS LIFE SKETCH

شاہ بود شاہ، بس آگاہ بود
خاص بود خاصۂ اللہ بود *(Roomi)*

He was a king and a well informed king. He was excellent in all respects, veritably a selectee of Allah.

Shah Abdul Latif, a Sayed and a Saint, a great scholar, an observer, a thinker, and a mystic, and an unobtrusive missionary, and more prominently an illustrious spiritualised poet of many dimensions, was born in 1102 A.H. corresponding to 1689 A.D. in Hala Haveli near Khatiyan village in Hala Taluka of Hyderabad District, Sind. His ancestors originally belonged to Herat in Afghanistan. One of them, Mir Hyder Shah, had visited Sind and married and remained at Hala for about 31/2 years. He then went back to Herat. It is said that Shah's father Sayed Habib Shah had shifted from Matyari, his ancestral place, to Bhainpur to have spiritual contacts with Makhdum Bilawal, a local pious man. He is different from Makhdum Bilal of Dadu district, who had died earlier during the reign of the Arghuns.

The poet seems to have received good education. It commenced at the madressah of Akhund Noor Muhammad Bhatti, situated about 6 miles away from Shah's residence. Whether it was continued and concluded cannot be ascertained. Some persons think that Shah had no schooling. That is simply absurd. One has only to read his Risalo to admit it. He was proficient in the knowledge of the Quran, and the traditions. His knowledge of the Sindhi language was remarkably extensive and that of the Persian was adequate. He knew to some extent the Sanskrit, Saraiki, Urdu and even Baluchi languages. He should rank in history as one of the great scholars that Sindh has produced. He always carried copies of the Quran, Masnavi of Maulana Roomi and Risalo of his great grandfather Shah Abdul Karim of Bulri. That is significantly indicative of his literacy.

Before his marriage and settlement on the Bhit (which means a sandy mound), Shah is reported to have met some nomad ascetics on the Ganjo mountain near Hyderabad when he was about 21 years old. He accompanied them in their wanderings to Hinglaj, Jhunagadh, Lahut, Lakhpat, Jasalmere and the desert area of the Tharparkar district of Sindh. He is said to have visited Hinglaj second time too. It was there that due to a disagreement, the ascetics left him while he lay asleep.

Shah believed in the practical learning i.e. in observation and contemplation. He considerably increased his knowledge by personal contacts during his peregrinations. He acquired the basic material for most of his poems during that period. It was these journeys too that helped the poet to reach the conclusion that for spiritual evolution and reunion with Allah, the seeker had only to look within himself, and that wanderings would not be helpful to him.

وڃين ڇو وڻڪار، هت نہ ڳولين هوت ڪي،
لکو ڪين لطيف ڄئي، پاروڇو پي پار،
نائي نيڙ نهار، تہ تو ۾ ديرو دوست جو. *(Sur Sasui Abri)*

In 1713 A.D. the poet married Bibi Saidah Begum, a daughter of Moghul Beg, a Moghul noble man of Kotri. It was a love marriage. But Shah had no child though they lived quite happily all their life. Bibi Sahiba died during the life time of the poet. However he did not marry again even though his disciples had offered to arrange for his second marriage.

In 1742 A.D. inspite of some sort of opposition from the then Mukhdum of Hala and Sayads of Matyari, the poet decided to settle on the Bhit or the sandy mound. He constructed some houses there for himself and his disciples. in the same year his father died, and immediately thereafter he shifted to the new settlement.

Shah seems to have been influenced by the Qadri, Chishtia, Suharwardi and Nakshbandi Schools of thought. He strongly supported and dilated on the doctrine of 'wahdatul wujud'; or Monism, which is the gravitational pull in his poetry. But he presented his views on it in such a manner that not a single protest was raised against it from any quarter. In fact like the Shaikh-e-Akbar Muhiuddin Ibn Arabi, he realized it much too well that Allah remains Allah even if there is chaos in the universe, and the man remains the man despite his progress. To bridge up the distance between them the poet preached love of Allah and of His creatures.

Music however was his chief attraction. He liked to be entertained by music accompanied by instruments in spite of the fact that some times it evoked temporary protests from the orthodox Muslims. Personally too he knew how to sing and play the Yaktaro. In fact he was quite good at both.

He denounced extravagance, aggression and exploitation in all forms and at all levels and praised simplicity, hospitality and cordiality, which, in fact, are the basic fundamentals of a balanced and truly religious life. His verses perching love also carry a message and exhortation for struggle against tyranny and injustice. Simultaneously he stressed.

a) Universality of the human race and thee interconnection of its parts,

b) Basic equality of all human beings irrespective of their social status

c) Dignity of labour and continuity of effort to achieve progress in all spheres, material as well as spiritual, and

d) Solidarity among different constituents of the society.

With regard to Shah's religion and conduct there should be no controversy. In that connection the following anecdote about the life of the prophet of Islam is relevant:-

After the prophet's death a local Arab enquired from Hazrat Bibi Aisha about the general conduct of the prophet. She replied: "Have you read the Quran? Then look into its provisions to know how thee prophet lived and conducted himself".

Similarly I would suggest to the readers of the Risalo to know Shah's religion and general conduct from its contents. The author of Surs Kalyan and Yaman Kalyan cannot but be at peace with Allah, with himself and with his fellow beings. Shah had no dissentions with any person. He never advocated a schism in the religion. He believed in Allah, His Final Apostle and in the Divine nature of the Quran. He believed in the Doom's Day. He did not discriminate between the four Caliphs. He never said a word against the first three Caliphs. He praised Hazrat Abdul Kadir Shah Jilani and had a good word for Hazrat Bahauddin Zakariya of Multan. He followed the teachings of Moulana Roomi. His associates, as for as I know, were sunnis. These are the indications of his being a Sunni. The verse No 3 chapter 1 of Sur Kalyan refers well to the four caliphs of the Prophet. Shah was a better better type of Sunni with all the traits of a good Shia. According to Mirza Kalich Beg, some body enquired from Shah if he was a Sunni or Shia, He replied "I am between the

two".

On 14th Safar 1165 (1752 A.D). Shah ordered his disciples to play music, and sat wrapped in a sheet of cloth, hearing it, Allah alone knows when his soul departed, when the musicians became exhausted after playing instrumental music for nearly three days, and the poet remained motionless, they realised that he was dead. He was buried on the Bhit and the present mausoleum was later constructed under order of Miyan Ghulam Shah Kalhoro, his disciple and ruler of Sindh. Mir Nasir Khan Talpur extensively repaired it. His nephew's son, Sayed Jamal Shah, who also lies buried near him under the same mausoleum.

STATEMENT OF STATISTICS

S.No.	Name of Sur	Number of Verses	Vais	Number of Quranic verses & traditions	Number of extraneous poems	Number of new Verses	Vais	No. of verses whose order has been changed
1.	Kalyan	57	3	47	39	-	-	-
2.	Yaman Kalyan	202	9	47	71	5	-	3
3.	Pirbhati	33	2	17	13	6	2	20
4.	Asa	131	7	48	73	17	1	17
5.	Bervo Sindhi	51	4	12	17	12	1	15
6.	Kapaiti	33	1	7	11	-	-	3
7.	Dahar	125	4	14	14	11	-	94
8.	Ripp	47	3	9	12	-	1	-
9.	Karyai	43	2	13	6	5	-	2
10.	Bilawal	80	4	25	17	7	-	17
11.	Sarang	78	4	29	12	6	-	-
12.	Khambhat	77	6	9	21+1	1	-	-
13.	Surirag	107	7	46	17	8	-	-
14.	Samoondi	79	8	3+3	6	-	-	46
15.	Poorab	45	2	7	5	6	-	12
16.	Ramkali	229	10	36	34	32	-	6
17.	Khahori	60	4	9	14	5	-	-
18.	Kedaro	75	6	14	8	2	-	14
19.	Suhni	225	15	39	45	5	-	-
20.	Sasui Abri	181	21	46	55	-	1	5
21.	Mazuri	113	7	24	27	7	-	3
22.	Desi	117	11	23	18	6	-	-
23.	Kohyari	81	8	20	20	7	1	-
24.	Hussaini	243	17	22	32	7	-	13
25.	Marvi	244	12	36	21	9	-	17
26.	Leela Chanesar	54	3	24	23	1	-	-
27.	Kamode	29	2	19	13	-	-	-
28.	Sorath	64	4	18	19	-	-	4
29.	Mumal Rano	144	9	32	32	4	-	4
30.	Ghatu	17	1	2	5	-	-	-
		3038	**195**	**703**	**701**	**167**	**7**	**295**

GENEALOGY OF SHAH ABDUL LATIF

Hazrat Ali

↓

Imam Hussain

↓

lmam Zainul Abidin

↓

lmam Muhamad Baqar

↓

Imam Jaffar Sadik

↓

lmam Musa Kazim (He was aceestor of Khawaja Ajeri also)

↓

Sayed jaffar the Second

↓

Sayed Hussain Al Akbari

↓

Sayed Ali Jawari Shah

↓

Sayed Ibrahim Shah

↓

Sayed Hussain Shah

↓

Sayed Yousuf Shah

↓

Sayed Ali Shah

↓

Sayed Hussain Shah

↓

Sayed Muhamad Shah

↓

Sayed Mir AIi Shah

↓

Sayed Hyder Shah (He came to Sindh, married at Hala and returned to Herat after about 31/2 years).

↓

Sayed Mir Ali Shah (He was born in Sindh and he settled there)

↓

Sayed Sharafdin Shah

↓

Sayed Jamal Muhamed Shah

↓

Sayed Haji Shah

↓

Sayed Hashim Shah

↓

Sayed Abdul Momin Shah

↓

Sayed LaI Muhamed Shah

↓

Sayed Abdul Karim Shah (of Bulri)

↓

Sayed Jamal Shah

↓

Sayed Abdul Qudus

↓

Sayed Habib Shah

↓

Sayed Abdul Latif Shah (of Bhit)

SUR KALYAN
(OR THE PEACE)

INTRODUCTION

a) *Say: "He is Allah, the Unique; Allah, the Independent. He begets not, nor is He begotten. (1-3, Al-lkhlas)*

b) *O You men! Worship your Lord who created you and those before you, so that you may become righteous. (21, AI-Baqarah)*

c) *O you who believe! Remember Allah with much remembrance; and glorify Him morning and evening. (41 and 42, AI-Ahzab).*

d) *You indeed are one of the apostles. (3, Yasin)*

e) *You do surely possess high moral excellences. (4, AI-Qalam)*

f) *And those who obey Allah and this apostle shall be among those on whom Allah has bestowed His blessings. (69, Al-N isa)*

g) *And it (i.e. the Quran) is a revelation from Him who created the earth and the high heavens. (4, Ta Ha)*

h) *The truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets. (177, AI-Baqarah)*

The above are some of the fundamental provisions of the Quran and the poet has referred to them and preached them in this "Sur" as the tranquilizers of the heart.

2. According to Islam the basis of all life is spiritual. Hence its culture stresses the principle of Tauhid (Oneness of Allah). But Tauhid does not mean mere recitation of the prescribed Kalima, which asserts that Allah is Unique and Prophet Muhammad (may peace of Allah be on him!) is the apostle of Allah. It can not however, be said that it is the foundation of the entire religious edifice and as such our full belief in its implications is sine qua non. The sufis interpret it as non-existance of every thing else except Allah or that whatever exists is nothing but Allah. Their doctrine of monism explains it in extents. In general terms Tauhid comprehends the sum total of all attributes of Allah e.g. that He is the Omnipotent though Merciful that He is the Omniscient though forebearing and Forgiving, and that He is the Omnipresent and nearer to us than our jugular veins, though our eyes can not encompass Him. It is a matter of common sense that since none else has the attributes and potentialities of Allah, His claim to be without a peer, rival or partner and to be solely fit for worship is absolutely justified. In fact His frequent insistance on it in the Quran leaves no room for doubt or oversight. The consequential off shoots are that the man shall adore and worship none else, he shall fear none else, and he shall look up to none else for patronage in any form. In this connection certain duties have been prescribed for the muslims, to

wit, that they shall obey all Divine Commandments, amplified whenever necessary by the Prophet, offer prayers, give charity, observe fasts and if physically and financially fit, to perform the Hajj. Needless to say that the poet has referred to them all in his own way. He has strongly advised compliance with the orders contained in the Quran and the Shariah.

3. Since the way to Allah is difficult and tiresome, Islam has suggested four stages in that behalf: Shariat, Tariaqat, Maarfat and Haqiqat. Some persons of high calibre combine the first two stages. Shah has stressed the importance of Shariat but favours its combination with Tariqat to reach the goal earlier. He relies on the tradition - "die before your death", and suggests self-effacement before union with Allah. According to him a true seeker has no value for his life and its apparently captivating affiliations.

4. The poet strongly supports the doctrine of monism. According to it Allah alone exists and all else is non-existant. The Divine unity manifests itself in multiplicity, but that does not imply separate entity for the creation. In the opinion of the monist the Creator and the created, the Lover and the Beloved are one and the same.

5. It is a time honoured methodology of the Sufi poets in general to treat Allah as the Beloved. He is the male and they, as His lovers, are the females. Shah too has adopted the same method in his Risalo. In Sur Kalyan, under comment, he has employed some unorthodox similes for the Beloved. The ironsmith , butcher, cup-beaker and the physician are some of them.

6. Allah is very gracious to His seekers. He first removes their impurities, and in that connection, if necessary, He takes drastic action like the smith's strokes or the surgeon's operation or the application of lances of a killing bed-stead, popularly known as a gibbet. If He finds the seeker restless, He comes to his relief like a Physician and even soothes him by means of cup-fulls of Divine wine. Eventually there is manifestation of Allah, with the climax of assimilation in Him. That is how the quest of a seeker is rewarded.

7. On the whole and in spite of His having the most excellent names and attributes the Beloved is often times referred to on the Risalo as commanding, coquetist and capricious. Prestinely He was a hidden gem and He wanted to publicise Himself to be known, glorified, obeyed and worshipped exclusively by the human beings. It is however, fortunate that His tests, though apparently hard, are blended with extreme mercy and His rewards are inestimably great. He even stoops to conquer when He finds His patient and steadfast seeker in real hardship. Then He graciously gives him the necessary relief and leads him to Himself by His light. The following Persian couplet is relevant. It conforms to the above picture. It may well be treated as the gist of the Sur.

گفتم کہ کرائی تو بدیں زیبائی،
گفتا خود را کہ خود منم یکتائی،
ہم عاشق و ہرم عشقم و ہم معشوق،
ہم آئینہ ہم جمال و ہم بینائی۔

I asked: "For whom are you meant with all this beauty?" He said:'For Myself, as I am Matchless. I am the Lover, the Love and the Beloved. The Mirror, the Beauty and the Reflection".

8. The first stanza of verse No. 4 of chapter 2 of the Sur reads as under:

سوري سڏ ڪري اُڀي عاشقن کي

The annotators in general have connected the word **اُڀي** with **سوري** and interpreted the stanza as under:

"The perpendicular scaffold beckons lovers".

It is however noteworthy that during the days of the poet, as is obvious from some of his other verses, a cot-like deadly bed stead fitted with daggers, spikes and Iancets was in vogue, and the victims used to be thrown on it and immolated. It would therefore be arbitrary and incorrect to visualize the present day vertical scaffold for this verse. In my opinion the word **اُڀي** goes with **عاشقن** In that case the stanza would be translated as under:

"The scaffold beckons the standing or the impatient lovers".

9. I have also amended the body of the text in the following verses:

   No. 8 of chapter 1,
   No. 7,11,17 and 23 of chapter 2.
   No. 18 of chapter 3.

10. The Sur has 3 chapters and 3 Vais, all dealing with Allah's unity in main. It is an off shoot of the Indian melody Dipak. It is sung after sunset and at dawn. The poet has done well to commence the Risalo with this Sur as Kalyan means peace of mind and it can be achieved by the remembrance of Allah.

11. Since the Prophet of Islam and his four companions have been mentioned in the Sur, I have attached their life sketches and the linked geneology separately.

STATISTICS

No. of verses in the Sur	No. of Vais	No: of Quranic verses and traditions	No. of extraneous verses
57	3	48	40

A BRIEF CHRONOLOGICAL LIFE SKETCH OF PROPHET MUHAMMAD (MAY ALLAH'S PEACE BE ON HIM!)

غالب! ثنائی خواجہ بہ یزداں گذاشتم،
کآں ذاتِ پاک، مرتبہ دانِ محمدؐ است۔ *(Jami)*

O Ghalib! I have left the praise of the Prophet to the Holy Allah because He alone knows his proper status

BIRTH AND NAME: The Prophet was born on Monday morning in Rabiul Awal in 570 A.D. about 40 days after the "Occurrence of the Elephant".

His mother's name was Hazrat Bibi Amina daughter of Wahab. His foster mother's name was Bibi Halima.

> The Torat refers to the Prophet as Ahmad,Zahuk and Kital. The Injil refers to him as Hamid and Faruq Iita. On the Sky he bore the name of Ahmad and Muhammad and on earth he has 99 names including Muhammad. (Prince Dara Shikoh).

SPECIAL TRAITS: The Prophet never spoke a lie. He never took sides and clashed with others. His decisions were always fair and impartial. He was called Al-Amin (i.e. trust-worthy) by common consent. He never worshipped idols. He never took any intoxicant. He never gambled. He had no particular liking for wealth. He was not fond of fights. In fact he had not joined any war upto the age of 54 years.

MIRACLES: His greatest miracle, a redoubtable challenge to his detractors, is the Quran and its inimitability and unassailed purity. His another miracle is his undeniable success in his mission vis-a-vis the earlier Prophets, who could achieve partial success only. One of his physical miracles, the cleavage of the moon, has been alluded to in the Quran. It is said that the miracles performed by the Prophet may number 1000. Any way they exceed the number of miracles performed by any of his predecessors.

IMPORTANT OCCURRENCES IN THE PROPHET'S LIFE: Hazrat Abdullah, father of the Prophet died while the Prophet was yet unborn. He was a posthumous child and the only child of the parents.

Bibi Halima was his foster mother for about 4 years.

The Prophet's mother Hazrat Bibi Amina died when he was about 6 years old. His grand father Hazrat Abdul Mutlib, who was his guardian, died two years later.

The Prophet married Bibi Khadija, a rich widow and a distant cousin, when he was 25 years old and she was 40 years old. Thereafter he took to prayers and meditation in the not far off cave of Hira.

With the revelation to him of Sura Al-Alaq of the Quran he was formally awarded the Prophethood at the age of 40 years.

During the 5th year of the award due to severe torments and persecution of the pagan Arabs, he favoured migration of 90 men and 11 women Muslims to Abyssinia in two batches. Thereafter 40 men and women Muslims were left in

Mecca. (Moulana Moududi).

During the 10th year of the award Abu Talib, his uncle and patron and father of Hazrat Ali, died. The Prophet's wife died in the same year, nearly two months before the death of Abu Talib. The Prophet then married Hazrat Bibi Aisha, daughter of Hazrat Abu Bakar Siddik.

During the 11th year of the award 6 persons from Yasrab (i.e. Medina) went to Mecca. They contacted the Prophet and became Muslims.

During the 12th year of the award two batches of Yasrabites of 12 and 72 persons respectively went to Mecca and became Muslims at the instance of the Prophet. The Prophet had ascended to Allah at night, which is celebrated as Shab-e-Mairaj.

During the 13th year of the award the Muslims, and finally the Prophet, migrated to Yasrab, which thereafter came to be known as Medinatun-Nabi or the town of the Prophet. With this migration commences the muslim's calendar year. It was officially inaugurated later by Hazrat Umar, the second Khalifa.

During 1 A.H. the mosque at Madina was built; the 'Azan' was introduced; the Kibla was changed towards the Kaaba; fasts were ordered for the entire month of Ramazan; and the battle of Badr was fought against the Meccan infidels and won.

The Prophet married his daughter Hazrat Fatima janat Khatun to his cousin Hazrat Ali.

During 3 A.H. the battle of Uhud was fought against the Meccans and lost due to coveteousness of most of the Muslim archers for booty and their abandoning the position assigned to them by the Prophet.

Liquor and gambling were forbidden.

During 4 A.H. ablution by Tayamum, an important concession to the Muslims, was authorized.

During 5 A.H. the battle of the Trench occurred. It ended in frustration and retreat of the enemy troops.

During 6 A.H. the treaty of Hude-i-biya was signed with the Meccans. During 7 A.H. the battle of Khaibar was fought with the Jews and won.

During 8 A.H. Mecca was conquered and amnesty granted to its non-Muslim residents including Abu Sufyan, the commandar of the enemy troops, his wife Hind who had mutilated the corpse of Hazrat Hamza the beloved uncle of the Prophet, and her negro slave Wahshi, who had surreptitiously killed the latter in the battle of Uhud. In the same year the battle of Hunain was fought and won.

During 9 A.H. an expedition was led to Tabuk. The Christians avoided the war and the Muslim forces returned glorious.

During 10 A.H. the Prophet performed Hajj and delivered his famous sermon on the hill of Arafat (the mountain of mercy).

In the same year on 12th Rabiul Awal, the Prophet died at the age of 63 years. He was buried in the same chamber where he had lived and breathed his last. May his soul remain in peace in "Wasila" heaven! He was survived by his daughtef Házrat Fatima only.

His three sons and three daughters had died earlier.

DIVINE REGARD: Allah's regard for the Prophet is evident from His following directions contained in the Quran:

Whoso obeys the Prophet, he obeys Allah. (80, Al-N isa)
Whatever the Prophet commands you, accept and whatever he forbids you, reject . (7, AI-Hashr)

يَا صاحِبَ الْجَمَالِ وَ يَا سَيِّدَ الْبَشَرِ،
مِنْ وَجْهِكَ الْمُنِيْرِ لُقَدْنُوِّرَالْقَمَرُ،
لَا يُمْكِنُ الثَنَاءَ كَمَا كَانَ حَقُّهُ
بعد از خدائے بزرگ توئی قصہ مختصر *(Jami)*

O you who are the lord of beauty and ideal human-being! Your countenance is radiant and it sheds light like the moon. It is absolutely beyond me to praise you adequately. Hence let me remain content with the expression that you rank next to Allah alone

GENEOLOGY OF THE PROPHET OF ISLAM
UPTO HAZRAT IBRAHIM

Hazrat Ibrahim
↓
Hazrat Ismail
↓
Hazrat Kaider
↓
Hazrat Hamal
↓
Hazrat Tabat
↓
Hazrat Salaman
↓
Hazrat AI-Yamsa
↓
Hazrat AI-Yara
↓
Hazrat AI-Yasa
↓
Hazrat Ode
↓
Hazrat Ow
↓
Hazrat Adnan
↓
Hazrat Saad
↓
.Hazrat Nizar
↓
Hazrat Mazar
↓
Hazrat Madraka
↓
Hazrat Khazinate
↓
Hazrat Kinana
↓
Hazrat Al-Nasr
↓
Hazrat Malik
↓
Hazrat Fahar

↓

Hazrat Ghalib

↓

Hazrat Lavi

↓

Hazrat Kaab (Ancestor of Hazrat Umar Farooq)

↓

Hzrat Marat (Ancestor of Hazrat Abu Bakr Siddik)

↓

Hazrat Kelab

↓

Hazrat Kasa

↓

Hazrat Abd Munaf (Ancestor of Umayahs including Hazrat Usman)

↓

Hazrat Hashim

↓

Hazrat Abdul Muttalib (Ancestor of Hazrat Ali)

↓

Hazrat Abdullah

↓

Prophet Muhammad (ﷺ).

A BRIEF NOTE ON THE FIRST FOUR CALIPHS OF THE PROPHET

i) **Hazrat Abdullah Abu Bakr Sidik** Akbar son of Abi Kibaz was born 21/2 years after the 'occurrence of the Elephant'. He was among the first converts to Islam. He was an intimate and loyal friend of the Prophet. He was the first Caliph, and he maintained the Khilafat for 2 years and 3 months. His daughter Bibi Aisha was married to the Prophet.

The Prophet had observed: "Except for the apostles the sun has neither risen nor set on any person better than Sidik Akbar".

ii) **Hazrat Umar son of Khatab** Faruk Azam was born about 13 years after the 'occurrence of the Elephant'. He succeeded Hazrat Sidik Akbar as the second Caliph. He maintained the Khilafat for 10 years and 8 months. Extensive conquests were made during his Khilafat. He was martyred by a non-muslim slave at the age of about 63 years.

The Prophet had observed: "If any apostle had succeeded me, it would have been (Hazrat) Umar".

iii) **Hazrat Usman Zinnurain** was born about 6 years after the 'occurrence of the Elephant. He was the third Caliph. He was married to two daughters of the Prophet in succession. He maintained the Khilafat for about 12 years. Due to discontent in a section of the Muslims he was martyred when he was about 88 years old by some of the revolutionaries.

The Prophet had observed: "Every Prophet had a friend. Usman is my friend in Paradise".

iv) **Hazrat Ali son of Abi Talib** was the son-in-law of the Prophet and his protege and cousin. He was bravest of the brave and was therefore nom-de plumed as the 'lion of Allah'.

During his Khilafat there was a schism among the Muslims due to the earlier murder of Hazrat Usman. His period of Khilafat was for about 4 years and 8 months. He was martyred by a Karmatian Kharigit at the age of 63 years.

The Prophet had said: "Ali is for me as Harun was for (Hazrat) Moosa; but there shall be no Prophet after me

SUR KALYAN

Chapter -1

اَوَلِ اللهُ عَلِيمُ، اَعليٰ، عَالَمَ جو ڏَٹي،
قادِرُ پَنهنجِي قُدرتَ سين، قائم آهِ قَدِيمُ،
والِي، واحِدُ، وَحدَه، رازِقُ، رَبُ رَحِيمُ،
سو ساراهِ سچو ڏٹي، چَئي حَمدُ حَكِيمُ،
گَري پاڻ كريمُ، جوڙُون جوڙَ جهان جي.

1. To begin with, I begin in the name of Allah, the Omniscient, the Supreme and the Lord of the Universe; by His Divine powers He is the Omnipotent since infinity. He is Uncreated and Unchangeable. (He is the very first, before whom there was no first, and the very last) He is the provider of sustenance, He is the Fosterer and the Compassionate. Praise Him - the real Lord! Verily all praise is due to Him. He is the Sagacious. (His knowledge is all-Encompassing. It was His kindness that Allah, the Compassionate, perfected the universe by satisfying all its requirements in due measure.

Note: I have interpreted the word **اوّل** as 'to begin with', (being the first word of the Risalo) and as b) "Allah is the very first".

Verily We have created everything proportionately. (49, Al-Qamar).

His is the sovereign of the skies and the earth; He gives life and He causes death; and He has power over all things . (2, Al-Hadid).

He is the First and the Last and the Manifest and the Hidden, and He knows all things fully well. (3, Al-Hadid).

جوڙي جوڙَ جَهانَ جي جڏهن جوڙِيائِين،
خَاوندَ خاص خَلقي مُحَمّدُ مُكائِين،
كلمو تَنهنِ كَريمَ تي، چِٽو چايائِين،
"اَنَا مَولَاك وَ اَنتَ مَحبُوبِي!" ايئن اُتائين،
"ڏِكي ڏِنائِين، بَئي سرائُون"، سَيِّدُ چئي.

2. When Allah created and perfected the universe, He particularly created Prophet Muhammad, (May Allah's blessings be on him!) and sent him to this world (as His apostle). He clearly included him in the Kalima-e-Touhid; and further declared: "I am your Lord and you are My beloved". He perfected both the worlds, and as per the Sayed, He then presented them to him (i.e. the Prophet).

باعث خلق دوجہاں، واقف رمز کن فکان
صدر نشین لا مکاں، صل علیٰ محمد (ﷺ)

-He was the cause of creation of the two worlds, He knows the significance of "Be and it became". He presides in the spaceless-ness. Peace be on Muhammad, the Prophet of Islam

Note: (1) The First part of the Kalima is the reality and the second part is the law, (2) **خاوند** means lord, here it means the apostle.

جوڙي جوڙَ جَهانَ جِي، پاڻُ ڪِيائِين پروارُ،
حامي، هادي، هاشمي، سَردارين سَردارُ،
سُنهي صَحابَن سَتَ ۾، مَنجهہ مَسجِدِ مٽيادارُ،
چارَئي چگا چوڏارُ، هُئا هيڪا ندا حَبِيبَ سين.

3. After harmonizing ideally the conditions in the universe Allah manifested Himself through the Prophet of Islam, the helper and the guide (to mankind), the scion of the illustrious tribe of Hashmites, and the leader of all Prophets, (who preached and glorified His Oneness and His Unique attributes). It fitted well with his position to be amidst his comrades in that auspicious mosque (at Madina). His four companions particularly were constantly with him:

Allah is well pleased with them (i.e. the Prophet's companions and followers) and they were well pleased with Him. They constitute Allah's party. (22, Mujadilah).

Note: Allah said: "I was a hidden treasure; I sought, that the treasure of loving kindness and beauty should be revealed". Accordingly He created the 'Vahdaniyat' and everything has emanated from it. It is a manifestation of Ahdiyat. Both of them emanated from the Prime Himself as a Tajali (or manifestation) or the Nur-e-Muhammadi. It encompasses the Pen, the Book, Angels and the Prophets, and as a matter of that, the entire universe.

حق گفت "ای مرد زمان! خاوند گنجی بودم من درنہاں،
جستم کہ تا پیدا شود آں گنج احسان و عطا" *(Roomi)*

Allah said to him (i.e. to Hazrat Daud) "O temporal man! I was a hidden treasure; I sought that the treasure of loving kindness and bounty should be revealed.

وَحدَہ لاَ شَريڪَ له چَئي، چَوَندو آءُ،
فَرضُ واجِبَ، سُنَتُون، تِنِئو ترڪ مَ پاءِ،
توبَہَ سَندي تَسبيح، پَڙهَڻَ ساڻُ پچاءِ،
نانگا! پنهنجي نَفسَ کي ڪا سَئِين رَاہ سُونهاءِ،
تہ سَندِي دوزَخَ باهِ، تو اوڏيائي نہ آچي.

4. You should always recite and continue to recite: "Allah is One and without partners". Do not forsake, much less abandon, any category of Namaz. Simultaneously offer repentence repeatedly on rosary. O naked (or ignorant man!) put your self on the straight path so that the flames of Hell may not approach you.

Say: Allah has guided me along the straight road". (161, Al-Anam). And vie with each other (in the race) for forgiveness from your Lord, and for the

Garden, as broad as the skies and the earth, prepared for the righteous .
(133, Al lmran).

TRADITION: Namaz is the pillar of faith

Note:(1)In this verse Shah has exhorted adoption of the Shariat. In the later verse No. 10 he has referred to Tariqat, Maarfat and Haqiqat. He has very correctly given precedence to Shariat over Tariqat which though essential by itself, is, as said by Hazrat Mujadid Alf Sani, mainly a hand maiden of the former. In fact Shariat consists of knowledge, faith and sincerity of devotion; and the other three methods complete its last ingredient and are complimentary to it in that connection.

كل حقيقة ردته الشريعت فهو زندقه

Everything, which is rejected by Shariat, is forbidden.

Note: (1) Under verse No. 10, post should be read simultaneously. (2) In Islam the way of salvation lies in faith and righteous deeds. The idea of salvation by atonement, as in the Christian sense, is no where found in the Quran.

"وَحدَه لاَ شَريکَ لَه"، جان ٿو چَئين اِيئن،
تان مَچ مُحَمّدُ کارَڻِي، نرٿُون منجهان نينهن،
تان تُون وَجيو کيئن، نائين سِرُ ٻيَنِ کي؟

5. So long as you affirm the Oneness of Allah, you should sincerely and lovingly believe in the apostleship of Prophet Muhammad, (May blessings of Allah be on Him!). For his sake the world was created. You should not, under any circumstances, Prostrate before any object other than Allah.

Then I swear by your Lord that these persons shall not be true believers unless they refer all their disputes to you for arbitration (65, Al-N isa).

But Allah bears witness (to your apostleship) by what He has sent down to you (i.e. The Quran) . (164, Al-Nisa)

There is no doubt that the fundamental urge of human consciousness is to love the Creator and no body else. But a love is always, a system of loves; we love every object that brings us nearer to the Beloved. The love of the prophet is an indispensible condition for the birth and growth of the love of the Creator. As our love for the Creator grows, it will add further to our love for the Prophet". (Ideology of the future).

"وَحدَه لاَ شَريکَ لَه"، جڏهن چيو جَن،
تن مَجيو مُحَمّدُ کارَڻِي، هيجا، ساڻ هِيّنِ،
تڏهن منجهان تَنِ، اَوَتَڙِ کونہ اوليو.

6. Whoso reiterated their faith in The Oneness of Allah, they also heartily believed in the apostleship of Prophet Muhammad, (May Allah's blessings be on him!) for whose sake the universe was created. No such believer would be pushed to an unfavourable landing place (i.e. sent to Hell).

And who believes in what has been sent down to you and what has been sent down before you, and you are convinced of the Hereafter, such believers steered safely to their goal. (4, AI-Baqarah).

محال است سعدی کہ راہ صفا
تواں رفت جز در پئی مصطفٰے (Saadi)

O Saadi! it is impossible for any person to proceed along the straight path without following the Prophet

"وَحدَہ لاَ شَرِیکَ لہ"، جَن اُتو سین اِیمانَ،
تن مجیو مُحَمّد کارَٹي، قَلبَ ساڻ لِسانَ
اُو فائقَ ۾ فَرمانَ، اَوَتَڙِ کنھن نہ اولیا.

7. Whoso faithfully admitted the Oneness of Allah, they also accepted the apostleship of Prophet Muhammad (May blessings of Allah be on him!) with their mind and tongue. They are always prominent in the execution of Allah's orders. Such persons, shall not miss the proper ferry.

Verily you are (one) of the apostles . (252, Al-Baqarah).

Hence believe in Allah and His Apostle, the un-lettered Prophet, who believes in Allah and His discourses; and follow him so that you may be guided well (158, Al-Aaraf).

Note. Mere belief in the Oneness of Allah and the apostleship of the Prophet is not enough. A believer must affirm the same vocally i.e. by tongue.

Sarmad of Delhi used to utter لا الله only. When under the order of Emperor Aurangzeb he was asked to utter the full Kalima, he declined, saying that for the time being he was concerned with the fact that there was no Allah. He was, therefore, tried for disbelief and executed publicly. Faith is negatived by non-inclusion of the latter part in the Kalima, which is the reality and the law.

اَوَتَڙِ کنھن نہ اولیا، سُتَڙِ ویا سالِمَ،
هیکائي هیک ڀِیا، اَحَد سین عالِمَ،
بي بَها بالِمَ، آگي کیا اڳھین.

8. Those persons who had the (Divine) knowledge and who recognized the Oneness of Allah and the apostleship of the Prophet, became one with Allah even in this world. Such inestimable persons went straight to good ferries without being drifted to wrong places. (i.e. they were not misled by Satan). These inestimable friends (of Allah) were elevated to higher stations from the very start.

Tell them; if you love Allah, you should follow me, and then Allah will love you and He will forgive all your sins . (31, Al-lmran)

آگي کیا اڳھین، نِسورو ئي نُورُ،
لاَ خَوف عَلَیهِم وَلاَ هُم یحزنون، سَچَنِ کونهي سُورُ،
مولِي کیو معمور، اَنگُ اَزَلَ ۾ ان جو.

9. At the precreation stage Allah made him/them as embodiment of light. These truthfuls have no fear of interrogation on the Day of judgement nor remorse at what they left behind in this world. ln fact Allah had decreed their elevation before the world was created.

Note: This verse applies more fittingly to the Prophet. But its

application to the friends of Allah also can not be ruled out.

O Prophet! We have truly sent you as a lamp that gives bright light.
(46, 47, AI-Ahzab).

They are the believers-in-truth. For them are (different) grades with their Lord (2, Anfal).

Behold! The friends of Allah shall certainly have no fear nor shall they grieve (62, Yunus).

وَحدَه جي وڊيا، اِلّا الله سين اورين،
هِيُون حَقيقَتَ گَڏيو، طريقت تورين،
مَعرفَتَ جي ماڻِ سين، ڏيساندرُ ڏورين،
سَک نہ سُتا کڏهين، ويهي نہ ووڙين،
کُلَهون کورين، عاشِقَ عَبدُاللَطِيف چَئي.

10. Those seekers who fully support and ardently believe in the Oneness of Allah, affirm and identify themselves with the theory that there is no god except Allah. Their hearts are absorbed in the Reality; and thus placed, they practise self-abnegation. Very unobtrusively and uncommunicatively they visit remote places and delve deep spiritually in quest of the Divine knowledge. But they know no rest, nor do they settle down at a particular place as an evidence of inertia. Abdul Latif says: "these lovers cut themselves into two halves from their shoulders downwards, (i.e. they resort to extreme piety and austerity and are always ready to sacrifice their life. This results in self-abnegation.)

Note: (1) Verses No. 7 to 10 refer **اولياءَ الله** the friends of Allah who are prompt in the performance of their duties and who are ever ready to lay down their life for the sake of Allah.

The verse No. 8 seems common to the Prophet and the friends of Allah.

(2) Shariat means the knowledge of the Quran, tradition and ijma. Conformity of actions therewith is sine -qua- non for a Muslim.

Tariqat means self abnegation to the exclusion of all worldly desires. It aims at seeing with an inner light.

Maarfat means knowledge of the Divine mysteries and secrets.

Hakikat means knowledge: (a) about Allah that He is Matchless, lmmanent etc. (b) about Allah's attributes that He hears and sees everything, and (c) about Allah's potentialities that He creates, fosters and attends to every creature till his death.

The last three stages are complementary to the first stage of Shariat which can not be by-passed.

وَحدَه جي وَڊِيا، اِلّا الله اَڏَ کيا،
مُحمّدَ رَسُولُ چَئي، مُسلمان ٿيا،
"عاشق" عَبدُ اللَطيف چَئي، "اِنهيءَ پَهه پِيا،"
تيلاهه ڏٽِيَ ڏُيا، جيلاهَ وَيا وَحدتَ گَڏجِي.

11. Whoso are deeply assimilated in the Oneness of Allah and have reached the state of complete self-effacement, they have fully recognized the Prophethood of Prophet Muhammad, (May Allah's blessings be on him!), as the final apostle of Allah and submitted themselves totally to the orders of

Allah and the Prophet. Thus they are de facto Muslims. They have done it out of love. In recognition thereof, Allah has absolved them of all earthly affiliations and impurities, more so because they are assimilated in the Oneness of Allah. This is what Abdul Latif says.

زانکہ در الاست اُو از لا گذشت،
ہرکہ در اِلاست او فانی نہ گشت (Roomi)

He has passed from the annihilation to the abiding existence and he who exists in the abiding existence is not mortal.

Note: (1) The last Prophet is the first Prophet also, as he satisfies completely the requirements of all people. He is the last Prophet as there shall be no Prophet after him. In fact no Prophet shall be needed after him. Accordingly he is the Prophet of the past, of the present and of the future at the same time. He is the Prophet complete in all respects. He combines all earlier prophets in himself.

(2) The person who reaches the stage of self-annihilation does not become a part of Allah or merge in Him. Allah is much too Holy for such association or absorption. The person maintains his individual entity, though he recedes into oblivision.

The highest is the position of those who attend to the Divine world and sink themselves in its ever lasting lights and in the branches of the Divine gnosis (knowledge) and are sometimes referred to in the Quran as the 'foremost'. The Quran says: "the foremost in the race; these are they who would be brought nigh. (vide verses No.10-11 Al-Wakiah). (lmam Razi-lbn Al-lkhlaq).

وَحده جي وَڊيا، ڪَيا اِلّا الله آڏَ،
سي ڏَڙَ پسي سَڏَ، ڪنهن آياڳي نہ ٽئي.

12. Those seekers who are assimilated in the Oneness of Allah, very ardently advocate that there is none except Allah. ln fact they are, as if, cut into two on the alter of the Unity of Allah. It is only unfortunate persons, who, noticing the above conditions of the seekers, give-up their desire for reunion with Allah.

سِرُ ڊُونڊيان، ڏَڙُ نہ لَهان، ڏَڙُ ڊُونڊيان، سِرُ ناهِ،
هَتَ ڪَرايون، آڳريُون، ويا ڪَپجي ڪانهِ،
وَحدتَ جي وهانءِ، جي ويا سي وَڊيا.

13. These persons, particularly when they are in trance, feel uncertain about themselves whether they are without trunk or head and whether their hands, wrists and fingers have been truncated. (This is where self oblivision starts). In fact those seekers who sought union with Allah, had to efface their entity and be non-existant first.

"وَحده لَا شَريکَ لَه"، ٻُڌءِ نہ، ٻوڙا!
ڪِ تو ڪَنين نہ سُڻا، جي گهَتَ اندر گهوڙا
ڳاڙيندِين ڳوڙها، جِتِ شاهد ٽيندءِ سامُهان.

14. O you deaf fellow! Did you not hear the fact that Allah is Unique and without a partner? Would you still remain apathetic to the perceivable promptings and exhortations of your soul in this connection? In that case, you shall be the sufferer on the Day of judgement, when witnesses shall be marshalled against you (to your detriment).

And do not set up another god along with Allah . (51-Zuriyat).

On that Day the earth shall disclose its experiences (because your Lord shall order it accordingly). (51, Al-Zilzal).

Today We shall apply seal to their mouths; We shall talk to their hands; and their feet shall give testimony, what they had earned (65, Al-Yasin).

در اندرون من خسته دل ندانم کیست
که من خموشم و او درفغاں و درغوغاست *(Hafiz)*

I do not know who is in my distressed heart. I am silent and he is raising hue and cry.

"وحدَه لا شريک له" ايءُ وهائج ويءُ،
کٹين جي هارائين، هنڌ تنهنجو هيءُ،
پاڻهان چوندءِ پيءُ، پري جام جنت جو.

15. You must purchase merchandise of Oneness of Allah. Whether you gain or lose, you will make the future by your faith and deeds, in this world. This world is that of action and it paves way for your future life. In case you stick to your faith in the Oneness of Allah, you shall be called and rewarded with a cup-full of wine available in Paradise.

Do not obey any one except Allah . (3, AI-Airaf).

TRADITION: The testimony of Kalima is the key to Paradise.

"وَحدَه لَا شَريکَ لَه" اِيءُ هيڪڙائي حَقُ،
ٻيائيءَ کي ٻَکُ، جنِ وڏوسي وِرسيا.

16. He (i.e. Allah) is Unique and without a partner. It is His signiticant and unflinching claim in respect of Oneness. (That too is the basic fundamental of faith for the Muslims). Those persons who clung to their belief in duality or polytheism went astray without doubt.

And Allah has ordered not to have two gods for worship." There is only one Allah for worship. Hence fear Me alone . (51, Al-Nihl)

Tell them that Allah is the Creator of everything and He is the Unique, the Dominant . (16, Al-Raad).

عاشقُ چَئو مَ ان کي، مَ کِي چئو معشُوقُ،
خالِقُ چئو مَ، خام! تون، مَ کِي چئو مخلوقُ،
سَلِج تَهِين سُلُوکُ، جو ناقِصئان نِگيو.

17. Do not call Him (Allah) the Lover nor the Beloved. O immature person! Do not address Him as the Creator nor as the creature. But this matter can only be explained alongwith the higher mysteries to those whose faith and record are without blemish.

Since the True, the Exalted and the Eulogized is a Necessary Being in His Essence, He is the Lover of His Essence. (lmam Razi - lbn aI Akhlaq).

After the identification of the Divine and the human spirit, it became self-evident for the Sufis to deny the fact of creation altogether so far as the soul is concerned; and with the denial of creation the denial of God as the Creator went hand in hand. In one of the lyrics of Roomi we find this utterance in a sharp and unambiguous manner.

می گفت در بیاباں رند دہن دریدہ
صوفی خدا ندارد او نیست آفریدہ

An outspoken fellow was saying in the desert: "Sufi has no God, he is not created". (Metaphysics of Roomi by Dr. Khalifa)

مرغ خویشی صید خویشی دام خویش،
صدر خویشی فرش خویشی بام خویش *(Roomi)*

You yourself are the bird, the prey, and the trap. You yourself are the chair, the floor, and the balcony

وَحدَتان کثرتَ ٹي، کَثَرتَ وَحدتَ کُلّ،
حَقٌ حَقِيقي هيکَڙو، ٻولِي ٻِي مَ ٻُل،
هُو هُلاچو هُلُ، ٻِاللهِ سَندو سَڃَٹين.

18. The plurality has emanated from the unity. The fact is that both of them originate from the Prime of everything- the Infinite, the Unique Allah. (The creatures implying plurality have emanated from the Creator, which signifies Unity. That is monism par excellence). Verily there is the One Transcedental Being. There is nothing outside or beside Him. Do not be misled in this connection. I swear by Allah that nothing else exists. All what you hear in this connection is a mere noise and speculation, originated by Him.

افلاک و عناصر و موائد اعضاٗ،
توحید ہمیں است دگرہا ہمہ فن *(Roomi)*

The heavens and the elements are the limbs of the "Body of Allah". This is the Unity, and all else is deception

ای روی کشیدہ بہ بازار آمدہ،
خلقی بایں طلسم گرفتار آمدہ *(Sanai)*

O you who have concealed your countenance but manifested yourself through your creatures in different forms! You have thus caught the mankind in this play of jugglery.

Life is but a walking shadow, a poor player, that struts and frets his hour on the stage. And then is heard no more. It is a tale told by an idiot, full of sound and fury, signifying nothing. (Shakespeare, Macbeth).

پاڻهِين جَلّ جَلَالُه پاڻهين جانِ جَمالُ،
پاڻهين صُورتُ پِرينءَ جي، پاڻهين حُسُن کمالُ،
پاڻِهين پِيرُ مُرِيدُ ٿِئي، پاڻهين پاڻ خيالُ،
سڀ سيوئي حالُ، مَنجهائِي معلوم ٿئي.

19. Allah is the possessor of Majesty. Simultaneously He is the sole essence of Beauty. He Himself is the Beloved and embodiment of Beauty. He Himself is the Pir (Guide), and simultaneously the follower also. He is His own manifestation. The seeker can know all this introspectively from within his heart.

خود کوزہ خود کوزہ گر و خود گل کوزہ
خود برسر آں کوزہ خریدار بر آمدہ

He Himself is the jug, its Maker and the requisite clay for its production. On the top of it, He Himself comes as its purchaser.

پاڻِهين پسي پاڻ کي، پاڻِهين محبوبُ،
پاڻِهين خَلقي خُوبُ، پاڻِهين طالِبُ تنِ جو.

20. He is the Lover of Himself and He is the Beloved of Himself. He creates handsomely, and then goes for His creatures lovingly.

Surely We have created the man in the best make (4, Al- Tin)

می دید حسن خودرا میگفت چشم بدرا،
نبود نباید چوں من دریں زمانہ *(Roomi)*

He viewed His own beauty and said to the evil eye: "there has not been nor shall there be in the universe another like Me

ہم بہ چشم خود جمال خود بدید،
تہمتے بر چشم نابینا نہاد *(Iraqi)*

He Himself saw His own beauty, and yet blamed the blind (human) eyes for it.

Note: The beloved always has the repercussions of a human self and life. But in fact Allah is both.

سو هِيءُ، سو هُو، سو اَجلُ سو اللهُ،
سو پِرين، سو پَساهُ، سو ويري، سو واهَرُو.

21. He is this and He is that. (He is the Beginning and He is the End). He is the Destroyer and He is the Creator. He is the Beloved and also the very breath of life. He is the Enemy and simultaneously the Guide as well.

پیش من آوازت آواز خداست،
عاشق از معشوق حاشا کہ جداست

For me your voice is that of Allah. Nay, I made a mistake. The Lover and the *(Roomi)* Beloved are one and cannot be, separated entities.

پڙاڏو سو سَڏُ، وَرُ وائيءَ جو جي لَهين
هُئا اَڳهين گَڏُ، پُڌَڻ ۾ ٻه ٿيا.

22. If you can ascertain the stark truth, void of its intricacies, you will find that the sound and its echo are in reality one and the same thing. (You feel as if you hear two distinct voices, but the echo has no substance, and the originator of both is the same agency.)

Note: What is the echo? It is repetition of sound by reflexion of sound waves. The sound is a reality. It has existence. But the echo is artificial, It has no existence. The poet possibly means that the real actor is Allah, and the man does not count.

آں نداکش اصل بر بانگ نداست،
خود ندا آنست و ایں باقی صداست۔ *(Roomi)*

He who raises the sound is really responsible for what is heard. He is the sound and the other is a mere echo.

Before the veil was lifted from me, I used to feel that I remembered You and thanked You. But when the light dawned on me, I realized that You alone were the adorer, the adoree and the adoration, all together (lbn e Arabi)

ايڪُ قَصرُ دَرَ لَکَ، کوڙين کَٽِسِ ڳڙڪِيُون،
جيڏانهن ڪريان پَرَکَ، تيڏانهن صاحِبُ سامهون.

23. This universe is like a palace with a million doors and windows. Wherever I look I find Allah before me. (I find His manifestation in each one of His creatures).

Note: This verse tries to make out the following facts:
(a) That Allah is the Immanent and the Omnipresent.
(b) That He manifests Himself through His creatures though their physical forms are diverse.
(c) That the Unity leads to multiplicity. This is explained by the following illustration: "A mansion has a number of doors and windows. The sun's light enters through these passages. But in the space between them the sun's light is inexistant, and on that account what actually is outside the mansion appears multiple inside it.
To Allah belong the East and the West, so wheresoever you turn, there will be the face of Allah . (115, Al-Baqarah).
He is with you where ever you are . (4, Al-Hadid).

نکو رو تا بہ مستوری ندارد
چو در بندی سراز روزن بر آرد

A beautiful face can not be concealed (or veiled). If you close a door on it, it will show itself from a window

ڪوڙين ڪايائون تُنهنجون، لِکَنِ لَکَ هزارَ،
جيءُ سپ ڪنهن جِيءَ سين، دَرَسَنُ ڏارون ڏارَ،
پِريَم! تُنهنجا پارَ، ڪهڙا چَئي ڪيئن چُئان!

24. (O Allah!) Your manifestations are in millions of forms. Your essence is present in every human being, and yet human appearances and performances are dissimilar to each other. Your manifestations through them accordingly are different. My dear Lord! How can I describe your Attributes? (I simply can not do it).

So when I have fashioned him and have breathed into him of my spirit, fall you down in submission to Him (29, AI-Hijr)

جمع یک نورست لیکن رنگ ہای مختلف
اختلافی درمیانِ ایں و آں انداختہ *(Roomi)*

The Divine light in totality is the same, but its hues are different. He Himself has cast differences between this and that.

VAI

سَيَکا پِريان ڪونُ پُوڇي،
نينهن نيٽين، ڳُٽُ ڳالِ وو.
جا چِتايَم چِتَ ۾، سَڄَڻُ سا ٿو پُڇهي،
نينهن نيٽين، ڳُٽُ ڳالِ وو.
لاتِ جا لطِيف جِي، سَڏُ تنهنجو سُڄي!

نینھن نیٹین، ڳُڻُ ڳالِ وو.

All persons worship the Beloved (i.e. Allah). The eyes (i.e. tears) express love for Him and His remembrance through them is considered a great virtue. (Whether the worship is open or secret is immaterial). He knows even whatever we harbour in our mind. Verily Latif's talk about you is tantamount to a call from you.

He is ALLAH…the Knower of the unseen and the seen. (22, Al-Hashar)
The seven skies and the earth and those that are there -in extol His glory (44, Bani-Israil)
Allah says: "call on Me, I shall accept your prayer" (60, Al-Momin).
Verily those who believe and do righteous deeds,Allah, shall love them. (96, Maryam).

TRADITION:

(a) When a person becomes pious in this world, Allah makes him His beloved.

(b) Tell My bondmen that his remembering Me is an invitation from Me

گفت آں اللہ تو لبیک ماست
ایں نیاز و سوز دردت پیک ماست *(Roomi)*

Allah said to him, "this is an invitation from Me. All this humility, heart burning and anguish on your part are messengers from Me.

SUR KALYAN

Chapter - II

اَگهي اَگهائِي، رَنجُ پِريان کي رَسِيو،
چَکِيَم چگَائي، سورانگهي سُورِيءَ تان.

1. My illness had the requisite effect. My Beloved was grieved on its account. After mounting the giblet (preceded by self-effacement) I got the full benefit. (i.e. union with the Beloved).

And Allah is the Friend of believers (68, AI-Imran)

And most certainly, Allah has pardoned them. Verily Allah is the Forgiving, the Forbearing. (155, Al-I mran)

حق همی گوید که آخر رنج و درد
مر ترا لابه کنان و راست کرد *(Roomi)*

Allah says: 'the grief caused to you by Me eventually corrected you and made you prayerful.

اَندا اُونڌا وَيجَ! کَلَ کُجاڙِئا کانئين؟
اسان ڏُکي ڏِيلَ ۾، تُون پِيارين پيجَ!
سُورِي جَنِين سيجَ، مَرڻُ تَنِ مُشاهِدو.

2. O you perverse physician! Why do you brand my skin? I am already in bodily distress,and you force me to take the (bitter) potion! Whoso deem the gallows a bridal bed, death to them is the means (or prelude) to their union with Allah.

Note: What is **مشاهدو** or **مشاهده**? It is an Arabic word meaning in the dictionary sense, "the highest degree of perfection in contemplating the Divine Essence."Amplified it means the manifestation of Allah or **تجلي الذات**. At this stage the union with Allah is attained. It is followed by **مکاشفہ** and **محاضره**. These stages correspond to those of **علم اليقين، عين اليقين** and **حق اليقين**.

از سر بالين من برخيز اے ناداں طبيب
درد مند عشق را دارو بجز ديدار نيست *(Khusro)*

O stupid physician! Get away from my pillow. There is no remedy for a love affected person except the sight of the beloved

مرگ سازد مغز را صافی زپوست،
تا رساند دوست را نزدیک دوست۔

Death relieves essence from the shell so as to take a friend to his Friend.

Death is a message of joy rather than a source of fear for a self-conscious man. Death is sweet to him because it always brings him nearer to his goal, it is the successful end of a series of trials and struggles for a better life. (Ideology of the future)

سُورِيءَ سَڏُ ٿيو، کا هَلَندي، جيڏيون؟
وَڃَڻ تَنِ پِيو، نالو نينَهن ڳنهن جي.

3. The gibbet beckons. (I must obey the call.) Would any of my friends accompany me there? Only such persons will go there who claim to love (i.e. call themselves the lovers and know the implication of love).

سُورِي سَڏُ ڪَري، اُيِي عاشِقَنِ کي،
جي آئي سَڏَ سِکَڻ ۾، تہ ڪر مَ پيرُ پَري،
سِسِي ڏَار ڏَري، پُڇج پوءِ پِريَتَئُو.

4. The gibbet calls such lovers as are impatient to sacrifice themselves. If you really have pretensions to be in love, do not keep yourself away from it. You should be prepared first to surrender your head (i.e. annihilate yourself completely) before you think of love.

سُورِي آهِ سِينگارُ، اڳهِين عاشِقَن جو،
مُڙُ، موڙُ مِيهڙو، ٿيا نِظاري نِروارُ،
ڪُسَڻ جو قرارُ، اَصلِ عاشِقَنِ کي.

5. The gibbet has always been primarily an embellishment for lovers. They are prominently present there for sacrifice and they would consider it an ignominy to turn aside or withdraw there from. They had in fact covenanted at the beginning of the creation to sacrifice their lives.

سُورِي سِينگاري، اَصلِ عاشِقَنِ کي،
"لُڏِيا کِين" لَطيفُ چَئي، "ٿيا نيزي نظاري"،
"کونِيو کِناري، آڻِيو چاڙهي ان کي."

6. The gibbet as a matter of fact, adorns the lovers. Latif says: "they would never waver but would (boldly) offer themselves before the spears fixed in the gibbet for self-immolation. They are then called to its side and immolated on its spears".

سُورِيءَ مٿي سيڙ، ڪهڙي ليکي سَنرا،
جڏهن لَڳن نيڙ، تہ سُورِي سيج ٿي.

7. Why are the lovers so eager to be immolated on the gibbets? That is explained by the fact that ever since they saw the Beloved, and their eyes met mutually, gibbet becomes a bridal bed for them.

جڏهن لڳن نيڙ، تہ سوريائي سيج ٿِي،

سُورِيءَ چڑھڻُ، سيج پَسڻُ، اِيُ ڪَمُ عاشِقَن،
پاھُون ڪِينَ پَسَنِ، سائُو ھَلَنِ سامُھان.

8. It is the job of the lovers to mount the gibbet and consider it a bridal bed. They would never look behind or think of a retreat. On the contrary, these brave men will charge straight for the gibbet.

چوں مست ازل گشتی شمشیر ابد بستان ،
ھندوبک ھستی را ترکانہ تو یغما کن ۔ *(Roomi)*

When you are intoxicated about eternity, take the sword of eternity and like the Turk despoil the wretched Hindu life.

سُورِيءَ تي سَؤ وارَ، ڏيھاڙيو چَنگِ چڑھين،
جِمَ وِرچِي ڇڏيين، سِکَڻ جِي پَچارَ،
پِرتِ نہ پَسين پارَ، نينھن جِئائين نِڳيو.

9. Even if you are put on the gibbets spears and immolated a hundred times a day, see that you do not cease yearning for the Beloved. Once the love is generated (in the heart), it should know no limitations. (It should continue to be fostered from its fountain head and the lover should be prepared for the greatest sacrifice.)

پھرين ڪاتِي پاءِ، پُڇج پوءِ پِريَتَڙو،
ڏُکُ پِريان جو ڏِيَل ۾، وَاجتَ جِيئن وَڄاءِ،
سِيخُنِ ماھُ پَچاءِ، جي نالو ڳيڙُءِ نينھن جو.

10. First surrender yourself completely and annihilate the self and then think of love. Your whole system should pulsate rhythmically like a musical instrument due to the travails of separation from Allah and the consequential worry to reunite with Him. If you think of love and claim to be a lover, you should be prepared for roasting your flesh on burning pikes in sacrifice.

تا تو در بند خویشتن باشی،
عشق گوئی دروغ زن باشی۔

Till you close door on yourself, to talk of love would be tantamount to speaking false.

من چنگ توام برہر رگ من
تو زخم زنی من تن بنم *(Roomi)*

I am your lute. In every vein of mine you strike the quill and I vibrate.

ڪاتِيءَ ڪونھي ڏوھُ، ڳَنُ وَڊِيندڙَ ھَتَ ۾،
پَسيو پِرِ عَجيبَ جِي، لِڇڪيو وَجي لوھُ،
عاشِقَنِ اَندوھُ، سدا معشوقَن جو.

11. The fault does not lie with the knife. Its handle is in the hand of the killer, whose will dominates in the matter. Perceiving the will of the Wondrous Allah, the iron knife just shakes and does its job. The (poor) lover is all the

time worried about the pleasure of the Beloved.

ما چوں شطرنجیم اندر برد و مات
برد و مات ما تست اے خوش صفات *(Roomi)*

We are mere checkmates on the chess board of this world; and our activities are entirely due to you, O Possessor of good attributes!

All the world is a stage,
And all the men and women are merely players. (Shakespeare)

And We alone were the Operators. (79, AI-Anbiya)

ڪاتِي تِکي مَ ٿيئي! مَرُ مُنيائي هوءِ،
مانَ وِر مَنِ توءِ مون ۾ِريان جا هَٿڑا.

12. May the knife not be sharp (to make short work of my body)! Let it be blunt. That way the hands of my Beloved shall be touching me for a longer time.

ڪاتي جا قريبَ جِي، سا هَڏ ڇِيري نَنگُ،
عاشقَن پنهنجو اَنگُ، الله ڪارڙِ وَڍِيو.

13. The Beloved's knife, at the most, will affect the skin and affiliations. On the other hand the lovers have offered their life as sacrifice - for the sake of Allah.

جي تو سِکڑُ سُکيو، تہ ڪاتِي پئي مَ ڪَنجُھ،
سُپريان جي سُورَ جو، ماڻھن ڏجي نہ مَنجَھ،
اَندرِ اِيءُ اَھنجُ، سانڍِج سُکائون ڪري.

14. If you are a true lover, do not groan when the knife is applied to you, (e.g. when a calamitous misfortune visits you). Stifle the pain caused to you by the Beloved and do not let it out to others. Nay, keep the anguish to yourself, consider it a blessing, and celebrate the occasion by offerings.

جان وَڍِين تان ويھُ، نہ تہ وَڻيو واڻَ وڃج تون،
ھِي تَنين جو ڏيھُ، ڪاتِي جَنِين ھَتَ ۾.

15. It is settled to behead you, (i.e. you are approved as a lover,) stay on, else go your way. This land belongs to Him who holds the knife in His hand; (and is ready to use it).

ڪاتِي جَنِ ڳَري، مان لَٽئون لڳو تَنِ سين،
محبت جي ميدان ۾، وڃان پيرَ پَري،
اَڏِيءَ سِرُ ڏَري، مانَ ڪُھنئون سُپرين!

16. I Love Him who holds the knife (ready for use). I continue to advance along the path of love inspite of it. In fact I have already kept my head on the chopping block wishing the Beloved to behead me.

گردنک را پیش کردم گفتمش
ساجدی را سربر از ذوالفقار *(Roomi)*

(I offered my neck and said to him to sever the devotee's head with Zulfiqar,

(sword).

Note: Hazrat Ali's sword was named "Zulfikar".

اَڳيان اَڏِين وَٽِ، پويَن سِرَ سَنباهيا،
ڪاٽِ تہ پوين قَبول ۾، متان پائين گهَٽِ،
مٹا مُهاين جا، پيا نہ ڏسين پٺ؟
ڪَلالَڪي هَٽِ، ڪُسڻَ جو ڪُوپ وَهي.

17. The front liners stand ready at the chopping block and the rear ones hold themselves in readiness. Offer your head promptly so that you may be accepted. Else you are likely to be under rated. Think not of any lesser sacrifice. Do you not observe the fallen heads of the first liners lying on the ground? At this liquor shop you are offered a cup of wine in barter for your head.

جي اَٽئي سِڪَ سُرڪ جِي، تہ وچ ڪَلالَن ڪاٽي،
"لَاهي رَڪُ" لَطيف چَئي، "مَٹو وَٽِ ماٽي"،
"تڪَ ڏيئي پِڪَ پِيُ تون، گهوٽ! مَنجهان گهاٽي"،
"جو وَر نہ وِهاٽي، سو سِرَ وَٽِ سَرو ساهَنگو."

1 8. If you have the desire to sip the wine, visit the liquor distillery. Latit says: "then offer your head as sacrifice near the jar of liquor. Drink deep of the thick liquid, O bridegroom! If you get the liquor, which intoxicates even veteran persons, in exchange for your head, it would be a good bargain for you".

جي اَٽئي سَڏَ سُرڪَ جِي، تہ وَنءُ ڪالالڪي هَٽِ،
"لاهي رَڪُ لطيفُ چَئي، "مَٹو ماٽي، وَٽِ"،
"سِرُ ڏيئي ۾ سَٽِ، پِيج ڪي پِيالِيُون."

19. If you are keen to drink the wine, contact the wine shop. Latif says: "then disconnect your head and place it near the wine jar. Barter it for wine and enjoy quite a few of its cupfulls".

جي اَٽئي سَڏَ سُرڪَ جِي، تہ وَنءُ ڪَالِڪي ڪُوءِ،
مَهيسَرَ جي مَنڊَ جِي، هُٽِ هَڏِهين هوءِ،
جان رَمزَ پَرُوڙِيمَ روءِ، تان سِر وَٽِ سُرڪِي سَڳَٽي.

20. If you are really interested in this wine, then proceed to its vendor's lane. You will always find hustle bustle there, implying acute demand for this hall-mark wine approved by Shiv Maharaj, the Diety. Personally when I realized the significance of its brand, I at once offered my head for a blessed sip thereof.

جي اَٽِئي سڪ سُرڪَ جِي، تہ وَنءُ ڪالالڪي گَهر،
وَڍَڻُ، ڇِيرَڻ، ڇِڇرڻُ، پَهَٽِ اُنين جِي پَر،
"جي وَڃِي پويئي وَر، تہ سَهَنگي آهہ" سَيِّدُ چَئي.

21. If you long for a sip (of wine), go to its producer's house. His tradion (for a bargain) is first to tear into pieces the customer. Inspite of it if you can

secure a cup of wine, consider it an economical bargain, says Sayed.

ناڻي ناهِ ڪَڪُوه، ڪي مُلِ مَهانگو مَنڊُ؟
"سَنباهِج"، سَيّدُ چَئي، "ڪاڻَڻَ ڪارَڙِ ڪَنڊُ"،
"هِيءُ تَنِين جو هَنڊُ، مَڙِن پاسِ مَرنِ جي."

22. The wine is not available for cash transaction. Or is its value much too high so that none can afford it? The Sayed says: "Keep ready your head for sacrifice". This is the place meant for those who lay down their life near the wine jars".

ایں رہ سر زندان و سر مردانست
جانبا آنند تانبازی نآئی *(Khayam)*

This path is reserved for the lofty hearted souls. Beware! you should not trespass on this risky lane unless you are prepared to bear the attendant risks

عاشقَ زهَر پِياڪَ، وِهُ پَسيو وِهسَن گهٽُو،
ڪَڙي ءِ قاتِل جا، هَميشَه هيراڪَ،
"لَڳَيِن لَنئون"، لطيفُ چَئي "فنا ڪِيا فِراق"،
"توڻي چِڪَنِن چاڪَ، تہ بہ انت نہ ڏين عام ڪي."

23. The Lovers are addicted to poison-taking. Hence when they see the poison, they become jubilant. They are always accustomed to the bitter and deadly wine. Latif says: "They have fallen in love, and separation from their Beloved has completely obliterated them. Even though they actually suffer from the wounds (of separation), they would never speak about it to any person.

مَ ڪر سڏَ سَري جِي، جي تون ٽاريين ٿُوهُ،
پيتي جنهن پاسي ٿِيئي، منجهان رَڳن رُوحُ،
"ڪاڻي چَکُ ڪَکوه، لاهي سر" لَطيفُ چَئي.

24. Do not wish for, the wine if you can not bear a little bitter fruit like colocynth (i.e. a small discomfort). After taking it (wine) the life, as if, lies dormant in the nervous system. "Sacrifice your head (i.e. surrender completely by discarding all worldly thoughts) and then taste the wine". Latif suggests.

سَڏَڙِيا سَري جُون، ڪوه پَچاروُن ڪَنِ؟
جيئن ڪاتَ ڪلالن ڪڍيا، تہ موٽيو پوءِ وجنِ،
پِڪُون سي پِيَنِ، سِرَ جَنِين جَا سَٽِ ۾.

25. Why are the pseudo-lovers enquiring about this wine? They get scared at the sight of daggers of the wine producer and retreat. Only those shall sip the wine, who offer their heads in barter for it.

قدر گل و مل بارہ پرستان دانند
نے تنگدلاں و تنگ دستاں دانند
از بی خبری بے خبر معذور اند،

(Khayam)

ذوقیست در ایں بادہ کہ مستان دانند۔

The forward lovers see His face and glow. But recalciterant doubters stand behind the show. The imbeciles know not what a trance is like. The taste of the wine and the cord, only mystics know.

سِرَ جُدا، ڏڙَ ڏَار، دوڳَ جَنِين جا ديڳ ۾،
سي مَرُ ڪن پَچارَ، حاضُر جَن جي هَٿَ ۾.

26. Not only are heads severed from trunks, but the limbs too are boiled in a cauldron. Such persons may by all means think of wine who are ever ready for the sacrifice of their heads in payment of the fixed price of wine.

زخم جگر و خیال مرہم کفرست
درد دل و آرزوئے درمان غلط است۔ *(Khayam)*

It is the height of sin to plaster wounds of heart. A burning heart needs no balm. To wish for it would be wrong.

ديڳين دوڳَ ڪَڙهِن، جِتِ ڪَڙِيين ڪَڙَڪو نہ لهي،
تِتي طَبِيبَنِ، چاڪَ چِڪَندا چَڏيا.

27. Their body-pieces are boiling in cauldrons, and still not even a whimper from them is audible. In these conditions the worldly physicians are ineffective, and they just leave the wounds of such persons bleeding.

بلبل نیم کہ نالہ کنم درد سر دہم
پروانہ ام کہ سوزم و دم بر نہ آورم *(Emperor Jehangir)*

I am not a nightingale to cry and cause 'headache'. I am a moth. I would rather burn and die, but not emit a single sigh.

سِسِي سي گهُرَنِ، جي واڻيندڙَ وڇَ ۾،
اُوءِ ڪِي ٻيو پُڇِن، سَرو جَنِ سَنباهِيو؟

28. The cup bearers demand of you your head (self-annihilation). So why would those who have prepared the wine ask for anything else? (Nothing less than that would be acceptable to them.)

اَصلِ عاشِقَ پنهنجي، سِسِي نہ سانديِن،
"لاهيو سِر" لطيفُ چَئي، "ساهُ سلاڙئو ڏِين"،
"ڪُلَهون ڪاڻِين، پُڇَن پوءِ پِريتَ‌ڙُو."

29. At the other end lovers never think of safeguarding their heads. Latif says: ''they are always ready to sever them and sacrifice their life along with it. ln fact they cut off their heads right from their shoulders first and then request for love".

اَصلِ عاشقن جو، سِرَ نہ ساندِئُ ڪَمُ،
سَوَ سِسِنئان آڳَرو، سَندو دوسان دمُ،
هي هڏو ۽ چَمُ، پِڪَ پِريان جِي نہ پڙي.

30. Primarily by tradition, the lovers have always believed in sacrifice of self

(and worldly desires). For them, a moment with the Friend is by far better than possession of hundred lives. This body of flesh and bones is not worth a sip of the Beloved's wine.

جي مَٿي وَڃِ مِڙَنِ، تہ سپ ڪنهن سَڏَ ٿئي،
سِرَ ڏِني سَٽِ جُڙي تہ عاشِقَ ايئن آَچن،
لِڏا تي لَيَن، مُل مَهَنگا سُپرين.

31. If union with the Beloved could be had in exchange of life, everybody would have aspired for the honour. If the sacrifice of life were to conclude the bargain, all lovers would have offered themselves en masse. The most precious Beloved is priceless. He is attainable only as a matter of good luck irrespective of any efforts in that direction.

مُل مَهَنگو قَطَرو، سِڪَڙُ شَهادتَ،
آَسان عِبادتَ، نَظَرُ نازُ پريَن جو.

32. A drop of this wine is inestimable. (What to talk of a sip or a cup thereof!) Even a yearning for it is worth the sacrifice of life. Our function is to adore Him, and His general reaction is likely to be coquetish; (Our 'prayer' should be to worship His coquetish glance. Thus its pattern is different from that of the conventional prayer.)

> *Moosa said: "My Lord! show Yourself to me so that I may look at You". He said: "you shall not see Me". (143, Al-Aaraf).*
>
> Note: This is a singular instance of 'coquetry' as it implied a Command, and in addition, it carried a note of finality, forbidding repetition of the request. And yet Prophet Moosa continued his mission unabashed. Shah, however, was extremely humble in his approach to Allah.

چشم اگر اینست و ابرو ایں و ناز و عشوہ این،
الوداع اے زہد و تقویٰ اے عشق و دین۔ *(Muhammad Shirin Maghribi)*

If this is the eye (i.e. Allah), this the eye brow (i.e. His veil) and this His Coquetry, then adieu to piety, love and religion.

عاشق ہمیشہ فکر رخ دوست کند،
معشوقہ کرشمہ، کہ نکوست کند *(Khawaja Ajmeri)*

A lover always thinks about the Beloved's face and the latter indulges in good coquetry.

VAI

مَنڈُ پِئندي مون، ساجَنُ سَهي سُجاتو،
پِي پِيالو عشقَ جو، سَپ ڪِي سمجهوسُون،
ساجَنُ سَهِي سُجاتو.
پِريان سَندي پارَ جي، اندرِ آڳِ آَٹون،
ساجَنُ سَهِي سُجاتو.
جِيئڻ ناهي جَڳَ ۾، ڏينهن مِڙيئي ڏُوُن،

ساجَنُ سَهِي سُجاتو.

"الله" عَبدُاللَطِيفُ چَئي، "آهين تُونهين تُون"،

ساجَنُ سَهِي سُجاتو.

I saw and recognised the Beloved while I was taking the wine (of love). After I had taken a cupfull thereof, I was fully initiated in the mysteries of love. Inwardly I am on the fire of love of the Beloved. The human life is not eternal, It is hardly worth the count, being barely two days. Abdul Latif says: "O Allah! You alone pervade the entire universe and you are Permanent".

There is none worthy of worship except Allah; He is Alive and Eternal.
(1, Al-lmran).

SUR KALYAN

Chapter - III

اُٹياري، اُٹي ويا مَنجهان مُون آزار،
حَبيبَ ئي هَٹِي وَيا، پِيڙا جِي پَچارَ،
طَبِيبَن تَنوارَ، هَڏِ نہ وَٹي هاڻ مُون.

1. The Beloved has caused within me the all consuming turmoils of love and then left me. He has implanted in me the consequential suffering and restlessness. Any consultation with physicians for relief is fruitless. Nay, it seems grotesque to me.

هَڏَ نہ وٹي هاڻِ مون، ويجِن جِي وِصالَ،
هِنَ منهنجي حالَ، حَبِيبُ ئي هادي ٿيو.

2. I absolutely dislike any sort of contact with physicians. The Beloved is my Consultant and the Physician of my present ailment.

جان زتن بردی و درجانی ہنوز
دردہا دادی و درمانے ہنوز *(Amir Khusro)*

You have taken away my heart from my body and established yourself in its place. You have caused me lots of pains and you are their only remedy.

حَبيبَ ئي هادِي ٿِيو، رَهنما راحت،
پِيڙا نِيائين پاڻَ سين، لائي ڏيئي لتَ،
سُپيريان صَحتَ، ڏِنِيَم مَنجهان ڏکندي.

3. My Beloved became my consultant, guide and healer. He has, by forcefully curbing the malady uprooted it, and it has completely vanished. His method, no doubt, was harsh, but it has definitely cured me of all suffering.

> *Then whoso repents and believes in Allah, he has grasped the most firm hand-hold that never breaks (236, Al-Baqarah).*

اَور ڏکَندو اُو ٿِئي، هادِي جنهن حَبيبُ،
تِرُ تَفاوَتُ نہ کَري، تنهن کي کو طبيبُ،
رَهنُما، رَقِيبُ، ساڻِر صحتَ سُپِرين.

4. The malady becomes significantly unusual when the Guide is the Friend. The conventional physician would not in the least be effective in his

treatment. Finally it is Allah, the Beloved, the Guide and the Preserver, who like the medicine of Sathar (which causes remedial boils after application), would restore me to health.

بیا بجانب دارالشفائی خالق خویش
کہ زاں طبیب ندارد گزیر بیمارے *(Roomi)*

Come to the hospital of your Creator. No sick man can dispense with that Physician

ساڻِر صحتَ سُپِرين، آهي نہ آزارُ،
مجلسَ وير منو ٿِئي، ڪونِپندي قَهارُ،
خَنجَرُ تنهن خوبُ هَٽي، جنهن سينِ ٿِئي يارُ،
صاحبُ رَبّ سَتّارُ، سوجهي رَڳون ساهَ جُون.

5. The Beloved, like the 'Sathar' always means health, and not malady. To all and sundry generally He is kind in company. But He is 'All-Powerful'. When He is particularly interested in you, He calls you to Himself. He then tests you in different cruel ways. He, repeatedly stabs you when He becomes friendly to you. But He is the Lord and the coverer of sins.

He covers up your deficiencies as He knows your vital arteries (i.e. your inner trends, and your weaknesses too.)

> *Do men think that they would be let alone because they say:'we believe' and that they would not be tested. (2, Al-Ankabut).*

رَڳُون ٿِيُون رَبابُ، وَجَن ويلَ سَيَ ڪَنهين،
لُڇَ ڪَڇَ نہ ٿيو، جانبُ ريءَ جَبابُ،
سوئي سَنڊِيندُمِ سُپِرين، ڪيس جنهن ڪَبابُ،
سو ئي عينُ عَذابُ، سو ئي راحَتَ روُحَ جي.

6. My all veins vibrate constantly (due to the Beloved's love), like the strings of a rebeck. I writhe but do not even moan and groan, and the Beloved too remains unconcerned and unresponsive. (Possibly He enjoys this scene watchfully) But it is my firm belief that He, Who has caused me so much torturous suffering, will cure and re-enliven me. If he causes acute suffering, He also grants relief and tranquility to the soul.

> Note: The above test which has a benevolent climax seems to be deliberate and purposeful, and Allah's apparent detachment is understandable in view of the Quranic verse No. 1, Al-Ankabut, reproduced under the verse No. 5 above.

> *Regard good and evil as two fruits from two branches of one single tree.*
> *(Hazrat Ghous Azam, "Fatuhul Ghaib).*

سو ئي راهَ رَدِ ڪري، سو ئي رَهَنماءُ،
وَ تُعِزُّ مَن تَشاءُ، وتُذِلُّ مَن تَشاءُ.

7. It is He who blocks the way (of guidance, health or elevation) and it is He who leads the way to it.

> *Verily You elevate whomso You wish and You abase whomso You wish.*

(26, Al-Imran).

Note: Once Shah Abdul Latif, while in ecstasy, blessed a blind man and the latter regained his eye sight. When the poet returned to normalcy, he denied all contribution to his regaining the sight, but he cited the above verse.

پَر ۾ پُڇيائُون عِشقَ جي اَسباب کي،
داروُن هِنَ دردَ جو، ڏاڍو ڏَسِيائون،
آخِرُ وَالعَصرِ جو، اِيئن اُتائون،
تهان پوءِ آئُون، سِکان ٿِي سَلامَ کي.

8. In confidence He enquired from me about the causes and symptoms of (the disease of) love. Then He prescribed what was rather hard to take. Eventually He advised patience in the matter. Thereafter (after abiding by his prescription), I constantly yearn for an opportunity to do obeisance to Him.

And exhort one another to be patient . (3, AI-Asr).

And We shall try you with something of fear, and hunger, and loss of wealth and lives and fruits, but give glad tidings to the patient. (55, AI-Baqarah)

سِکين کُھ سلام کي، کَرين کُھ نہ سَلامُ؟
ٻيا دَرَ تَنِ حَرامُ، ايءُ دَرُ جَنِين ديکيو.

9. Why are you merely yearning for doing obeisance to Him? Why do you not take initiative in that repect and pay homage to Him? Those who know Him, discard all other sources and concentrate on Him. (All worldly media constantly are to be discarded as gratuitous and forbidden.)

مِنايان مِنو گهَٹُو، گَڙو ناهِ کَلامُ،
سُکُوت ئي سلامُ، پِريان سَندي پارَ جو.

10. When He speaks, every word of His is very melodious and a sheer blessing. There is no bitterness in His talk. But when He does not speak, even then His silence radiates peace.

ہرچہ از دوست می آید نکوست

Whatever comes from the friend is good.

پِريان سَندي پارَ جِي، مِڙَئي مِنائي،
کانهي کَڙِائي، چَکين جي چيتُ کَري.

11. All Divine directions are palatable and favourable to you. Only develop proper receptivity for them and try to know them in the correct perspective. You will then find that none of them is bitter or unfavourable.

جاڻِي ٻُجهي جَنِ، تو سِين سُورَ سَجَ کِي،
تون کِيئن سنديُون تَنِ، پَرَ سين پچارُون کَرِين؟

12. He has deliberately subjected you to certain discomforts. (Actually they are not meant as a torture but as a favour in disguise). How could you, under the circumstances, discuss them with others (including your physician?).

Allah is the friend of those who believe. (257 Al- Baqarah)
And in Your (Allah's) hand is all good (126, Al-Imran)

And your Lord does not harass His bondman. (46, Ha Min Sajida)

چوں صفا بیند بلا شیرین شود،
خوش شود دارو چو صحت‌بیں شود۔ *(Roomi)*

(When a man has his mind purified through a calamity, he views the latter as a blessing. When he becomes convalescent, he welcomes the medicine.

"تو جَنين جِي تاتِ، تن پُڻ آهي تنهنجي،
"فَاذكُرُوني اَذكُرُكُم"، اِيءُ پُروڙج باتِ،
هَتِ كاتِي ڳُڙُ واتِ، پُڇَڻُ پر پريَن جِي.

13. Those whom you remember, they too remember you. Note and follow implications of the Quranic provisions: "Remember Me and I remember you". Allah carries a knife in His hand and sweets in His mouth. (i.e. When He causes you a misfortune, He conveys the good news of reward in return too). That is the Beloved's tradition. (Allah expects you to appreciate His policy of mixed favours).

Therefore remember Me and I remember you (152, Al-Baqarah).

TRADITION: (a) Allah says: "O son of Adam! If you advance one cubit to me, I advance two cubits to you. If you walk towards me, I run towards you."

He treats them as His friends and they treat Him as their friend.

تشنگان گر آب جویند از جهان،
آب هم جوید به عالم تشنگان۔ *(Roomi)*

If the thirsty persons seek water in this world, water too seeks the thirsty.

حَبيبَن هيكَارَ، مَنجهانِ مِهرَ سَڏ كَيو،
سو مون سَيَ جمارَ، اورڻُ اُهو ئي ٽِيو.

14. The Beloved had once beckoned me graciously. I harped on it for the rest of my life.

پاڻهي هيكار، مون كان پُڇيو سَجَڻين،
"اَلَستُ بِرَبِّكُم"، چَيائون جنهن وارَ،
سندِي سورَ كِنارَ، تَنَ تڏانهَكُون نہ لَهي.

15. At one time the Beloved smilingly asked me: "Am I not your Lord" The impact of His embrace has not yet ceased its effect on my body.

"Am I not your Lord" they said: "Yes, we bear witness". (17, Al-Airaf).

پاڻهيو پُڇَنِ، كِتي هَتُ حَبِيبُ جو؟
نيزي هيٺان نينهن جي، پاسي پاڻُ نہ كَنِ،
عاشقَ اَجَلَ سَامهان، اوچي ڳاتِ اَچَنِ،
كُسڻ قُربُ جَن، مَرڻُ تنِ مُشاهِدو.

16. Those persons (who were interrogated as above on the day of the covenant) enquire smilingly as to where the Beloved's hand (holding the spear) is, so that they may offer themselves for sacrifice. They do not flinch a bit under the Beloved's spear. In fact they come there for death with high heads without the least compunction (or fear). To those who hold acceptance of their life's sacrifice by the Beloved as a matter of favour to them, death actually means an audience with the Beloved.

گر مرگ رسد چرا هراسم
کآں راه تست می شناسم *(Roomi)*

If death comes, why should I be afraid? On the contrary I take it as a means to reach you.

ڪوٽي ڪُهي سُپرين، ڪوٽي ڪُهَڻ ساڻُ،
نيزي هيٺان نيهن جي، پاسي ڪَر مَ پاڻُ
جُل وِجائي جاڻُ، عاشِقَ! اَجَلَ سامهون.

17. Either he calls you to kill you or He kills you and thereby calls you immediately after your self-immolation or death in the cause of Allah. In any case do not keep away from the Beloved's spear. Proceed thither without self-consciousness or ego to meet your death, O lover!

ڪونڊُ قَرِيبَن جو، عينُ تَڙَڪُ آهِ،
اِيءَ اُلتي ڳالهڙي، سِڪَ وڻندي ساهِ،
آسَرُ هَڏِ مَ لاهِ، ڇِنڊُ ڳَنڍَڪُ ان جو.

18. The (seeming) rejection by the Beloved, (i.e. His causing you lots of discomforts) tantamounts to your acceptance by Him. This reverse or unusual procedure actually evokes more ardour. That is how love recoils. Never yield to frustration. The fact is that when He disrupts, He actually connects. (Or) It is solely His privilege to connect or disrupt connections. (It is definitely the privilege of Allah to guide or misguide you and to accept your good performances or to discard them. You must always obey His orders without argument and believe in their ultimate good).

ڪُهَن تان ڪَرَ لَهَنِ، ڪَرَ لَهَنِ تان ڪُهَنِ،
سِيئي ماءِ! مُهَنِّ، سِيئي رَاحَتَ رُوح جِي.

19. When He kills you (i.e. subjects you to hardships), He in fact fosters you (i.e. He draws you to Himself). Similarly when He wants to nurse you i.e. to elevate you, He subjects you to some killing tests. O mother! His acts may harm me and at the same time they may benefit me ultimately. Verily it is His privilege to cause harm or to exhilerate the mind in turn.

تا نہ از عسری بینی خوف راء
کئے زِ سری باز یابی لطفہا۔ *(Roomi)*

So long you do not experience the dangers of hardship, how can you enjoy the pleasure of comforts?

> Note:This may be illustrated by Prophet Moosa's mother throwing the casket containing him in the river Nile and then getting united to him later under Divine manoeuvring.

And We will test you with somewhat of fear and of starvation and loss of property and lives and of fruits; and convey glad tidings to the patient (15, Al-Baqarah).

كُهي سو كَرَ لَهي، كوڻي سو قَريبُ،
اِها عادَتَ سِكيو، هَر زَمان حَبِيبُ،
تِچِي سو طَبيبُ، سوئي راحَتَ رُوحَ جِي.

20. He who kills you, also fosters you: In either case He beckons you nearer to Himself. That has been His trait at all times. The surgeon who operates on you (to remove your trouble in the form of disbelief or sins) and uses the knife, also affords you healing and heart felt happiness thereby.

شاه جان هر جسم را ويران كند
بعد ويرانش آباد آن كند *(Roomi)*

The Ruler of heart lays waste the body and after its desolation He enlivens it.

كُهَن ۽ كوڻين، اِيَ پِر سَندِي سَجَٹين،
سُورِيَ چاڑِهيو سُپرين، ڏَنيَ ڏيهاڙِي ڏين،
وينا ورهُ وَڻِين، آءُ وايوڙِئا! وِهاءِ تون.

21. To kill you or to call you near Himself has been the prominent feature of the Beloved's policy. He would put you on the gibbet (i.e. put you to the maximum test), and brand you daily (i.e. torture you) in addition. Thus does He apportion or distribute the love's tribulations. O you smitten by love! come and purchase the same.

VAI

ٿيندو تَنَ طَبيبُ، دارُون منهنجي دَردَ جو.
پُكي ڏِينڈُم ٻاجهَ جِي، اَچي شالَ عَجيبُ!
دارُون منهنجي دَردَ جو.
پِرين اَچي پاڻ كِيو، سَندو غورُ غَريب
دارُون منهنجي دَردَ جو.
ڏُكَندو سَيوئي ڏُور كِيو، مَنجهون تَنَ طَبيب،
دارُون منهنجي دَرد جو.
"اديُون!" عَبدُاللَطِيفُ چَئي، "هاتكُ آهَ حَبيبُ"،
دارُون منهنجي دَردَ جو.

I am confident that the Beloved, as the Specialist in human diseases, will successfully administer medicine to me for my disease.

My wondrous Lord will come to me and give me a potion of mercy for my malady. He will come and attend to me of His own accord.

The Expert Physician has actually come and attended to me and cured all

sufferings in my body.

Abdul Latif says: "O sisters! My Beloved is indeed an expert physician".

Note: The word **پاجھ** is to be interpreted comprehensively. Its close synonym in Arabic is **رحمت** which included the following favours:

a) Belief in 'Vahdat' or Oneness of Allah, and 'Risalat' or apostleship of the Prophet of Islam;

b) cooperation of the limbs of body to worship Allah alone;

c) easy availability of the worldly means of relief and health;

d) relief from the rigours of death and the Day of Judgement; and

e) meeting and union with Allah.

SUR YAMAN KALYAN
OR
PEACE THROUGH SELF-RESTRAINT

INTRODUCTION

حدیث عشق و سرمستی زمن بشنونے از واعظ
کہ با جام و قدح ہر شب قرین ماہ و پرویئم

(Hear from me and not from a preacher the story of love and intoxication, because each night I associate with the moon and pleiades with a cup and pitcher in my hand.)

"The Muslim God is Peaceful. (59, 23). He calls all to the Abode of peace. (10, 25). His Prophet is a mercy to the world. (21, 107) His Holy Book guides to the "ways of peace". (5, 18). The very name of the religion is Islam which means "to submit to one's Maker and to be in peace with the whole creation". (2, 112). A muslim is he who makes this peace. A Muslim's salutation on earth is the invocation of peace. He finishes his prayer by invoking peace on all, on right and left. In heaven he receives the greetings of peace from his Lord. (36, 38, 40, 73 etc.). So we find that the central idea of Islam is peace." (Dr. Mahmood Shahidullah).

Shah Abdul Latif has obviously dedicated this Sur, more particularly its chapter viii, to the above Quranic philosophy.

1) The key note to the Sur is contained in the verse No. 3, chapter No. 2. It is translated as under:

"In fact the physician is very much interested in the cure of diseased persons. He did his best to restore them to health. But he failed due to the inabstinence of the patients".

The emphasis is on the abstinence or self restraint which is the heading of the Sur.

The Sur has 8 chapters and 9 vais. Some of the verses in it are exquisitely composed, and they display the sublime subtility of thought and expression. The poet's progressive appraisement of the celestial wine puts into shade the ecstatic out bursts of Hafiz in that behalf. (vide my note under verse No. 18 of chapter iv of the Sur.)

2) The same theme of the spiritual journey of the seeker, as in Sur Kalyan, is continued in this Sur too. His trials and tribulations in its course are finely described. His discovery (of the Beloved as an executioner, archer, cruel horseman, the murderer Kabil (son of Hazrat Adam), wine seller, and as a smith, and his experience at His hands in that capacity are narrated in the Sur. The poet has used the similes of the moth and the thief for the seeker cum lover. He exhorts him to be ever ready for sacrifice of his life like a moth and to be conventionally secretive like a thief about his nocturnal programme and his acquirements. He is satisfied with him when he is gracious and obliging. But even as the

killer he wishes him a long life. The poet has treated the ineffectiveness of the earthly physicians vis-a-vis the Beloved, who alone is the Healer of the seeker's troubles. His address to the Beloved is variously tuned. Sometimes in frenzy he accused Him of having caused the injury to him and of reopening it when it was partly cured by the conventional physician. Again under the effect of sobriety and self-restraint he prayed to Him to cure him of all his ailments; and he assured Him, as an article of his faith, that he shall not consult any physician because his treatment, unless blessed by Him, would not be effective at all. In the course of the Sur the poet has given some valuable advice to the men at large - to be humble and meek, kind and courteous, patient and forbearing, and to establish prayers and have the right type of associates. As for education, Islam has always patronized it. But it has also emphasised that the education should be of the right type. If it is of the wrong type, it would do no good. Nay, such an education or that which is mispivoted and misdirected will, on the contrary, serve as a mill-stone round the neck of the scholar concerned. According to Shah it should be of the type which should help us to know Allah, His attributes and His orders and which should help in taking us closer to Him.

علمی کہ رہ حق ننماید جہالت است *(Roomi)*

The education which does not show the path to Allah is like ignorance.

3) Since there is reference to Moulana Roomi by name in chapter v, I have attached his life sketch in brief.

4) (a) Mr. Shahwani's edition of the Risalo contains 17 verses in excess of those contained in Dr. Gurbuxani's edition. Some of them are contained in Allama Kazi's edition too. Since they bear the continuity of thought, as in other verses of the Sur, I have retained them in my edition too: 1 verse in chapter 1,3 in chapter iii, 3 in chapter iv, 5 in chapter v, 3 in chapter vii, and 2 in chapter viii.

   (b) I have added one verse (No. 14) in chapter 2 and 3 verses No. 18-A, 18-B and 27 in chapter 4 - all from Mr. Kazi's edition.

   (c) I have changed the order of 3 verses in chapter No. 2.

5) The following poem of Zaib Magsi of Baluchistan has brought out Shah's admonitions in a fine condensed form.

جذب قلوب مردم تاثیر ایں دو حرف است،
بر انتظام عالم تقریر ایں دو حرف است،
نقش مرد دانا تحریر ایں دو حرف است
آسایش دو گیتی تفسیر ایں دو حرف است،
با دوستاں تلطف و بادشمناں مدارا۔

(These two words impress the hearts of human beings. They are a treatise on the administration of the universe. They constitute the means for the achievements of wise man. They are the means of securing tranquility in the world. They are: "be kind to your friends and be forebearing to your foes." (as per the advise of Hafiz of Shiraz).

6) I have further amended the body of the text in the following verses:

No. 2,3,6, 15 and 20 in chapter 1,
No. 2 and 22 in chapter iii,
No. 11 in chapter iv,
No. 21 in chapter,

No. 24 in chapter viii.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
200	9	48	73

A BRIEF LIFE SKETCH OF MOULANA ROOMI

من چہ گویم وصف آں عالی جناب،
نیست پیغمبر ولی دارد کتاب *(Roomi)*

(How can I praise adequately that eminent person? To be brief he was not an apostle but he definitely had a book).

1. Muhammad Jalaluddin Siddiqui Roomi (popularly known as the Moulvi) was born in Balakh on 6th Rabiul Awal, 604 A.H., corresponding to 1st September 1207 A.D. Like Shah Bhitai, he was disciple of his father, Shaikh Bahauddin. When Roomi was a mere boy his father migrated to Quina, Turkey due to the rivalry of certain influential muslims including Imam Fakhruddin Razi. The Moulana's family was greatly patronized by the Turkish rulers. He was illustrious theologian and the great persian poet.
2. lmam Ghazali has preceded Moulana Roomi by about 150 years whereas he expounded the Islamic truths in prose, the Moulana did so in poetry. Both of them were extremely learned men. It is also clear that the Moulana was influenced not only by the lucid and argumentative Ghazali but also by the contemporary fascinating but incomprehensible orator and monist Shaikh lbne Arabi and by his predecessor mystic poets of repute to wit Sanai and Attar. The sum total of these influences was that the study of Roomi's Masnavi means the study of the best achievements of the philosophical and religious life in Islam. His two books - Masnavi and Diwan Shams Tabriz are very much in demand in Pakistan.
3. Shah Abdul Latif was very much attached to Moulana Roomi's Masnavi. In fact he always carried its copy where ever he went. He was so much influenced by Moulana Roomi that he has not only quoted him but has also referred to him by name in his Risalo.

SUR YAMAN KALYAN

Chapter I

تُون حَبيبُ، تون طبيبُ، تُون دَردَ جِي دَوا،
جانِبَ! منهنجي جيءَ ۾، آزَرَ جا آنواع،
صاحبَ! ڏي شِفَا، مِيان! مَريضَنِ کي!

1. You are the Beloved! You are the Physician. You are the medicine for my trouble. O dear me! I have taken lots of maladies from which my body suffers. O Lord Physician! kindly cure all diseased persons of their troubles.

تُون حَبيبُ، تُون طبيبُ، تُون دَرد جو دارُون،
دَوا منهنجي دِل کي، تُنهنجون تَوارُون،
کَريان تِي کارُون، جيئن ٻُڌِي ٻِينئون نہ ٽئي.

2. You are the Beloved! You are the Physician! You constitute the sole medicine for my ailment. To remember you as well as to meditate on all your attributes, works as a healer to my heart. I beseech you earnestly for relief, because none else is competent to diagnose my malady and treat it

Understand well that the remembrance of Allah tranquils the mind.
(28, AI-Raad).

تُون حَبيبُ، تون طبيبُ، تون ئي دِنن ڊَپ،
تُون ڏئين، تُون لاهين، تُون ئي هادي رَبّ،
آهيمُ اِيءُ عَجَبُ، جيئن، وارِيو ويچَ وهارِئين.

3. You are the Beloved! you are the Physician! You indeed constitute the medicine for the fallen (from health or innocence or guidance). It is your privilege to cause troubles (or misguidance) and also to remove them (or bestow guidance). You indeed are the real Guide and the real Lord. In view of these facts, it is really baffling to ascertain why you have created and maintained the human physicians and made us consult them.

تُون حَبيبُ، تون طبيبُ، تُون دارُون کي دردَن،
تُون ڏئين، تُون لاهين، ڏاتَر کي ڏُکندنِ،
تڏهن ڦَڪِيُون فَرقُ کَنِ، جَڏهن اَمُر کَرِهو ان کي.

4. You are the Beloved! You are the Physician! You alone can give treatment for all sufferings. You cause them, O Lord, and you alone can cure them. Medicines can work a change only when you order them accordingly.

جان کي کَري طَبيبُ، دارُون هِنَ دردَ جا،
هَٽيو سي حبيبُ، اُکوڙيو اَڏَ کَري.

5. While the physician is busy treating my troubles the Beloved summarily neutralizes the effect of his medicines.

هَڻُ حَبِيبَ! هٿُ ڪَٽِي، ٽيڪ مَ ٽورو لاءِ،
پرين! تنهنجي گهاءِ، مَران تہ مانُ لَهان.

6. O Beloved! By all means strike me with the knife forcefully with the raised hand. Kindly do not desist from doing it under the impression, that you would thereby oblige me. Actually it is the other way; the fact is that if I die of the wound caused by you, I shall be honoured on that account, my Beloved!

هَڻُ حبيبُ! هٿُ ڪٽي، دِل ۾ ڏِيري دانهن،
ڪُڇان تان ڪُوڪ ٽئي، صبرُ آئون نہ سَهان،
ڪنهن کي اِيئن چُئان، تہ مون کي ماريو سَڄَڻين،

7. O Beloved! it is my heart's silent prayer that you kindly strike me vigorously. I would never give way to an expression, much less a shriek as it would mean giving 'publicity to my distress occasioned by your blow. Simultaneously I have not the fortitude to bear the blow with complete unconcern. However, I would never convey to others that the Beloved has struck me. How can I do it?

TRADITION: Bear your troubles and misfortunates patiently.

هَڻُ حَبيبَ هٿُ ڪٽي، بَنگان لَهِي ٻاڻُ،
ماڳهين مون مِنهن ٽيئي، جهوليِ وِجهان پاڻُ،
اِن پَر ساجَنَ ساڻُ، مانَ مُقابلو مون ٽئي.

8. O Beloved! Please take your aim punctitiously and shoot the arrow from your bow with precision (I hope you would not miss the mark). I would then have the pretext to fall in your skirt or bag (where the killed birds are collected by sportsmen). In case I get that opportunity, I shall have an occasion to be with you, O Beloved!

Note: Mark the fine imagery of the poet. He knows that it is the privilege of the stricken people to come in contact with the Beloved.

نشود نصیب دشمن کہ شود ہلاک تیغت،
سر دوستاں سلامت کہ تو خنجر آزمائی

Let it not be to the good luck of your enemies that your sword should break. So long the heads of your friends are available; please try your sword on them.

جِتِ حَبيبَ هَڻن، نائُڪَ پَري نينهن جِي،
تتي طبيبَنِ، وِڃا وَڃي وِسَري.

9. When the Beloved shoots an arrow charged with love, and causes a wound, the physicians feel baffled and they admit their incompetency to treat the patient.

هَڻين جي حَبيبَ! مَحبَتي مَيا ڪري،
پُڇان ڪِينَ طَبِيبَ، هوندَ گهائنِ سين ٽي گهاريان.

10. O Beloved! If you are pleased to wound me with the dart of love, I would certainly not consult a physician for treatment, but would prefer to live peacefully with the injuries.

چوري چَنگُ، بَنگُ لهِي، حَبيبَنِ هنيوس،
پُجهان ٻاڻُ لڳوس، ڪاناريو ڪَرَ ڪٽي.

11. The Beloved pulled at the cord, took aim, and released the arrow. I believe the shot has gone well as the target having been struck raised or straightened

himself to signify that he has been struck, (it is the usual practice that the body straightens after being struck).

كانارِئا كُٹِكن، جَنين لوهُ لِگَنِ ۾،
محبتَ جي ميدانَ ۾، پيا لَال لُڇَن،
پاڻهين ٻَدن پَتيُون، پاڻهين ڇِڪِئا ڪَن،
وٽان وادِوڙِئن، رهِي اَڇجي رَاتِڙي.

12. Those who are struck as above with iron arrows hardly groan, they just toss about on the field of love, red with blood. They dress their wounds and treat them themselves (without consulting any physician, lest there may be publicity). It is worth while passing a night with these wounded persons.

رَهي اَڇِجي راتِڙي، تَنِ وادِوڙِئن وَٽاءَ،
جَنِ کي سُور سَريرَ ۾، گهَتَ مَنجهاران اگهاءَ،
لِکائي لوکاءَ، پَاڻهين ٻَدنِ پَتِيُون.

13. It is worth while passing a night with such persons, who suffer from ache in their bodies, (not because of the external injuries) but due to the internal injuries. (Poor chaps!) They keep their troubles secret and dress these themselves.

اَڄُ پُڻ ڪَنجهو ڪَنجهَ، وادِوڙڪي مَنهَين،
جُي پُڻ پين سَنجهَ، هُوءِ پِنيُون هُوءِ پَتِيُون.

14. Today too there is an apparent restlessness in the cottage of the love-stricken persons. (But they do not treat their wounds during day time because people may see them). As soon as evening sets in, they are busy treating the same with the usual dressing (Prayers and patience).

اَڄُ پُڻ ڪهڙي دانهن، وادِوڙڪيءَ مَنهين،
ويڇَ ورائي ٻانهن، چوري چاڪَ نِهاريا.

15. What led to the shriek that was heard from the cottage of the love-smitten person? Possibly the physician had lifted the arm of the injured person to have a look at the wound. (Obviously Allah wants the latter not to heal up).

جوشید خونِ تازہ زِ داغِ کہن مرا

Fresh blood oozed out from the old wound.

ويچارا وادِوڙَ، سَدا شاڪِر سُورَسين،
تاڻِينِ مَٽي توڙ، اوري ڪَنِ نہ آسرو.

16. The poor love-smitten persons are always thankfully reconciled with the suffering caused to them by the Beloved. They do not want a halfway in cure or relief. They are not interested in it. They constantly strive to reach their goal (i.e. union with the Beloved).

سَدا آهي سُورَ جِي، وادِوڙِين وائي،
جيڪا اَڻِن من ۾، سَلَن نہ سائي،
اوڙَڪِ اُهائي، ڳولِيو لَهِن ڳالَهڙي.

1 7. The love-stricken persons always smart under the restlessness caused to them due to the love-affiliation. They quietly bear it in their mind. They do not betray it or its cause to others. Whatever the diversions, they revert to the old story of their love and keep it fresh.

سَگهَن سُڌِ نہ سُورَ جِي، گهايَلَ ڪيئن گهارين،
پيل پاسو پَٽ تان، واڌوڙ نہ وارِين،
پَر ۾ پَڇَنِ پرينءَ لئي، هَئي! هنجُون هارين،
سَجَڻُ جي سارين، تَن رويو وِهامي راتڙِي.

1 8. The healthy ones - those who have not been affected by the Divine love - know nothing about the pangs of love and the way the love-stricken persons live. The latter are so immersed in love, that they do not care to change sides while lying on the ground. In fact, even while lying on one side, they are in the grip of yearning for the Beloved, and they weep for union with Him. These persons remember Him constantly. They do not sleep but they pass the night in tears.

سَگهنِ سُڌِ نہ سُور جي، ٿا رُنڪِن رَنجوري،
پيا آهن پَٽَ ۾، مٿَن ماموري،
"لڳَينِ لَنئون" لَطِيفُ چَئي، "سدا جِي سُوري"
پِرتِ جَنِ پوري، تَنِ رويو وِهامي راتڙِي.

19. The healthy ones know nothing of the pain that is suffered by the love stricken persons, who on that account groan constantly. Their serious malady was ordered by Allah in the prescribed tablet and they endure it wherever they are under the sky. Latif says: they are the victims of love and they suffer from permanent pain. Those seekers whose love is perfect and all-engrossing, pass nights in tears. (Even the time factor has ceased to be of any count to them).

سَدا آهِ سُور جِي، رنجورن رُٽَڪ،
ڪنهن جنهن ڏَڪ ڏَسائيا، لَٽين ڪِينَ چُٽَڪ،
اِنَ پَلارِيءَ پُٽَڪ، هيڪَرَ حُضوري ڪِيا.

20. The love affected persons always groan due to the pain suffered by them. Those of them, who consulted others, (possibly physicians) got no relief in their suffering. The distressed persons have been recompensed in as much as their groans have brought them close to Allah. In fact, they have been united with Him.

آيل ان نہ وِسهان، هَنجُون جي هارين،
آڻيو آبُ اَکين ۾، ڏيهَ کي ڏيکارين،
سَجَڻُ جي سَارين، سي نہ ڪِي رُون نہ چُون ڪِي.

21. O mother! I do not appreciate those persons who shed tears for publicity or demonstration. On the other hand those who constantly remember the Lord, do not weep publicly or complain to others.

تاتوانی پیش کس مکشاں راز،
برکسی ایں درمکن زنہار باز *(Roomi)*

As far as possible do not disclose your secret. Never open that sort of door on any person.

این چہ استغناست و ایں چہ نادر حکمتست
کایں ہمہ زخم نہانست و مجال آہ نیست *(Hafiz)*

O Allah! what is meant by this indifference and this singular philosophy that inspite of all these hidden injuries there should be no complaint?

VAI

وِرسِيا ويجَ ويچارا! دِلِ ۾ دردُ پِريَنِ جو.
اُتو ويجا! مَ وِهو، وجو ڊَپ كَٹِي،
دِل ۾ دردُ پريَن جو.
ٻُكي ڏيندا ٻاجهَ جِي، آيا سُورَ ڏٹِي،
آيا جِيءَ جيارا،
دل ۾ دردُ پريَن جو.

My heart is affected by the Divine love and the poor physicians have been confounded in its diagnosis. Accordingly O physicians! please clear out at once with your medicines. My heart suffers from the pain of separation from the Lord. The Lord, who had caused the pain, has now come and He would give me the merciful drug and enliven me.

لقد لسعت حَيّة الهدىٰ كبدى
فلا طبيب لها ولا راقى
الا الحبيب الذى شغفت به
فعنده رقبيتى و ترياقى

(From 'Al Furqan' by Allãma ibn Tayamah).

Verily the snake of love has bitten my heart; none can cure me of its poison except my Beloved, whom I madly love. He alone has the charm and the antidote for it.

SUR YAMAN KALYAN

Chapter - II

ويجَنِ سين وائيءَ پِيا، ڪِري نہ ڪيائون،
جي پَندِ پارِيائُون، تہ سِگھائي سَگھا ٿِيا.

1. They had an unnecessary controversy with their physicians (Prophets); and they did not abstain from what was forbidden to them. (They discarded the guidance and admonition given to them.) But those who accepted the advice (guidance), and acted accordingly, soon became healthy (i.e. reformed).

ایں طبیبانِ بدن دانشورند
برسقام تو ز تو واقف ترانند *(Roomi)*

These physicians of the body are quite clever. They diagnose the disease better than you do

"But for those (renegades) who repented of their prior faithlessness and performed good acts, verily Allah is the Forgiving, the Compassionate"!
(89, AI-Imran)

ويجَن سين وائيءَ پيا، ڪِري ڪَنِ نہ پاڻِ،
اَگھا ان اُھيجاڻ، پَسوا سُور سِجھائيا.

2/3. They had a controversy with the physicians (Prophets) and they did not avail of the guidance that was offered to them. Behold! On account of their recalcitrance the diseased persons languished in their ailment.

"And, if the believers of the Book had only believed and been righteous, We would indeed have absolved them of their sins and admitted them into the Gardens of bliss. (65, Al-N isa)

گر شود بیمار دشمن یا طبیب،
ور کند کودک عداوت با ادیب،
در حقیقت رہزن جانِ خود اند،
راہِ عقل و جان خود را زنند *(Roomi)*

If the patient becomes hostile to his physician or a pupil falls out with his teacher, they, infact, spoil their health and affect their intelligence .

آھي گھٽو اَگھَن جو، تَرَسُ طَبِيبَن،
ڪَيو وَسُ ويجَن، تان ڪِري ري ڪِينَ ٿئي.

3/4. The physicians (Prophets) were very much interested per se in the cure

of the diseased persons. They did their best to reclaim them. But their efforts proved abortive due to the persistent intemperance (i.e. delinquency) of the latter.

"What will Allah achieve by ordering your punishment, if you are thankful (to Him) and (also) a believer? And Allah is ever appreciative, knowing".
(147, Al-Nisa)

"He (i.e. the Prophet) is ardently desirous of your welfare"
(187, Al-Touba).

تَرَسُ طَبِيبَن جو، جَذَن كيو نہ جات،
جي ويجن جي واتِ، دارُونئان سي دُور ٿيا.

4/5. The afflicted persons who did not care for the physicians in the least and who, instead indulged in controversy with them, paid no regard to their prescriptions. (The result was that) they drifted further from the cure. (Nay the contenders became worse in aberration or disbelief).

اَگها ئي سگها ٿيا، جي وينا وَتِ ويجَن،
ترسِي طَبيبَنّ، چينِي هوند چگا كيا.

5/6. Some diseased persons associated with the physicians and patiently abided by what was suggested to them. The physicians felt compassionate towards them, treated them carefully, and gradually restored them to health.

ہرکجا دردی دوا آنجا رود
ہر کسی رنجی شفا آنجا رود *(Roomi)*

The medicine works where there is pain; where there is some trouble, the cure shows itself there.

پاڑي ويجَ هيامِ، تان مُون مُور نہ پُڇيا،
تيلاهِين پِيامِ، موريسَر اَكيَن ۽.

6/7. I had a physician in my vicinity (i.e. my own conscience). But I did not consult him in connection with my deeds. The result is that my eyes, which formerly could distinguish between right and wrong, ultimately suffered from cataract (and they could no more do the above job).

"هارِيا! تو هِرِي، كُپَچُ كايسين كيو"
"كَرِئين جي كِرِي، تہ تون توانو ٿئين."

7/8. O stupid man! You persistently defaulted in maintaining abstinence and piety; and thereby you put yourself to a great suffering. Even now if you adopt abstinence and piety, you could be healthy (spiritually).

"And those who committed sins, then repented afterwards and revived faith, verily thereafter your Lord is the Forgiving, the Merciful".
(153, Al-Aaraf).

جي پانئين پِرين مِڙان، تہ سِكُ چوران كِي ڏاتِ،
جاڳَطُ جَشَنُ جَنَ كي، سُكُ نہ ساري راتِ،
اُجهي پُجهي آئيا، وائي كَنِ نہ واتِ،
سَلي سوريءَ چاڙهيا، بَيان كَنِ نہ باتِ،
توڙي كُسَنِ كَاتِ، ساڳِي سُلَنِ كِين كي.

8/9. If you want to meet the Beloved, develop the habits of thieves. They consider it a pleasure to keep awake. They have no rest during the entire night. When they return with full knowledge of their exploits, they keep mum. Even if they are tortured and led to gallows, they divulge nothing. No matter if they are tortured and put on gallows, they do not give out the factual story.

(1) It is said that Hazrat Junaid Baghdadi once saw a thief hanging from gallows. He went up to him and kissed his feet. On enquiry he said that the thief deserved thousands of credits for his manliness and successful technique, that despite the fact that he mounted the gallows and was hanged, he never broke down and betrayed his crime. (Safinatul Anbiya by Dara Shikoh)

آں راز کہ در سینہ نھان است نہ وعظ است
بر دار تواں گفت و بہ منبر نتواں گفت

The secret which lies buried in my heart, is not a piece of sermon to be delivered from the pulpit. It may, at last, be given out on the scaffold.

"False face must hide what the false heart knows". (Shakespeare).

تڑي طبيبنِ، گھايَلُ گھران ڳيو،
ڇِڪيا چاڪَ ڇِيھُون ڪري، ڪَڙِيُون مُور نہ ڪَنِ،
دوسَ جي دَرسَن سين، پَئي نَارُ نَپَنِ،
وِرڇِيو ويڇَ وِجَنِ، آءُ تہ پريَم اُبَھان!

9/10. The local physicians, out of frustration, have turned out the wounded person. (They have ceased to treat him). The fact is that his wounds have opened up, and they show no sign of healing. They can be tranquilized and healed only if the Beloved shows Himself to the patient. The physicians are fed up with him. Accordingly he calls upon the Beloved to grace him with a visit so that he may shake off his illness.

ڪُنيسَ ڪُويجَنِ، تَنَ طَبيبَ نہ ڳڏيا،
ڏيئي ڏَنپ ڏَڏَنِ، پاٽان ڏِيلُ ڏُکوئيو.

10/17. The idiotic physicians, whom I had to contact, because the experts were not available, have worsened my condition. In fact they have almost killed me. The idiots branded me unnecessarily and thereby caused more pain to me.

ہرچہ کردند از علاج و از دوا،
گشت رنج افزون و حاجت ناروا۔ *(Roomi)*

Whatever medicine they administered to me, it merely aggravated my ailment and made it unbearable

ھارِئا ويڇَ مُياس! سُڌِ نہ لھين سُور جي،
پِريان ڪي چوندياس، تہ تَرسُ طَبيبنِ ڇَڏيو.

11/13. O you ignorant physician! you have practically killed me. You have not diagnosed my ailment or attended to it. You have not even enquired about my suffering. I will complain to my Beloved that the physicians have lost all sympathy for their patients, as seems obvious in your case.

"Doctors are men who prescribe medicine of which they know little, to cure diseases of which they know less, in human beings of whom they know nothing". (Voltaire)

ويجَ! مَ ٻُڪي ڏي، آلا! چَگي مَ ٿيان،
سَجَڻُ مانَ آچي، ڪَرَ لاهُو ٿي ڪَڏهِين.

12/14. Accordingly O physician! I do not want you to treat me. O Allah! I wish to remain ailing, so that some day the Beloved may visit me to enquire about my health. (So long I am unwell there is a likelihood of the Beloved's visit to me and His interest in me.

تَنَ طبيبُ نہ تون، سُڌِ نہ لهين سُورَ جِي،
سانڊِ پنهنجا ڏَبڑا، ڪَڏَ ڪَٽِي ۾ ڀُون،
ڪانَ گهُرجي مُون، حياتي هوتن ري.

13/1. You are not an expert physician. You can not diagnose my disease. Better bury all your medicines in a pit. So far I am concerned I do not want you to use them on me, as I do not want a life separated from my Beloved.

ڏاريئي دنيا ڪارڻ ڏَيُون، تَنَ جو تون نہ طبيبُ،
ايندو اڄ عجِيبُ، شادِي ڏيندو صحت جي.

14. Actually you keep the small tin boxes of medicines for the purpose of earning money. You are not the bonafide expert physician. I expect my wondrous Beloved to come to me today and impart to me the tidings of restoration of my health.

وِهَڻُ ويجَنِ وَتِ، جي سِکين تہ سَگهو ٿِئين
آگِين عادَتَ مَتِ، تہ آگها! عاجِزُ نہ ٿِيئن

15/15. O sick man! If you learn to properly associate with the physicians, you will certainly be all right. In that connection you will have to discard your old habits (of having -controversies with your physicians and discarding abstinence). If you do accordingly, you will cease to be invalid.

هُئين تہ ويجَنِ وَتِ، تون ڪيئن جِيءَ جَڏو ٿئين؟
سِر ڏيئي ۾ سَتِ، ڇو نہ ڪتيئي ڏَبڑا؟

16/16. You were an associate of the physicians. How is it then that your health deteriorated? Why did you not barter your head for the treatment? (i.e. why did you not take to self-annihilation?)

دارُون ۽ ڪارُون، جان ڪي ڪِيا ويجَ مون!
ٻُڪي ڏيندا ٻاجَهه جِي، نهاري ناڙُون،
جَنِ جُون سيَڻ لَهنِ سارُون، تَنِ تان ڏُکندو ڏور ٿئي.

17/18. The physicians, whom I contacted, tried their medicines and resources on me, but in vain. On the other hand my Lord will merely feel my pulse and give me a merciful potion. Whosoever is attended to by the Beloved, he is sure to be relieved of his pain.

بیا بجانب دارالشفای خالق خویش،
کز آں طبیب ندارد گزیر بیماری *(Roomi)*

Come to the hospital of your own Creator because no sick man can dispense with that Physician

ويجَنِ وينيئي، دوسُ پيهي دَرِ آئيو
صِحَت جِي سَرِير ۾، ڪَلَ ڪَڙِين پيئي،

پِيڙَ پَري ويئي، اَڇڻَ ساڻُ عجيبَ جي.

18/11. My Friend came in while the physicians were closeted with me. With his visit all my limbs felt relaxed and restored to health. With the visit of my wondrous Lord, the grinding pain, which I felt before, left me at once.

چوں آفتاب بر آید کجا بماند شب،
رسید عیش عنایت کجا بماند عنا

When the sun rises, where stays the night? When the joy of bounty came where lagged the affliction.

وَڌِي جَنِ وِڌياس، وَرِي ويڃَ ئي سي ٽِيا،
تُرتُ بَڌائُون پَٽيُون، روز کِيائُون راس،
هينئڙا! تنَهين ياس، گهارِ تہ گهايَلُ نہ ٿئين.

19/12. He who had wounded me, became my physician. He dressed my injuries immediately, and in one day He healed me completely. My heart! stay with Him so that you may not be wounded again.

جان زتن بردی و در جانی هنوز
دردها دادی و درمانی هنوز

You have pilfered my heart and made it your citadel. You have caused me innumerable pains, and now you have come to relieve me

اَڳهَنِ مِڙِي اَڄُ، ڪَيو سَڏُ صِحَتَ کي،
ڏور، ڏُکَندَا! پَڄُ، مِهرِيءَ مُنهن ڏيکارِيو.

20/19. The diseased persons gathered today (and represented pitifully) their case to Allah, the Health-Giver, i.e. they sincerely repented Allah relented to them). Thereupon they asked the pains (i.e. the disbelief) to depart and leave them as the compassionate Beloved had showed Himself to them.

Note: (1) **صحت** may imply the personification of health, (i.e. Allah).

Note: (2) This verse may also be interpreted as under: **صحت** may also imply**شفاعت** All sinners approached the Intercessor (i.e. the Prophet), whose intercession with Allah on their behalf would earn them Divine pardon. They were relieved by the Prophet's appearance and they asked their sufferings (due to sinfulness) to leave them and harass them no more.

"And We have sent you not but as mercy for the mankind". (107, Al-Anbiya).

VAI

اَڇِي سارَ لَهِيج، ساجَنَ! سُورَ تُماري آئُون مارِي،
سُورَ تُماري جي مَران، تان مُون ڏوهُ نہ ڏيِج،
ساجنَ! سُورَ تُماري آئُون مارِي!
ڊَيِن پَرِي هَٿَڙا، دارُون دوستَ! ڪَريج،
ساجَنَ سُورَ تُماري آئُون مارِي!

O Beloved! pray come and attend to me, as I am languishing on account of the pain of separation from you. If I die of it, please do not reproach me (of my instability). Pray take medicines in your hands and treat me quickly therewith, my Friend!

SUR YAMAN KALYAN
Chapter III

هَئي هَئي! وَهي هَاءِ، مَنَ ۾ محبوبَن جِي!
جيرا جوشَ جَلائيا، بُکين ٻَري باهِ،
پَسو مَچَ مَٽاءِ، جي ويساهَ نہ وِسَهو!

1. Alas for me! There is a continuous inaudible wail emanating from my soul for my Beloved. Its ardour, has, as if scorched my liver; and my kidneys are on fire. If you do not believe my statement, you have only to touch my head and feel it hot like a burning furnace.

هَئي هَئي! وَهي هُوءِ، من ۾ محبوبَن جِي!
جيرا جوشَ جلائيا، بُکيَن مُکِي بُوءِ،
پَسو روبروءِ، جي ويساهَ نہ وِسَهو!

2. Alas for me! There is a continuous inaudible wail in my mind for my Beloved. Its ardour has scorched my liver; and my kidneys have been burnt up. They emit a bad savour. You may come and verify my statement by having a look at me personally if you do not believe it otherwise.

کاندين ٽاندين ٻاٻُرين، پَچان مَرُ پيئي!
جيرا جِگر بُکيُون، سيخُن ۾ ٽيئي
ويجَنِئُون ويئي، ٽي وَهِيٽِي سَجَٽين.

3. I am helplessly roasting. The liver, lungs, and kidneys all are on spikes. They are set on highly combustible charcoal of Kandi and Babul wood. I am beyond the treatment of physicians. I am now at the mercy of the Beloved.

سَر جو سَجئو سَجَٽين، پَرُ پيڏِيءَ ڏيئي،
کانَ کَرِنگَهرُ کَپيو، پَکَنِ سِرِ پيهِي،
جيرا، جِگِرَ، بُکِيُون، پاسڑا ٻيئي،
ويجَنِئُون ويئي، ٽِي وَهِيٽِي سَجَٽين.

4. The arrow, which was shot at me forcefully by the Beloved based on his elbow, has pierced along with its feathers my spine, liver, lungs, kidneys and all ribs on both sides. I am beyond the treatment of physicians. I am now entirely at the mercy of the Beloved.

Note: The "feathers" may mean the 'iron rings' in the frame of an arrow.

سَرُ جو سجِئو سَجَٽين، ٻَنگان ٻاڻ پَري،

ويو وُجُودان نِڪِري، گَرڪَڙَ ڪانُ ڳَري،
پُڇو پيرَ پَري، تہ ڪِ نَرِيو هَتُ حَبِيبَ جو.

5. The arrow, which the Beloved shot forcefully from the bow, pierced through my system with a rattle. Some one may kindly make it convenient to enquire from the Beloved if He is satisfied with His marksmanship and feels appeased.

Note: This is one of the very subtle verses expressing the lover's anxiety to make sacrifice for the Beloved's pleasure.

چوے کُشی رھاکن تا پاءِ تو ببوسم
باری بہ سینہ من ایں آرزو نماند

Since you seem keen to kill me, please release me for a moment so that I may kiss your feet, and that longing may not remain unsatisfied in mind.

سَرُ جو سَجَئو سَجَٹين، ٻيھَر ٻاڻ پَري،
چَمڪِيو سو چوهَ مان، گَرَ گَرَ ڪانُ ڳَري،
جيرا جِگر، ٻُڪِيُون، لنگھي پِيو پَري،
لڳو جيءَ جَڙي، تاڻِيان تِيرُ نہ نِڪَري.

6. The arrow which the Beloved shot so forcefully for the second time, flew at me jingling and vibrating with velocity and rattle. It has penetrated my liver, lungs, and kidneys and got embedded deep in my body, so much so that with all the force at my command, I could not pull it out.

سَرُ جو سجِئو سَجَٹين، سِيگ مَنجھان سِيلو،
ٽِنگرُ ٽِڪِيو ڪِين ڪِي، پارِ لَنگھيو پِيلو،
هَٹَڻَ سين حيلو، جانِبَ جيڏو ئي ڪِيو.

7. The piercing (or the ringing) arrow which the Beloved shot at me from His horned bow, passed through my system, and flew outside. The Beloved had it seems, used all His skill in shooting it.

ڏَڪايومِ ڏَئين، جيرو اَندرِ جِندَڙِي!
لَڳِي سِيخَ وُجُودَ ۾، سندِي نينھن نَئين،
مُشاھِدي تَنھين، مُون ڪي وِڏو مَڇَ ۾.

8. (O Beloved) kindle in my heart the flame (of love). Intensify it and then roast me in it. You should fan it to maintain its high intensity. A new spike of love has passed through my body. A view of the Beloved is responsible for it, and it has put me in the midst of the blaze..

جاں پروانہ ہمی دارد ندی،
کای دریغا صد ہزارم پر بدی (Roomi)

The mind of the moth exclaims: 'I wish I had a million wings to sacrifice'

پُڇُ پَتنگَن کي، سَنديُون کامَڻَ خَبَروُن،
آڻِيو وِجَھِن آڳ ۾، جِيءُ پنھنجو جي،
جيري جَنين جي، لڳا نيزا نِينھن جا.

9. Enquire from the moths as to what it means to burn. They simply rush and

hurtle themselves in the fire. Obviously they have been hit by the spears of love.

در محبت تانہ سوزی بال و پر،
کی شوی ہمرنگ آتش سربسر۔ *(Hazrat Bu-Ali Qalandar)*

So long you do not burn your feathers (body) in the fire of love, how can you be completely one with fire?

پتنگُ چائين پاڻ کي، تہ اَچي آڳِ اُجھاءِ،
پَڇَڻَ گھٽا پَڇَائيا، تون پچڻ کي پَڇَاءِ!
واقفُ ٿِي وِساءِ، آڳِ نہ ڏجي عامَ کي.

10. If you call yourself a moth, come and extinguish the fire (of love that has been kindled in you) by complete self-annihilation. This fire has actually roasted many persons. Now you should try to burn out the fire itself. (As suggested by Vaughan: 'walk upon the same and be more bright'). Get duly initiated in the higher mysteries and intensity of love first. You should then control the fire by means of them. But under no circumstances you should give out the secrets of love to others.

یکی خود را بسوزِ خویشتن بسوز
طوافِ آتش بیگانہ تا بہ کے *(Iqbal)*

Burn yourself once for all in your own flame; How long this fluttering round the stranger's fire?

پَتنگُ چائين پاڻ کي، تہ جيري پئو جاڻِي!
تان تان تاڻِج تَوَ ڏي، جان آڳِ نہ اُجھاڻِي!
وسَھُ وھاڻِي! آڳِ نہ ڏجي عامَ کي.

11. If you call yourself a moth, put yourself deliberately in fire. Continue to proceed to the centre of the fire till your own fire of love gets extinguished through death and reunion with the Beloved. (The life is short and be sure that) it will soon terminate. Till then do not give out the secret of love to others.

پَتَنگُ چائين پاڻ کي، پَسِي مَڃُ مَ موتُ!
سَھائي سُپريَن جي، گِھڙُ تہ ٽئين گھوتُ!
اَجان تَون اَروتُ! کُوري خَبَر نہ لھَين.

12. If you call yourself a moth, do not retreat or fetter at the sight of the blaze. Take it as the Beloved's Aurore and enter it to be accepted by Him. What a pity that you are still unbaked (i.e. immature) and you are not conversant with the tendencies of the oven!

پُري پتنگَ آئيا، مِڙِي مٿي مَڃَ،
اوڏا ٽِيا آڳِ کي، سَڙِيا مٿي سَڃَ،
سندا ڳِڇِيُنِ ڳَڃَ، ويچارَنِ وڃائيا.

13. The moths resolved to proceed to the blaze, and they assembled there. They entered it resolutely. They did not flinch at the burning warmth of the blaze. Immediately they burnt themselves to death for the sake of the Reality. Poor creatures! They lost their necks (i.e. their lives)

ہر کجا شمع بلا افروختند،
صد ہزاران جان عاشق کو فتند۔ (Roomi)

Wherever Allah kindled the lamp of test for the lovers, millions of the latter sacrificed themselves in it.

پُرِي پَتَنگَ آئيا، سِرِي وَٽ ساهي،
اَچي پيا آڳ ۾، ڪُڏِي سڀ ڪاهي،
لاڳاپا لاهي، ڪاٹان ڪوري وچَ ۾.

14. The moths assembled and approached the blaze. All of them rushed in it. They discarded all considerations (of life) and burnt themselves in the furnace.

گنجی ہست ملک وصل تو خلقی است منتظر،
ایں کار دولت است کنوں تاکرا رسد۔

The union with you is a great treasure. People are very anxious for it. They are impatient to acquire this wealth.

پُرِي پَتَنگَ آئيا، سِرِي سَهائي هيٺِ،
ٿِيند ا ڏيناري ڏيٺِ، مَٿو ڏِيندا مَچَ ڪي.

15. The moths assembled determined under the (shade of) aurora. They will have the Beloved's view in the fire, and they shall enter it to meet Him.

پتنگَنِ پَهُ ڪِيو، مِڙيا مٿي مَچّ،
پَسِي لَهسَ نہ لِڇيا، سَڙِيا مَٿي سَچّ،
سَندا ڳِچِيَنِ گَچّ، ويچَارَنِ وِڃَائيا.

16. The moths planned and met at the blaze. They felt its heat but they never wavered. They burnt themselves in it for the Reality. Poor moths! They lost their lives.

چَڙهيو چَڪاسِن چڪاءِ، آڳ ہَرندي آئيا،
وِهسَنِ واڙيءَ قُلَ جيئن، مَحبتي مَچَ لاءِ،
آٽي پاڻُ اَڙاءِ، ڪَٽِي ڪُوري وِچَ ۾.

17. The moths hover in the atmosphere to detect a blaze; and having sighted it, they descend towards it. These lovers are very happy at its sight, and they become crazy like the yellow flowers of creepers. "You too, like the latter, entangle yourself in the midst of the furnace (of Divine love)."

جي ٿَتو ٿَنُ تَنُورَ جيئن، تہ ڇَندي ساڻُ ڇَماءِ،
آٽي آڳ اَدبَ جِي، ہاري جانِ جَلاءِ،
بُرقِئا اِندر بازيُون، پنهنجون سڀِ پَچاءِ،
"لُڇَطُ لنئون" لَطيفُ چَئي، "پَڌرَ هڏِ مَ پاءِ،"
مَتان لوڪَ لَکاءِ، وِصالان وِچَ پَئي.

18. If your body gets heated oven-like, cool it by means of your tears. Put up the fire of self-restraint-cum submission and consume yourself there in. You will thereby achieve self-effacement. Set fire to all artifices (of hypocrisy, disbelief etc.) which lurk secretly in your mind. (or - pass rigorously and secretly, through various spiritual exercises.) Latif says: "see that you do not

betray the commotions of love within you to any person under any circumstances. Else it is likely that its betrayal to folks may checkmate your union with Allah".

ايا تُنوران، كالھ ڪيوسون سڃڻين،
پُڻ تايائون تڪڙو، وحدت جي وڏان،
محبتين مٽان، مڃ مورائين نہ لھي!

19. It was only yesterday that the Beloved had taken me out of the oven (of Divine love). But in order to enable me to complete the various phases of my journey to the ultimate goal, the Beloved raised the intensity of the fire, and again put me therein. The fact is that the fire never leaves the lovers. They always roast therein without respite.

پچائي پھاڻُ، جن رساڻيو رُڪَ ڪي،
تنين سندو ڄاڻ، آھي آڳڙين ڪي.

20. They heated the stones (or the spurious metal) and made steel out of the same (i.e. the perfect man). They are the proper smiths (i.e. the Prophets), and they are well conversant with the requisite modus operandi.

ڏَنءُ ڏنءُ ڏَمڻُ وارَ، اڃ پڻ آڳڙين جِي،
ھاري مڃ مجاز جو، اوتيائون اڳار،
ڏوڏا! ٿيءُ مَ ڏار، جِم ڪچو رُڪُ ڪٽيون ٽئي.

21. Today too the Smiths seem at work and the fire is being fanned and intensified. The usual rhythmical sound connected with that operation is quite audible. They have set up a blaze of love and they feed it regularly with charcoal. "O beginner! Do not be remissed in your duty to intensify the fire; else the cast iron i.e. the baser self would disintegrate into bits and not be converted into steel (i.e. the perfect man)."

ڏُوڏا! تون نہ ڏَنئين، آڳ اوڏو نہ وڃين،
اُلا جي عشق جا، سي تان تون نہ سھين!
اُيو ايئن چئين، تہ آئون آڳڙيو آھيان!

22. "O you beginner! You do not fan and intensify the fire. In fact you do not even approach it. Obviously you cannot bear the fire-sparks of love. Notwithstanding you readily claim that you are a smith (i.e. perfect inspite of your rank immaturity).

بسیار سفر باید تا پختہ شود خامی

It requires yet a lot of experience for the immature to become mature.

سِرُ سانداڻ ڪري، پڇج گھر لُھار جو،
ڏکن ھيٺ ڏري، مان گڏينئي رُڪ سين!

23. First prepare to hold your head on as the anvil ready to receive strokes from the smith's hammer, and thus prepared, seek the abode of the smith. Possibly he might evolve you into pure steel (i.e. a perfect man) after subjecting you to hammer-strokes (i.e. tribulations).

سَھين جيئن سانداڻ، ڏکن مٿي ڏکڙا،
وَھِ وڃائي پاڻ، ڏي ڏَہائون ڏگرين.

24. Place your head as an anvil and bear patiently but successfully like it the

successive hammer-strokes. In fact get annihilated in the current of strokes (of love), so that even the handle of hammer, noticing your responsiveness, may be spurred into quicker action.

هئي! پِرِ! اڳارن، ٻہ پيرا ٻرن جي،
هڪ کوري کانئيا، ٻيو ڏوڏي منجھ ڏڳن،
پاٽان لُھارن، ميڙي رکيا مَڇ لئي!

25. Alas for the charcoal which burns twice - firstly in the furnace and secondly when the fire is fanned and intensified! Notwithstanding the smith has collected and stocked them for yet another blaze! (The result however would be that in the course of self-effacement, the charcoal will be purified and all its impurities shall be purged.)

ٻاريو اُجھائين پرين، اُجھايو ٻارينِ،
مون کي ٽا مارين، لُٽا لُھارن جا!

26. The Beloved (like the expert smith) puts me in the fire (for purification), and then alternately He puts out the fire (to cool me in order to improve my standard). I am patiently bearing the spark-emitting strokes of the smith on my head which serves as the anvil.

العشق عيش و طيش

Love exhilerates you, and sometimes puts you beyond the mark.

اڄُ آڳڙيا آئيا، سُوڏا سِراٽي،
پياري پاڻِي، تيغون ڪندا تکيون.

27. Today the expert sharpeners (of weapons) have arrived with their whet stones. They will sharpen the swords, improve their temper (and make them more effective).

عاشق آئينہ باشد روء شد روءِ خوبِ،
صيقل جان آمد و تقویٰ القلوب

(The lover should be the mirror reflecting a beautiful face. He is the polisher of the soul and the purity of the heart.)

اڄ آڳڙيا آئيا، سائُو کي سُڃاڻ
لاهيندا مُورياڻ، رُکُ ڪريندا پڌرو

28. Today the expert smiths have come, all good men and well experienced. They will work on the ore, remove all its impurities and bring to the fore the best metal in it. (they will remove all traces of pestilence and polytheism from the human heart.)

> *"He sends down water from the sky so that streams flow according to their measure, and the flood leaves on its surface, the swelling foam. And from that which they heat in the fire, seeking to make ornaments or other valuables, comes out a foam similar to it. Thus does Allah illustrate truth and falsehood. Now as to the foam it goes away as rubbish, but as to that which benefits the man, it stays on the earth". (19, Al-Rad).*

تپش می کند زندہ تر زندگی را،
تپش می دہد بال پر زندگی را۔ *(Iqbal)*

It is the yearning that quickens the tempo of life, and endows it with wings to soar

ڪَتُ ڪڑهي لوهُ ٻري، ڏُوڏا جت ڏڳن،
مُترڪن منهن ڪڍيا، سانداڻِيون سڪن،
اڄ پڻ آڳڙين، ميڙو آهي مَڇَ تيِ!

29. When the blaze is fanned and intensified, the iron is heated and its rust is removed. The hammers spring into action and the anvils tremble under their strokes. Today there is assemblage of the smiths at the blaze. (Possibly the mass movement for purification of the sinners is on their agenda).

سرها ڏڻم سي، جني ساجاءِ سِراڻِ سين،
تيغ تنين جي ڪي، ڪَتُ نہ لڳي ڪڏهين.

30. Those who know best how to use the anvil are quite at ease. Their swords will never be contaminated by rust. (It means that the Prophets are expert in their missions and they would never be affected by the subterfuges and controversies of the pagans. They are not likely to violate their mission in any respect).

VAI

جيءُ جياريو، جيءُ جياريو، ڪينَ منهنجڙو هاريو،
منهنجو جيءُ جياريو.
پرين جي پچار، سيڻن جي سنيار، جڏڙو جيءَ جياريو،
منهنجو جيءُ جياريو.
اُجيو تَن عميق مان، پريَن پُر پياريو،
منهنجو جيءُ جياريو.
مرض مريضن تان، اشاري ساڻ اتاريو،
منهنجو جيءُ جياريو.
ڪرم ڪريمن جي مون ڪي، اَهُڪي مان اڪاريو،
منهنجو جيءُ جياريو.
سنئون منهن ڪري سپرين! اوهين نرمل نور نهاريو،
منهنجو جيءُ جياريو.
سائلن جيئن سڏ ڪري، آئين طالحن ڪي تاريو،
منهنجو جيءُ جياريو.

-Pray enliven me! Enliven me! Do not cause me frustration; Indeed the rememberance of the Beloved and His kind interest have enlivened me.

My Beloved gave me a deep drink from the unfathomable sea of benevolence. He removed my ailment by a mere gesture.

The mercy of the Compassionate steered me out of my difficulties.

O Beloved with the Divine Light! kindly look straight at me (with kindness).

"The Prophet is a luminous lamp". (47, Al-Ahzab)

Just as you call up the supplicants and accommodate them, in the same way kindly interest yourself in the sinners too and get them salvation.

الٰہی نیکاں را بوسیلہ نیکی سرفرازی بخشی،
بداں را بمقتضائی کرم دلنوازی کنی۔ *(Abual Fazl)*

O Allah! you forgive the righteous persons because of their good deeds, and you extend your patronage to the sinners because your mercy demands.

Note: The famous 'munajat' of Abual FazI, which is said to have been appreciated by the Prophet (in a dream), opens with the above couplet.

SUR YAMAN KALYAN

Chapter - IV

ايڪ پيالو! ٻہ جڻا عشق نہ ڪري ايئن،
ليڪيا جي لکڻ ۾، سي قرب رسندا ڪيئن؟
هئڻ ڪيا هيئن، وانجئا، پس ! وصال کان.

1. The cup (of wine) is one. The aspirants to drink from it (the Lover and the Beloved) are two. (That would imply dualism). That is not what love approves. How can those who dabble in the contest of figures maintain separate individuality of the Creator and the creatures and believe in multiplicity, attain to union with Allah? Just see how this individualism has come in the way of their union with Allah.

1) The story of the lover who came to his friend's house and sought admittance is relevant. "Who is there" "It is I" "Then begone", after a year the lover returned and being asked the same question replied "It is thou that art at the door" whereupon his friend received him saying "there is no room for two 'I's' in one house. (Diwan-e-Shams Tabrez).

2) How can people think of union of the two when inherently they are one? Whoso through ignorance assigns them duality, he infact denies the other (i.e. Allah) . (Hazrat Zunoon of Egypt).

3) The first stage of union with Allah is in self-abnegation. Similarly the first stage of separation from Him lies in cooperation with nafs (Samnun)

چندا برو ایں رہ کہ دوئی برخیزد،
گرہست دوئی ز رہبر روی برخیزد، *(Khayam)*

Walk you to the place where duals cannot be. The twains you see, by plying further plea; You cannot be the Lord; but if you try, you reach where you are nought and all is He

تو او نہ شوی ولی اگر جہد کنی،
جائے برسی کہ از تو توئی برخیزد *(Roomi)*

The river water keeps afloat on itself a corpse. If it had him alive the water would have sunk it

ايڪ پيالو! ٻہ جڻا! عشق نہ ايئن ڪري،
آڻي سي ايڪ ٿيا، جي گتا نينهن ۾ڳري،
دئي ڏار ڏري، خلت خنجر آئيو.

2. One cup and two aspirants! Love does not approve it. Those who are immersed and struck up in love get dissolved into it. (They recede in their

Beloved). The dagger of love completes the process and removes the duality from them and merges them in the Beloved.

خنجرش چوں بسوئی خود راغب بدید،
سر نهادن آں فرمان واجب بدید۔

(When the true lover saw the Beloved's dagger tilted towards him, he considered it obligatory to lay down his head before it.)

ايڪ پيالو! ٻہ ڇڻا! عشق نہ ڪري اڌ،
اِيءَ تان شاعر سَڌ، ڪَيَيءِ جا قوال سين.

3. One cup and two aspirants! Love does not aim at dividing it (i.e. the wine of love) into halves. (Love does not countenance multiplicity.) "O poet! That practice is favoured by you because you share (the cup of wine) with the singer."

Note: Often times a poet or poetically minded man shares a cup of wine with a musician or wine server.

جيڏانهن قاتل ڪوڙَ، اکيون اوڏانهين ڪٽي،
وِهُ تنين جي ووڙ، جنين سانگ نہ ساهہ جو.

4. (The Divine) Love gazes dotingly in the direction of those who annihilate the multiplicity. (Such persons are approved by Allah). (or) the true lover always looks in the direction of (Allah), the Killer of millions with His love. Such true and approved lovers, who do not care for life, are in the quest of poison for a quick union with Allah.

ز ساغر گر دماغی ترنمی کردم چہ میکردم

What was the alternative to me but to take wine copiously from the goblet?

اکيون اوڏاهين ڪٽي، جيڏانهن قاتل ڪل،
مٹو ڪن نہ مُلِ، پِڳ برابر پنهنجو.

5. Love looks (approvingly) at those who have renounced all worldly connections, (or, the true lover focusses his gaze always in the direction of the Killer, The Prime.) Such hermits do not evaluate their life as worth the smallest possible drink from the cup of the Beloved's love.

دمی با غم بہ سر بردن جہاں یکے سر نمی‌ارزد،
بہ می بفروش دلق ما کز این بہتر نمی‌ارزد۔ *(Hafiz)*

To pass one moment in the travails of separation from Allah is better than the entire world. Please barter my worldly possessions for a cup of wine because they are not worth more than that.

قاتل ڪمائي ڪري، وهہ ماکي جي ڪن،
وڻان ويهي تن، پيج کي پيالیون.

6. The renunciants labour hard in piety and abstinence and consider poison as honey. Associate and share with them some cup-fulls of the wine.

از خلاف طبع شمع دل منور کردہ ایم،
زہر باشد انگبین در کام استعمال ما۔ *(Syed Janullah Shah)*

By working against the natural course we have brightened our eyes. For our purpose the poison works as the honey.

هوندو هَڏِ مَ سنڌ، لاءِ پياکن پنهنجو،
پوڄ پيارج پنهِيڙا، ويندا وٺيو ڪنڌ،
تہ هٽ تنهنجي هنڌ، موڪِي! ڪو مانُ لهي.

7. Do not reserve and hide your stock of wine from its seekers. On the contrary offer plenty of it even to the casual seekers who may be passing by your shop. Thereby possibly some one will benefit at your shop, O wine seller! (or your wine will possibly become famous).

خوش وقت کسے کہ مئے دریں میخانہ،
از خم بہ سبو کشد نہ از پیمانہ

(That indeed is the best time when in a tavern a person fills his cup of wine direct from the jar and not from a goblet.)

هوندو هَڏِ مَ رکُ، لاءِ پياکن پنهنجو،
وڻِي واڻاڙين کي، تان پياري پرکُ،
سا لِک لهي ٿي لَک، جا تو ايندي اُنِ سين.

8. Do not conceal your stock of wine from its addicts. Give cupfulls thereof even to the passers by, and you will see that even the smallest measure of your wine will be worth a million to them to take (and they would pay it).

دل ما یافت ازیں بادہ عجائب بوئی *(Roomi)*

(My heart got a strange fragrance from this particular liquor).

گهَٽن ۾ گهُٽکن، وٺيون پين وِهہ گاڏيون،
بَرخيز بده ساقي! پيارِ کي پرين،"
پِکين نہ پرچن، مَٽ تکيائون منجهيانَ.

9. The true lovers eagerly gulp down many cupfulls of wine mixed with poison. "O cup bearer! start giving wine to the dear ones (i.e. aspirants of the Divine union). They are not likely to be content with small drinks. In fact they have fixed their eyes (longingly) on the jars of wine.

Goblet of silver would be filled with wine to a measure determined by them (i.e. in the inmates of Paradise). (16, AI-Dahar).

أنا المسمومُ ما عندی بترياقٍ ولاراق
أدِرْ كأساً وناولْها ألا يا أيها الساق *(Yazid)*

I am poisoned. I have near me neither the antidote nor the healer. Take care, O cup-bearer! Circulate the cup.

ساقیا برخیز دور دہ جام را،
خاک برسر کن غم ایام را *(Hafiz)*

O cup bearer! Please get up and circulate the cup and bury the worldly sorrows

آڻي اُتر واءَ، موڪيءَ مَٽ اُپٽيا،

متارا تنهين ساءَ، اچن سر سنباهيو.

10. Coinciding with the northern wind the wine dealer has opened the wine jars for disposal. The stalwarts, by its (exhilerating) taste, come prepared to barter their life for it.

وجهج واڻاڙُئين تي، ميخاني جي ماڪ،
ٿيندي سُڌ سپ ڪهين، هنڌ هنڌ پوندي هاڪ،
ٿيندا پُر پياڪ، جُه سي اڳڻ آئيا.

11. In the form of the morning dew let wine from the tavern be sprinkled on the passers-by. The early dawn seekers shall approach your premises, (O wine seller!) attracted by the wide spread news to the above effect, and there would he talk about your munificence.

هان تان بخرابات خروشی بزنيم،
بر ميکده بگزريم و نوشی بکنيم (Khayam)

Now march with shouts to the havern for its door, then on to drink and drink and roll on floor.

بسوی ميخانه سفيران حرم می آيند،

The representatives from the holy Kaaba are visiting the tavern.

ساقی به بے نيازی يزدان که مئے بيار،
تابشنوی زصوت معلی "هو الغنی" (Hafiz)

O cup bearer! please serve wine liberally on the pattern of Allah, the Self-Sufficient, so that the wine takers may exclaim with one voice "the Self-Sufficient".

جُه سي اڳڻ آئيا، تہ سَرو ڪندا سُڃ،
سائي ٿيندينِ اُڃَ، هي پيتو! هو آڻِ ڪِي!

12. When the stalwarts enter your premises, they will consume the entire stock of your wine. However, their thirst would not be quenched and they will persistently demand more wine.

Note: About the unquenchable thirst for the celestial wine, as referred to in this verse, I am reminded of the following incident in the life of Moulana Jalaluddin Roomi:

One day Moulana Shamsuddin Tabrezi, then a stranger in Qunia, seized reins of Moulana Roomi's mule and halted him. A dialogue ensued between them on the following lines:

M. Shams- O Imamul Musalmin! Please tell me who has higher spiritual status of the two - the Prophet of Islam or Hazrat Bayazid Bistami?

M.Roomi- I am completely shocked at your question. Surely there can be no comparison between the Prophet and any muslim saint, Bayazid included.

M. Shams- How is it then that the Prophet once exclaimed: "O Allah! I have not yet apprehended in full the Divine knowledge", whereas Bayazid used to assert: "I am the Holy. My station is very high. Verily I am the King of Kings".

M.Roomi- Bayazid's capacity to take the Divine wine was much too small. It was satisfied by a mere sip, and that was responsible for his extravagant

ecstatic exuberance. On the other hand the Prophet had an immeasurable large capacity for it - "Have We not widened for you your chest?" (1, AI-Inshira). Accordingly the Prophet could gulp down any quantity of the wine of Divine knowledge, and still he felt thirsty about it'. Infact he always sought more of it.

They shall be served with the quality wine sealed with musk. The greedy ones should be greedy of it. (25, Tatfif).

ساقی قدح بادہ گرنگ بیار،
دردم ز خمارست علاج زخم آر *(Khayam)*

O cup bearer! Please circulate the red rose, coloured wine. I suffer from the discomfort of intoxication. Treat it with the wine from the pitcher.

شربت الحب کاسا بعد کاس
فما نفد الشراب ولا رویت *(B. Bistami)*

I have gulped down cup full of wine of love in succession. Still my thirst is not quenched; nor is the stock of wine depleted.

موکِي چوکِي نہ ٿئي، اصل اوڇِي ذات،
وَڻيون ڏيئي وات، متارا جنهين ماريا.

13. A wine dealer can never be a good man. In fact his origin is low. (This is the Islamic view of a wine dealer). By giving excessive cup fulls of drinks he is responsible for the (Self)-annihilation of many stalwarts (in love).

Tradition: Cursed is the person who vends liquor.

Note: If the reference in the verse is to Allah, only a poet in ecstasy would express as above.

مَتارا مري ويا. موکِي! تون نہ مَرين!
کيهي پِر پرين، ڏکي! ڏاتارن ري؟

14. The veterans have died (i.e. they are self-annihilated). But O wine server! May you live long! O gracious person. How can you pass your time without your patrons?

متارا مري ويا، موکي! تون پِي مُر،
تنهنجو ڏوس ڏمر، کو نہ سهندو اُن ري.

15. The stalwarts have died. O wine seller! You too should die. In their absence who would bear your outbursts of anger?

سري کينَ کيونِ، ويڙ موکيءَ جي ماريا،
کو جو سخن کلال جو، پِتي تي پيونِ،
تهان پوءِ ٿِيونِ، مرڙ متارن کي!

16. Do not think that these stalwarts died due to the wine served by the dealer. In fact their death was due to some reproach from the wine dealer. It seems some hard expression of his had touched them to the quick and thereby caused their death, (i.e. self-annihilation).

Note:Sometimes Allah or the Guide uses a hard measure to reform a seeker.

گفتش آں عاشق بگو کہ آں اصل چیست
گفت اصلش مردنست ونیستیست
تو ہمہ کردی نمردی زندہ ای
ہیں بمیر ار یار جان بازندہ ای۔ (Roomi)

The lover requested please tell me what is the origin of Iove?' The Beloved replied "It is the death and non-existence. You have done all else but not died yet. You are still alive. You must die if you want to live with your Beloved.

اجا کوريءَ ماڳ، مَٽ، ڪُٽڪا، ڪَٽ گھٽا،
لاهي ويھ مَ لاڳ، موڪِي متارن جا.

17. Still there are good many jars - small and big - of wine at the distillery. Hence O Vendor! Do not despair of fresh stalwart clients. (They are sure to contact you).

Note: The verse means that the spiritual seekers, though reduced in number, are not yet completely extinct.

ڪنڌ ڪٽارو، منھن وڻي، عادت جنين ايءَ،
تنين تِڪون ڏنيون، جنبي منجھان جيءَ،
سرو تن سبيءَ، جن حاصل ڪيو حال کي.

18. It is a convention with these veterans to offer their head to the dagger in barter for a cup of wine. Once they receive it, they take mouthfulls of it voraciously. Serve them with more wine O vendor! when they are tipsy and in ecstacy.

موڪِيءَ سندي مَٽ ۾، سُري سَپ پيو،
قضا ڪم ڪيو، ڪونھي ڏوھ ڳَلال جو.

18-A. A snake crawled towards the jar of wine of the Vendor and fell in it. All that was the work of the fate. The Vendor is not to be blamed for it.

موڪِيءَ سندي مَٽ ۾، ڪو جو زھر ڏرو،
پيئندي پوشيدن کي، پيو ڪونہ پرو،
مٿو مھاين جو، ڪيو ڳَھَر ڳرو،
ٽيئڙن ڪيپ ڪرو، ڳھر ڪنھن ڳنگاڻئا.

18-B. Thus there was poison in the wine jar of the Vendor. But the respectable (i.e. the mature) addicts did not feel any change in the taste while taking the wine. Infact they became tipsy due to intoxication. However one thing was definite. Whoso lost his head due to intoxication was sure to receive an additional cup of wine.

بر سر تربت من با مئے و مطرب بنشیں
تا بہ بویت ز لحد رقص کناں برخیزم (Hafiz)

Please sit at my grave with wine and a flute so that at your fragrance I should come out dancing.

Note: In this verse as well as those following it in this chapter the poet has progressively assessed the barter value of the Divine wine as under:

a) A cup of wine for the seeker's head.
b) A small cup of wine for his head;
c) A single sip of wine for his head;
d) A mere taste of wine for his head;
e) Its mere discussion requires readiness for sacrifice of life;
f) Yearning for it is worth martyrdom;
g) Its single drop is inestimable;
In (g) above the poet has reached the climax.

زاں مئی کہ عزیز جان مشتاق است،
یک جرع بصد ہزار جان نتواں یافت

One sip of that wine for which lovers are so keen, can not be had in barter for one thousand lives.

خراباتی شوم مستانہ جامی،
نمی دانم حلالی از حرامی *(Hazrat Bu-Ali Qalandar)*

I am beside myself after taking the wine. I am not able to distinguish between what is authorised or prohibited.

موکِيءَ مَڻو نہ گھُريا، وِھم نہ وِھاڻيا،
"سُرکيءَ کاڻ" سيد چئي "اُتي ٽي آڻئا"
"جي ڳالھين ڳڳاڻئا، تن بَڻن پاسي بُڻيون."

19. The wine dealer does not wish to treat the stalwarts unbecomingly; nor are they adversely affected by the poisonous wine. The Sayad says: even for a sip of wine crowds of customers are always there. Those of them who got too much immersed in the Divine secrets, went beyond themselves and lost their lives. Their graves are in evidence beside the distilleries.

در شہریکی کس راہشیار نمی بینم،
ھر یک بتراز شورید و دیوانہ *(Roomi)*

In this town I do not find even one person in his senses. Each one is more turbulent and mad than the other.

سِر ڏيئي سَتِ جوڙ، ڪنھن پر ڪالن سين،
ڪاتي ڪرتُ ڪپار ۾، خنجر آڻي کوڙ،
مرڻان! منھن مَ موڙ، وڻي ٽي وَڌِ لھي!

20. O Seeker! Somehow settle it with the wine dealer to accept your head in barter for wine. Offer yourself for sacrifice alongwith a knife, dagger or a saw. O you who are prepared for death! Do not turn away and flag because a cup of wine is definitely worth more than your life.

وَڻَ وَڻَ وڻيءَ ۾، مَڻَ مَڻَ منڊُ ٻيو،
قدر ڪيف ڪلال جو، پياڪن پيو،
اڇن درسن دڪان تي، ڪنڊ قبول ڪيو،
"سرھا سِرُ ڏيو، ڇڪن سرڪ،" سيد چئي.

21. Every cup has a different taste and every jar has a different variety of wine (to suit different grades of seekers). Those who habitually take it, know well

about its potency and appreciate it and its server. Inspite of the frenzy that is caused by it, the seekers go straight to the wine shop, offering their life for a cup of wine of this particular flavour. The Sayad says: 'They gladly surrender their life first and then taste the wine".

گونہ گونہ شربت و کوزہ یکی
تانماند در مئ غیبت شکی (Roomi)

There are different varieties of wine but the pitcher is one so that there should be no doubt about its Divine nature.

آڻي ٽيءُ آگار، کامي ڪِردارن سين،
پسين سي پتار، پر پيٽُوءِ جن سين.

22. Be reduced to cinders (i.e. complete annihilation) like or alongwith the approved purchasers of wine (i.e. the true lovers). Then you will meet great personalities with whom you had cupfulls of wine (i.e. from whom you had benefitted so much).

ڪالالتئون ڪاءِ، مَتِ نہ سکينءَ مون ميان!
رئندي رات، وهاءِ، ڇڪائيندي ٻنيون.

23. My heart! You do not learn any lesson from the wine producers! just as they shed tears while distilling wine, (you too should do the same during the entire night).

Note: A tearful prayer at night is appreciated by Allah.

موکيءَ مٽ اپٽيا، اڇا اگٽ ڏار!
ايندا تو دربار، وهم پيندا وڻيون

24. O wine dealer! Stock big wine jars and keep your premises clean. Be sure that the veterans will come to you and drink cupfulls of your wine.

موکيءَ مٽ اُپٽيا، سويرا صبوح،
"اُڇي جي" عبداللطيف چئي، "باس نہ پهتئي بوءِ"
"ڪڙو جي ککوه، تہ بہ وٽ سِر گُهرن وڻيون.

25. The wine dealer kept open the big jars of wine early in the morning. Abdul Latif asks: "Do you not feel fragrance of the superior wine? But no matter. That hardly makes any difference. Even for the bitter spirit the stalwarts will barter their life for a cupfull thereof".

پرشد از تیزی او سحرا او دشت،
دشت چہ کز نہ فلک ہمہ در گذشت۔

Its strong flavour has pervaded the deserts and jungles. Nay! It has passed beyond the nine skies.

وَتِ سِرَ گهُرن وَڻيون، ڏڙ سُرڪئين ڏڇن،
"اڇي جي" عبداللطيف چئي "وڻي وڏ گهرن"
"پِڪين نہ پرچن، مَٽ تڪيائون منجهيان."

26. With swinging heads under the effect of intoxication, the seekers stand at the threshold of the shop and offer their heads for a cupful of wine. Abdul Latif says: as for the superior wine their demand for it is greater. They are not

content with a sip thereof. They look (longingly) at the jars.

موڪِيِ! مَنڊ پيار، اونچو، اونچي مَٽ مان،
ڏيندي ڏاتارن کي، وٽيءَ وجهُ مَ وارِ،
سِرَ ڪٽي سردار، اگهڻ ٽَنهنجي آئيا.

27. O Vendor! Please serve the superior wine, which you have kept apart on higher shelves. Please delay not the circulation of the cup while serving your patrons. They have contacted you at your places with their heads ready for bartar with your wine.

VAI

دوس پيهي در آئيو، ٽيو ملڻ جو ساعيو.
ڏينهين پڃاڻون آڻي اسان کي، مولِيٰ محب ملائيو،
ٽيو ملڻ جو ساعيو.
ويو وڇوڙو، ٽيو ميلاپو، واحد واءُ ورائيو،
ٽيو ملڻ جو ساعيو.
هو جَهِين جو ڏس ڏورهون، اوڏو اڇُ سو آئيو،
ٽيو ملڻ جو ساعيو.
عبداللطيف چئي، "اچي عجيبن پاڻ فضل فرمائيو."
ٽيو ملڻ جو ساعيو.

The lord has stepped in. I have had an occasion to meet him. It is after many days that I am meeting him with the grace of Allah.

Allah, the Unique, has done a good turn to me, and now separation has receded and given place to union.

He who was said to be remote has today come close to me. Abdul Latif says: "the Unique Personality has himself done this great favour to me".

Note: This vai impliedly refers to the poet's union with the Prophet.

SUR YAMAN KALYAN

Chapter - V

صوفي سالم سي ويا، جي اڪثر سين آڏيار،
بازي بازندن کي، آهي آويسار،
پرين سِين پَهڪار، رِنديءَ رساڻي ڪيا.

1. Those sufis, who did not subscribe to multiplicity, reached their goal safely. They are mature lovers and they stake everything in love. Their prize is unforgetable to them. Their apparent waywardness has taken them to the Lord and made them His associates.

Note: The Sufis are alien to multiplicity.

صوفيءَ سَير سين ۾، جيئن رڳن ۾ ساهُ،
سا نہ ڪري ڳالهڙي، جيئن پَريون پروڙي پساه،
آهِس اِيءُ گناهہ، جي ڪا ڪَري پڌرِي.

2. Just as the soul pervades the human system as a symbol of life, similarly sufi symbolizes oneness in the universe. For him duality is non-existant. He does not disclose what is revealed to him in his reverie (as that would betray maturity on his part). In fact it would be a sin for him to betray anything.

ڏِني ڏکويا، آڻ ڏني راضي ٿيا،
صوفي تي ٿيا، جيئن ڪين ڪنيائون پاڻ سين.

3. The sufis are annoyed if something is offered to them. But they are happy if nothing is offered to them. Only those persons are the correct type of sufis who renounce every thing of the world. They do not carry any material desire.

صوفي لا ڪُوفي، ڪونہ پائئيس ڪيرُ،
منجهان ئي منجهہ وڙهي، پڌر نہ آهس پيرُ،
جنين ساڻس ويرِ، ٿئي تنين جو واهرو.

4. The sufi does not believe in sectarianism. No one knows his creed. In his mind he is ever busy with war with his baser-self. His activities are absolutely secret and unobtrusive. Besides he betrays nothing. He is friendly to those who are hostile to him.

صوفي صاف ڪيو، ڏوئي ورق وجود جو،
تهان پوءِ ٿيو، جيئري پسڻ پرينءَ جو.

5. The Sufi has cleanly washed the parchment of his existence. (He has purged from his heart all material affiliations and ambitions. ln fact he has annihilated himself along with the ego and entity; and for all practical purposes he does not exist.) In that state he is qualified to have the Beloved's manifestation during his life.

صوفی ابن الوقت آمد در مثال
لیک صوفی فارغ است از وقت وصال (Roomi)

The sufi is subservient to the trance. But the sufi (who has reached the final stage of **حق الیقین** is independent of it. He has passed the stage of **حال** or trance.

چوں مرآۃ دل را دہی تو صفا
شودی صاف صوفی ببینی خدا

When you cleanse the mirror of your heart, you will be an unsullied Sufi and you will then see Allah

صوفي چائين! سَڏ ڪرين! صوفين اي ۽ نہ صلاح،
ڪاڍي رکُ ڪُلاہ، وِجھ اڇلي آڳ ۾.

6. You call yourself a sufi and you are still stuck up in worldly desires! That is unlike a true sufi. Put off your (Sufi's) head dress and put it into fire. (All external semblences should be liquidated.)

جُبہ و دستار و علم و قیل و قال
جملہ در آب رواں انداختیم (Roomi)

We have totally discarded the mystic's cloak, the scholar's turban, all knowledge and all logic.

جي ڪُلاہ رکين ڪنڈ تي، تہ صوفي سالِم ٿيءُ،
وِھُ وڃي ھٹ ڪري، پُر پيالو پيءُ،
ھنڈ تنين جو ھيءُ، جن حاصل ڪيو حال ڪي.

7. But if you want to retain the head dress of a sufi, then prove yourself to be a true sufi by securing a brimful cup of poison and drinking it off. The proper place for those who have acquired ecstacy is the wine distillery, (where the above type of wine is available.)

جُسي ۾ جبار جو، خَفِي خيمون کوڙ،
جَلِي تون زبان سين، چار ئي پھر چور،
فکر سين فرقان ۾، اِسم اعظم ڏور،
ٻيا در وَحِي مَ ووڙ، اي ۽ امل ائائين سپجي.

8. Pitch the tent of Allah, the Mighty, secretly in your system (so that your entire body should vibrate secretly with the remembrance of Allah during the night time.) However you may remember Him loudly at all times. Also find out and contemplate on the Great name of Allah as disclosed in the Quran. Abandon polytheism in all forms. If you achieve all this, you will surely obtain the priceless pearl (which for the true seeker is Allah. Infact according to Roomi, Allah has called Himself a treasure.)

So remember the name of your Lord and devote yourself to Him with full devotion (8-Al-Muzammil).

حق گفتش ای مرد زمان! گنجی بدم من در نہان (Roomi)

Allah said to him: "O temporal man! I was a hidden treasure".

عالمَ "آئون" ساڻ، پريو ٿو پيرَ ڪري،

پاڻ نہ آهي ڄاڻ، مانڊيءَ منڊ پکيڙيو.

9.The universe seems to rotate manifestly pivoted on individualism. (Every person seems conscious of his individuality as distinct and detached from that of Allah, being oblivious of his originality). Personally I have not the requisite knowledge. I cannot fathom or solve this enigma. Human intelligence is not helpful at all. The whole scene appears unreal as a magical illusion, particularly to the one who is void of the Divine knowledge.

"And the worldly life is a matter of deception". (185, Al-Imran).

TRADITION: "Immerse your finger in a river and see what quantity of water it bears". (That signifies the meagreness of human knowledge vis-a-vis the Divine knowledge)

"Out, out brief candle! Life is but a walking shadow, a poor player that struts and frets his hour on the stage, and then is heard no more (Shakespeare, Macbeth).

طالبُ ڪثر، سونهن سَرُ، اندر روميءَ راءِ،
ماڻهو اِات ڪِئاءِ، منڊ نہ پسين مَنڊئو!

10. Moulana Roomi is of the view that Allah is the fountain head of the beauty. All of it emanates from Him. (He sought publicity for it. Accordingly He created multiplicity as against His unity.) It is worthwhile enquiring as to from where the human beings have originated. However, none can see through this magical feat set up by the Magician (i.e. Allah).

Note: In the verses No. 10 to 15 the words **طالب ڪثرت** may also be translated as: Allah sought multiplicity because He wanted the human beings to publicise and adore Him.

طالب ڪثر، سونهن سر، ايءَ روميءَ جي روءِ،
جَنين ڏٺي جوءِ، تنين ڪچيو ڪين ڪي.

11. According to Moulana Roomi, and that is a fundamental with him, the entire mankind seek Him. The fountain Head of all beauty is Allah, the Unique. Those who have attained to that stage and reached the realm of the Prime keep mum.

آمدی اندر جهاں اے ممتحن
ہیچ می بینی طریقہ آمدن *(Roomi)*

O human being! you came to this world. Do you find therein any clue to the way you came here?

طالب ڪثر، سونهن سر، روميءَ چيو آهي،
تاڙي جي لاهي، تہ منجهئين مشاهدو ٿئي.

12. According to Moulana Roomi the mankind seek Allah who is the fountain- head of all beauty. (He sought multiplicity.) If people lay aside the veil of ignorance or materialism, they would find His manifestation within themselves.

Note: According to Moulana Roomi Allah displayed a mirror whose face was the human heart and whose back was the world. The heart is the citadel of spiritualism, and the world implies materialism, which acts as a veil against union with Allah.

آئینہ کر دم عیاں رویش دل و پستش جہاں،
پستش شود بہترز رو، گر تونداني روی را۔

I displayed the mirror, its face was the heart and its back the world. Its back seems better if you fail to know its face (i.e. the heart which can receive the Divine manifestation.

جامۂ صد رنگ ازاں خم صفا،
سادہ ویک رنگ گشتی چوں ضیا۔ *(Roomi)*

Even as a multi-coloured garment, if you get into the jar of transparence, you will come out very plain and colourless like light.

طالب ڪثر، سونهن سَرُ، اي روميءَ جي رهاڻ،
پهرين وڃائڻ پاڻ، پسڻ پوءِ پرين کي.

13. It is stated by Moulana Roomi that the mankind seek Allah who is the fountain head of all beauty. He sought multiplicity as against His Unity. It is necessary to annihilate the human identity completely before expecting to see Allah.

قرب نی بالا نی پستی رفنی رفتن است
قرب حق از جنس ہستی رستن است *(Roomi)*

The nearness to Allah is not attained by soaring high or diving low. It is attained by releasing from (or annihilating) the phenomenal existence

طالب ڪثر، سونهن سر، ايءَ روميءَ جي راحت،
جنين ڏٺي ست، تنين ڪُچيو ڪينَ ڪِي.

14. It is a matter of exhileration for (Moulana) Roomi to say that mankind sought Allah who is the fountainhead of all beauty. Those who have witnessed the truth (Allah) have kept mum (having been overwhelmed by it.

شرح او حیف است با اہل جہاں
ہمچو راز عشق باید در نہاں *(Roomi)*

It will be gratuitious and reprehensible to describe Him to all and sundry. Like the love - secret it should be cherished in mind.

طالب ڪثر، سونهن سر، ايءَ روميءَ جي اوطاق،
جي پُڄي در فراق، تہ منجهئين مشاهدو ٿئي.

15. It is widely preached by (Moulana) Roomi that Mankind sought Allah who is the fountainhead of all beauty. If only people break open the door of separation (i.e. discard identity and multiplicity), they will witness Allah within themselves.

کہ چوں جزء را بسوئی خود کل کشد،
نشان ز کثرت بوحدت کشد۔ *(Mir Sangi)*

When the Unity absorbs the particles, all traces of multiplicity get absorbed in Unity.

ظاهر ۾ زاني، فکر منجهه فنا ٿيا،

تنين کي تعليم جي، ڪڙه اندر ڪاني،
حرف حقاني، دور ڪيائون دل ۾.

16. To all appearances they seemed debauchis; but the fact is that they were completely lost in meditation. They were hit by the dart of Divine knowledge in their heart. They were constantly reciting the name of Allah.

"It is from these two (Harut and Marut, the two fallen angels) that they learnt that by which they might separate a man from his wife." (102, Al-Baqarah).

Note: It is possible that the poet may not be referring here to any specific individuals. He may be referring to the sect of 'malamatyan' whose policy is to conceal their devotion and piety to avoid to parade their good deeds and to hide nothing bad. Through ignorant people generally misjudge and reproach them. The latter draw inspiration from Hazrat Bayazid Bistami.

جن کي دور درد جو، سبق سور پڙهن،
فڪر ڦرهي هٿ ۾، ماڻ مطالعو ڪن،
پنو سو پڙهن، جنهن ۾ پسن پرينءَ کي.

17. Those persons who suffer from constant pain of separation, console themselves by reciting the relevant covenant (with Allah). They bear the tablet (of the enquiry of Allah from their souls and the latter's reply to Him) in their mind and they ponder over it in silence. They are busy reading only that page or part of it which leads them to union with Allah.

عاشقاں را شد مدرس حسنِ دوست *(Roomi)*

The beauty or the sight of the Beloved gave the necessary tuition to the lover

سا ست ساريائون، الف جنهن جي اَڳ ۾،
"لا مقصود في الدارين" ان پَرِ اُتائون،
سَڳر سونائون، ٿيا رسيلا رحمان سين.

18. They always recited that sentence which commenced with Alif. (They reminded themselves of their concern with Allah). They also reiterated the tradition that "they had no other ambition in both worlds except to meet Allah. They had prepared themselves to travel along the narrow (and more difficult) path of Tariqat. (They have met the Lord) and they are happy with Him.

Note: (1) The verses No. 2 and 3, Anzal are relevant.

(2) According to the poet the aim of education should be to know Allah, to dissipate polytheistic thoughts and to be firmly posted on the road to Allah without sophistication.

(3) In reply to a question by Hazrat Shibli as to what was the prime of all knowledges, Hazrat Junaid of Baghdad replied as under:

ذات اللہ ہست اصل ہر علوم
نیست صرف و نحو و طب و نجوم *(Begham)*

Divine Essence is the Prime of all knowledges and not the grammar, medicine or astronomy.

ٿيا رسيلا رحمان سين، سڳر سونهين جي،
آئيون تنين ڪي، واڌايون وصال جون.

19. Those who prefer the above difficult path have joined Allah. They have received the good news and are highly satisfied about their union with Him.

"Then those who believe in Allah and hold fast to Him, He will soon admit them to His mercy and grace, and will guide them to Himself by the straight path." (176, Al-Nisa)

سا سِٹ نہ سارين، الف جنهن جي آڳ ۾،
ناحق نهارين، پنا ٻيا پرينءَ لئي.

20. Persons other than the above are not particularly mindful of the sentence commencing with AIif. They look in vain at what is written on other pages. That would certainly not help them for union with the Beloved.

علم کز تو ترا نہ بنشاند
جہل از آں علم بہ بود صد بار *(Sanai)*

Ignorance is far better than the knowledge which does not take you away from your self.

TRADITION: "O Allah! Verily I seek your protection against unprofitable learning.

"اکر پڑهي، اياڳا! قاضي ٿئين ڪِئائ"
"پيريين ۽ پائيين، ايڏانهن ايئن نہ آئ"
اِن سُرڪيءَ سندو سائ، پڇج عزازيل کان.

21. O you unfortunate man! How can you be Kazi merely because of the theoretical knowledge? You seem to be extremely presumptuous because you are lost in wayward thinking and egoism. That surely is not the way to proceed along the path of love. (You will have to discard both). Incidentally you may consult Azazil (or Satan) about the taste of the sip that he had taken.

a) And whoso do not believe in the Book, they are those who are the losers.(121, Al-Baqarah).

b) Knowledge should not be acquired in order to impress others or to indulge in controvertial debates (Ghazali)

Note: (1) It is a great pleasure to note that the poet has not supported the quietism of some of the sufis who have tried to establish the supermacy of love over legal precept, and they tried to rehabilitate lblis as the lover of Allah.

(2) Azazil's devotion and service to Allah were graciously appreciated by Allah and he was raised to the status of angels. But eventually that developed ego in him. Due to a misconception he misjudged his position vis-a-vis the man and vehemently criticised Allah's order to him to prostrate before Adam; and he disobeyed it. That accounted for his downfall. In this verse the poet has found fault with his arrogance to sit in judgement over Allah's order. In this connection the following extract from the "Wisdom of Quran is relevant:

Man, whom the Quran defines as the representative on earth of Immanent Divinity, possesses the faculties necessary for guiding and acting on his own account. Many are the verses which treat of this subject and the Quran frequently returns to the scene of the creation of man in order to make quite clear his supreme rank in the creation scheme. The Quran teaches that God first created man from terrestrial matter and then completed and perfected him and breathed His own spirit in him. God thus opened the way

for him to attainment of understanding, feeling and judgement. A distinct human personality complete and independant was to be born. This superior being is defined by the Quran as the vicar of God on earth. As such the angels were commanded to prostrate themselves before him. One of them, Satan, disobeyed this order of God, alleging that man was a mere product of the earth and thus only a simple animal endowed with intelligence, while he himself had a superior origin as the issue of smokeless fire. It was this misconception regarding the Divine origin of man which was to give rise to what we call Evil.

علم چوں بر دل زنی یارشود
علم چوں برتن زنی مار شود *(Roomi)*

The knowledge suitable to the heart is an asset. But if it suits materialism, it acts like an enemy a snake.

عاشق عزازيل، ٻيا مڙئي سڏڻيا،
منجهان سِڪ سبيل، لعنتي لال ٿيو.

22. Azazil was an exemplary lover. (He was the symbol of love and devotion.) The others claiming to be lovers are merely poseurs. But in the wake of his extreme love and yearning for Allah, the fellow became argumentative and arrogant, (i.e. he developed amour propre and arrogance;) and he, who was so eminent, became accursed.

Angels are bright still, though the brightest fell; (Shakespeare, Macbeth).

باز آں ابلیس بحث آغاز کرد،
کہ بُدم من سرخرو کردیم ذرد۔ *(Roomi)*

Then Satan became argumentative and he said: "You were cognizant of my devotion to you, and you had honoured me in view thereof; and now by this controvertial test you have dishonoured and cursed me!"

> Note: By referring to Satan as an ideal lover of Allah, The poet has run counter to the theory of Moulana Roomi that the intellect, as opposed to love, is of the Devil.

زیرکی از ابلیس، عشق از آدم است۔

Reason or argument is from Satan and love from Adam.

وسريوم سبق! پهرين ست نہ سنيران!
ايا هيءُ ورق، هَئي! مطالع نہ ٿيو!

23. It is tragic that I have forgotten the convenant with Allah, or as a matter of fact even its first line (or its context), which I had ratified on the day of Allah's contact with my soul and His address to it. The pity is that I have not even cared to read the relevant tablet. (This reflects supercillous ignorance and indifference on the part of man), (or) I have had no time to read fully the page of union with Allah.

ڪيو مطالعو مون، هو جو ورق وصال جو،
تنهن ۾ تُنهين تون، ٻي لات نہ لحظي جيتري.

24. Eventually when I read the tablet of my union with Allah I found therein absolutely nothing else except Him.

جيئن مون پڑهيو پاڻ لئي، سبق سابق جو،
پهرين سُجاتم پنهنجي، نفس جو نِهو،
جت عرفان اصل ۾، ٿي روحن روز ڪيو،
وري ورق پيو، گڏيم وڍِ وصال جو.

25. When I read for my benefit the earliest convenant itself, I came to know, for the first time, the precious affiliations of my soul, (as a dweller of Paradise). There the souls, (without physical encumbrance,) daily used to remember and know Allah personally. Then came the page referring to my separation from Allah. But that page too was turned over, and (by my repentance attracting the Divine mercy) I bridged up the gulf (between Allah and myself.)

من ملک بودم و فردوس بریں جایم بود،
آدم آور دریں دیر خرابات آ بادم *(Hafiz)*

I was an angel and the upper paradise was my abode. It was Adam who brought us to this barren land and settled us here.

اکر چتي هيڪڙي، ٻهون جي نہ ٻجهن،
ڪوه ڪبو کي تن، سڄي سُٹائي ڳالهڙي.

26. To understand this simple story one word is enough. But they refuse to understand it even when elaborated. (Obviously they are given to disbelief and they engage in unnecessary controversies). It is no use narrating to them the whole story in extenso.

And those who are without knowledge say!" Why does not Allah speak to us or a sign come to us?" Likewise said those before them a similar saying. Their hearts are alike. We have surely manifested (all) the signs for a people who would (wish to) be convinced (118, AI-Baqarah).

Hazrat Ali's sayings: "Belief and wisdom are twin brothers. Allah does not accept the one without the other"

پڙهيو ٿا پڙهن، ڪڙهن ڪينَ قلوب ۾،
پاڻان ڏوهه چڙهن، جيئن ورق ورائينِ وٺرا.

27. These egoists are busy in reading literature but they do not follow or think over it. The result is that with more reading they commit more sins (by presumptuous and arbitrary interpretations, disbelief and wrong acts).

Will they not then ponder over the Quran, or is it that on their hearts are locks? (24, Muhamad)

TRADITION: Wisdsom is like the lost she-camel of the true believer; he should recover it wherever he finds it.

Sometimes knowledge infuses pride in a man. Sometimes he is inclined to believe that Allah shall forgive him due to his learning. In such cases knowledge does more harm than good . (lman Ghazali).

We do not derive any benefit from our life-long discussions except that we collect a number of controversies. (Imam Ghazali)

پڙهيو پڙهيجاهُ، سبق انهين سور جو،
ميم رکجاه من ۾، الف تنهن اڳياهُ،
"ڇِتان چوريجاهُ، اِها لات" لطيف چئي.

28. Read constantly the all absorbing covenant (with Allah). But simultaneously bear in mind the names of Allah and Prophet Muhammad (may the blessing of Allah. be on him!) These you should recite with your heart (i.e. believe in them and remember them sincerely). This is what Abdul Latif suggests.

چنان کن اسم رادر جسم پنهان
که میگردد الف در بسم پنهان

Keep the name (of Allah) in your body as secretly absorbing as **الف** is quiescent in **بسم الله**

اکر پڑھ الف جو، ورق سپ وسار،
اندر تون اُجار، پنا پڑھندین کیترا؟

29. Confine yourself to the study of Alif and forget all else. You should purge your mind of all unholy and unchaste thoughts and keep it clean like a mirror. So long you do not do it, it is useless to read and pass over pages.

دل گفت که مرا علم لدنی هوس است،
تعلیم بکن اگر ترا دسترس است،
گفتم که الف، گفت دگر، هیچ مگو،
درخانه اگر کس ست یک حرف بست است۔ *(Khayam)*

My heart desired to know the mystic love,

It bade me teach it, as if I know more;

I said 'Alif'; cried heart: stop further speech,

If there is wit, the word will eat the core

Note: In this verse the poet does not preach the denial of education, which is very much favoured in Islam. What he exhorts is that we should concentrate on the knowledge of Allah and His approved religion, whose study will certainly please Him and simultaneously benefit us.

TRADITION: Pursuit of knowledge is the incumbent duty of every muslim, man and woman; and so you must seek it even though it were in China.

جيئن جيئن ورق ورائيين، تيئن تيئن ڏنو ڏوهه،
تنهن کهڻيءَ کِبو کوهه، جنهن رهڻيءَ رهيو نه سپرين.

30. By merely turning over pages without studying or understanding the contents, or without implementing them in action, you commit more sins. Of what avail are your professions, when by acts you alienate the Beloved, i.e. Allah? (The professions and actions should go hand in hand).

Note: Hazrat Abdul Qadir Jilani has observed: "We should seek protection of Allah from being blind after receiving sight, from being separated after being united, from being evicted after being admitted to His nearness'. (Fatuhul Ghaib).

"کاتب! لکين جيئن، لايو لام الف سين،
اسان سڃڻ تيئن، رهيو آهي روح ۾!"

31. "O Scribe! Just as by joining (Alif) with (L (Lam) you make لا (La), similarly my beloved is joined to me in my heart indessolutely.

صد کتاب و صد ورق در نارکن
روئی دل را جانب دلدار کن *(Roomi)*

Set fire to hundreds of books and pages. You should merely set your heart towards the beloved.

ڪو ٿو ڪاڳر ڪورئين، وينو وڃائيين مَس،
ڏور تئائين ڏسُ، اڪر جئائين جُڙيا.

32. Why this manuscript writing? Why this wastage of ink? Seek directly your way to Allah, the Originator and the primary Compositor!

تهڙا چاليهه نہ چاليهه، جهڙو پسڻ پرينءَ جو،
"ڪهڙي" ڪاتب! ڪرئين "مٿي پنن پيهه"؟
"جي ورق وراين ويهه، تہ اڪر اهوئي هيڪڙو."

33. Not are the forty days of abstinent detachment, even when added to by another forty, worth a meeting with the Beloved. (If you get it thus, it would be a good bargain.) Accordingly O scribe! why are you writing pages after pages of manuscript? If you were to go through twenty pages you will find only one letter "A" (of Allah) as the fountain head and mainstay of everything.

Note: The reference here may possibly be to the command of Allah to Hazrat Moosa to observe fast for forty days to qualify himself for a meeting with Him. In Islam there are only thirty compulsory fasts of Ramazan.

تَنُ ڪُڏي، من حُجرو، ڪِيم چاليها رک،
ڪوه نہ پوجئو پوجيين، انئي پهر الک؛
تان تون پاڻُ پرک! سپ ڪنهن ڏانهن سامهون.

34. Please assume your body as the mosque and your heart as the retiring chamber for contemplation of Allah. But that should not be for the conventional abstinence and meditation for forty days only. That is meaningless. Better take to adoring the Invisible (Allah) at all times. If you look within yourself introspectively, you will know your identity or self and you will find Allah. He is surely in front of every person.

O you who believe! Remember Allah with much remembrance; and glorify Him (every) morning and evening . (41,42, AI-Ahzab)

TRADITION: He who recognizes his heart properly will be able to find Allah in it and recognize him. Knowledge of human heart is the key to 'Maarfat'.

Note: According to Moulana Roomi a human heart is the door to Allah.

سپ ڪنهن ڏانهن سامهون، ڪو هنڌ خالي ناهِ
احدا جي آرک ٿيا، سي ڪائنڙ ڪبا ڪاهِ،
محب منجهين من ماه، مون اڃاڻنديءَ اُڃهيو.

35. Verily He (Allah) is in front of every person as He is Immanent. No place is void of Him. Of what use are those imbeciles who are not cognizant of Allah, the Unique? As an unsophisticated person I discovered the Beloved

within myself.

He is the Manifest. (3, AI-Hadid)

TRADITION: None can encompass Me (i.e. Allah) - neither My sky nor My 'earth. But my slave Momin's heart is capable of encompassing Me.

هلائج هيين ۾، الف سندي اوڻ،
تہ ڪتابن جي ڪوڙَ، منجهان ئي معلوم ٿئي.

36. If you draw the figure of 'Alif' in your mind, it will enlighten you as much as innumerable books would do, (nay, even more than that).

ڪوڙين ڪتابن ۾، حرف مڙوئي هيڪ،
جي تو نظر نيڪ، تہ بسم الله ئي بس ٿئي.

37. Regardless of the number of books only one word (that of Allah) counts. If your vision is clear, 'Bismillah' is enough for you.

TRADITION: Bismillah is the key to the Quran.

Bismillah is the creed of those who seek protection, and the motto of those who want refuge. Hazrat Ali (Sahifa-i-Kamilab)

اوريائين اوڇون ڪري، مُنجهايا مُلن،
سي پِرَنئون، پاسي ٿيا، ڳهه ڳهه ڳالهيون ڪن،
ساهان اوڏو سپرين، لوچيو تان نہ لهن،
دم نہ سڃاڻن، دانهون ڪن مُنن جيئن.

38. The Mullas bore and confuse by their demagogic dialogues which have no correct bearing on the Beloved. Infact by their tedious discussions they get further away from Allah. The latter is closer than our jugular vein but they are unable to locate Him. They do not know well their hearts or the very breath of life is charged with Him, and they just cry like wretched persons.

از درون خويشتن جو چشمہ را،
تارہی از منت ہر ناسزا

Search for the fountain head within yourself so that you may need nothing from an undeserving person.

مُلئين مُنو، ماءُ جنهن پِتو قِٹو پيٹ ۾،
سڃاڻي الله، تہبي ڏنائين ڏوڙ ۾،

39. O mother! the priests (the pseudo learned men) act as self destructively as does a gall bladder which bursts inside the abdomen. They know Allah well and yet they wallow in dust (in unprofitable controversies).

احد، احمد پاڻ ۾، وچان ميم فرق،
آهي مستغرق، عالم انهيءَ ڳالهہ ۾.

40. Ahad (Allah) and Ahmed are identical, with the only distinction of "Mim" (m) letter between the two. The people are, however, groping in darkness in that connection.

Note: This verse is based on a tradition which is disclaimed as such by the non-sufi muslims.

VAI NO. 1

وَڃڻيو هوت وڃن، ووا جهليان پليان، هينئڙو نہ رهي.
آئون جنين جي آهيان، ڪڙي مَ ٽيان تن،
جهليان پليان، هينئڙو نہ رهي.
گهوريان گهٽين پٽين سندي ٻاجهہ ٻين،
جهليان پليان، هينئڙو نہ رهي.
مَرُ مران، مارين مون، پرزا پرزا ڪن،
جهليان پليان، هينئڙو نہ رهي.
آئون مُيائي گهورئي، جي مانَ محبُ ملن،
جهليان پليان، هينئڙو نہ رهي.

My Lord is being taken away. I try to restrain myself (against demonstration of grief), but my heart fights against it.

I very much desire that I should not be unacceptable to my Lord to whom I belong. Avaunt more than once with the favourable attention paid to me by others!

I welcome death (at His hands.) Let Him kill me and shatter me to pieces.

No matter if I die. Only that I should meet the Beloved

VAI

وسارِج مَ ويڙ، جوڀن ٻہ ٽي ڏينهڙا.
لونيون سهن لوڪ جا، وهاڻيءَ ٽيون ويڙ،
جوڀن ٻہ ٽي ڏينهڙا.
اصل اَسارين جا، سُتي وئيڙا سيڙ،
جوڀن ٻہ ٽي ڏينهڙا.
جيڏيون جي مان وِسهو، نند ۾ هيريو نيڙ،
جوڀن ٻہ ٽي ڏينهڙا.
راتِڑِيُون جاڳن جي، سي آئون ڪندڙي سيڙ
جوڀن ٻہ ٽي ڏينهڙا
آڏي رات اُٽي ڪري، جَهل تون نِندان نيڙ،
جوڀن ٻہ ٽي ڏينهڙا.

Do not forget my warning that the youth hardly lasts for 2 or 3 days. (Hence remain upright and spiritually alert, particularly during night).

The sinner women bear reproaches of public at dawn time (for their misdeeds of the night).

The Beloveds of the really indifferent women abandon them while they are asleep. My friends! follow my advice and do not accustom your eyes to sleep.

I would like to have as my relatives those who keep vigil at night.

You should get up at mid night and break away from sleep.

Prostrate before Allah for a part of night . (26, Al-Daha)

SUR YAMAN KALYAN

Chapter - VI

دائودي دَيون ڪري، رَنڪن ڪونهي رنگُ،
گهوڙيءَ هيٺ آينگُ، ڪاهيون پاڪريين هٽي.

1. The Beloved is demonstrating His wonderful horsemanship like that of (Prophet) Daud against we ineffective weak persons in the background. Like one possessed He tramples His fore running bondmen under the hoofs of His horse.

سلطان خوبان می رود و گیرد، ہجوم عاشقان،
چابک سواراں یک طرف مسکین گدایاں یکطرف *(Amir Khusro)*

The sovereign of the beautiful has come but He would mercilessly deal with the crowd of His lovers, the equestrains on one side and the poor folk on the other.

دائودي ديون ڪري، رنڪن ڪونهي چيت،
گهوڙيءَ هيٺ سچيت، ڪاهيون پاڪريين هٽي.

2. The Beloved is displaying His horsemanship like that of Daud. The poor people in the background have already their entity absolutely annihilated. (Hence they are not conscious of the harm to be caused to them.) Like an autocrat He tramples under His horse's hoofs these fore running bondmen who are still in their senses (so as to obliterate them in totality.)

عشق خونی چوں کند زہ برکمان،
صد ہزاراں سر بسولی آں زمان *(Roomi)*

When the murderous love (i.e. Beloved) mounts the bow with an arrow, millions of lives are sacrificed in a moment on the gibbet.

او قابيل! اکين ۾، توکي بارِي بان،
ايو اڳرايون ڪرين، ماڳ هٽيو مستان،
جانب! تون زيان، اکين سين ايڏا ڪرين!

3. "O Kabil (like killer)! You have heavy and irresistible darts in your eyes. You are ever aggressive, and you hit the reckless (lovers) at their places. My Beloved! Verily you cause so much havoc with your eyes!"

Note: Kabil was a son of Adam. He had killed his brother Habil. (Vide 27-32, Al-Maidah).

یکی چشمان سیاہ داری دگر سرمہ چرا کردی،
برای کشتن عاشق بلا اندر بلا کردی

You have already a pair of black eyes. Then why did you use antimony? You have thereby maintained one reptile within another to slay your lovers.

او قابیل! اکین ۾، توکي تکا تير،
ساجن! انهي سيگ سين، ڦٽيئي گهٽا فقير،
ٻيو مَ مارج ميرا! تنهنجو پهريون ئي پورو ٿيو.

4. "O Kabil! (like killer) you carry piercing darts in your eyes. My Beloved! You have wounded many a poor man with (darts from) your bow. My Lord! Do not take aim for the second time. Your first arrow has gone home."

درونِ سینۂ من زخم بے نشان زدۂ،
بہ حیرتم کہ عجب تیرے بے کمان زدۂ

You have caused a latent wound in my heart. I am bewildered at the nature of the arrow, which does not seem to have been shot from a bow.

او قابیل! اکین ۾، تير تکا توکي،
ساجن! انهيءَ سور جي، ڪل نہ آهي ڪنهن کي،
"مارين ٿو مون کي! چاڙهي لوهہ" لطيف چئي.

5. "O Kabil! you have sharp (pointed) arrows in your eyes. My Beloved! No one else knows the pain (caused by your arrow) to me". Latif says: "indeed you take aim at me with an arrow, whose point is mounted with iron.

"او قابیل! اکین سين، تير چلايا تو،"
ٻيو مَڙ ماري سو، جنهن جو پهريون پورو نہ ٿئي."

6. "O Kabil! You have shot the arrow from your eyes. In case you have missed the aim for the first time, try it again."

جي هو پائين کان ڪمان ۾، تہ سينون سپر رک،
مُنهن ۾ معشوقن جا، چاڪ چٽڪا چک،
سوري ٻانءِ مَ شڪ، عاشق ٿيءُ، تہ اُبهين.

7. "O Lover! if the Beloved sets the arrow in the bow, hold your chest like a shield, ready to receive it. You should receive and relish the cuts on your face from Him. If you are a true lover, stand firm and entertain no doubt about the gallows to be the terminus (and also the means for re-union with the Beloved). You shall thereby attain glory."

جي هو پائين کان ڪمان ۾، تہ سينون سپر ڏيج،
مُنهن ۾ معشوقن جا، جهالو ٿي جهليج،
پاهان پڳ مَ ڏيج، عاشق ٿيءُ تہ اُبهين.

8. If He sets the arrow in the bow, preparatory to shooting it, hold ready your chest like a shield to receive it. Also be firm to receive the arrows of the Beloved on your face (and enjoy the wounds thereby caused.) Never contemplate retreat. Stand firm as a true lover, and you would be successful and honoured.

جي هُو پائين ڪان ڪمان ۾، تہ نئي ڏج سينو،
ڪِجي نہ ڪينو، وڃي در دوستن جي.

9. If He sets the arrow in the bow to shoot it, offer your chest in all humility. It is not becoming to display niggardliness (or weak mindedness) at the door step of the Beloved.

Let them fight in the cause of Allah who would barter the worldly life for the Hereafter. And whoso fights in the cause of Allah, be he slain or victorious, We shall soon give him a great reward (74, Al-N isa)

پائي ڪان ڪمان ۾، ميان! مار مَ مون،
مون ۾ آهين تون، متان تنهنجو ئي توکي لڳي.

10. O Lord! Do not aim at me the arrow in your bow so as to kill me. You are (citadeled) within me. Hence your arrow may strike you (rather than me alone, as we both are one).

داند او کآں تیغ برخود میزند
من ویم اندر حقیقت او منم *(Roomi)*

Allah knows that He used the sword against Himself. The fact is that I am He and He is me.

ڪُيو ڇڏين ڪان، هڏ نہ هٽائين ٿا،
ٿيا جي نيشان، تہ پهرين سان پورا هئا.

11. The pseudo lovers do not offer themselves as targets for the Beloved's arrow. Actually they avoid doing it. On the other hand those who offer themselves as the target, get the first arrow and are finished off by it.

لوري جِت لڳوِم، ات ايو ئي آهيان،
سورهيہ پرين سندوم، مانَ ٻاجهائي ٻيو هٽي!

12. (Personally) I stand firm at the site where I received the first arrow. My Beloved is chivalrous. Possibly He may be kind enough to aim against me again. (That is my hope.)

محبت جي ميدان ۾، عاشق! ٿيءُ آَڄام،
"سمهان سل" سيد چئي، "ڪندءِ تير تمام"
ڪهج ڪو مَ ڪلام، متان دوسنئون دور ٿئين.

13. On the arena of love, O Lover! offer yourself as the target. The Sayed says: "you should receive the arrows from your front and they would make a seive of you. Do not utter a word lest it may alienate you from the Beloved".

ایں همہ میکند ولی از بیم
مرد را زهره کہ آه کند
زانک رویش مثال آئینہ است
آه آئینہ را تباه کند

The beloved does all this but the lover does not sigh, because the former's face is like a mirror and a sigh would spoil its quality.

محبت جي ميدان ۾، اڇي پير پئان،
سر وڍڻ، دڙ ڏار ڏرڻ، ايءُ سينگار سندان،

ڏيندا مون ڏِنانِ، متا محبوبن لئي.

14. The true lovers have set their foot on the arena of love. It is decorative for them to be beheaded and dismembered there. I saw them actually offering themselves in sacrifice to the Beloved.

محبت جي ميدان ۾، ڪر پڑاڏو پَتُ،
سر سوريءَ، ڏَڙ ڪُنگرين، متان ڪچين ڪٽ!
عشق نانگ نپٽ، خبر کاڌن کي پوي.

15. On the arena of love neutralize the echo by your absolute silence! just as there is no echo on a plane, similarly offer ungrudgingly and quietly your life. Let your head be on the gallows and trunk on battlements. Verily love is a terrible snake. Only those, who are bitten by it, realize its poisonous effects.

محبت جي ميدان ۾، سر جو سانگ مَ ڪر،
"لاهي سِرُ" لطيف چئي "دوسن اڳيان ڏر"،
عشق نانگ آپر، خبر کاڌن کي پوي.

16. Do not care for your life on the arena of love. Latif says: "better if you cut off your head and place it before the Beloved. Love is a terrible snake. Only those bitten by it, are conscious of its poisonous effects."

And if We had prescribed for them to slay themselves or to go forth from their homes, they would not have complied, except a few of them and if they do what they are exhorted to do, it would be better for them, and it would reinforce their faith . (66, Al-Nisa)

ما بہا و خون بہا را یافتیم
جانب جان باختن بشتافتیم *(Roomi)*

I have been duly requited with regard to my price and blood money. Accordingly I have hastened to surrender my life.

محبت جي ميدان ۾، سر جو ڪر م Ñ سانگ،
سوريءَ سپيرين جي، چڑهه تہ ٿئين چانگ،
عشق آهي نانگ، خبر کاڌن کي پوي.

17. Do not have any concern for your life on the field of love. Mount the Beloved's gallows so that you may be approved as a brave lover. is a snake. Only those bitten by it realize its poisonous (total) effects.

محبت جي ميدان ۾، ڪڏي پئو ڪاهي،
ڇڏ آسانگا ارواح جا، لاهوتي! لاهي،
عشق نانگ آهي، خبر کاڌن کي پوي.

18. Rush precipitately to the arena of love. O ideal lovers! Discard all worldly ambitions and attachments. Verily love is a snake. Only those bitten by it, realize its poisonous effects.

Note: There are 4 spiritual stages for a seeker as under: Shariat, Tariqat, Maarfat and Hakikat. Shariat is co-extensive with the other stages. Corresponding to these stages there are 4 spiritual regions: Mulk, Maharut, Malakut and Lahut. Hakikat and Lahut mean total self-effacement and assimilation in the Prime. This stage is generally achieved by Prophets and selected saints.

عشق نہ آهي راند، تہ ڪِي ڳَنِس ڳيرو،
جيءَ، جسي ۽ جان جي، پيڄي جو هيڪاند،
سِسي نيزي پاند، اڇل تہ اڏ ٽئي.

19. Love is definitely not a pastime wherein the immatures may indulge. It will disunite and break up the body, and soul and the life. Throw your head on the spear-point of the gibbet, so that it may break up in two there-on.

ایں رہ سر رندان و سر مردانست
جانباز آن نند نبازی تا نہ آئی

This road is meant for lofty hearted persons. Beware lest you enter this risky land unless you are so minded.

VAI

عشق تمام، بره تمام، ووا مين لوڻي، يار لوڪو!
سيڄ ستي نون جهپ، نہ آوي نيڻين نند حرام،
ووا مين لوڻي، يار لوڪو!
راتيان جاڳڻ، صاحب سنپالڻ، اي فقيران دا ڪام،
ووا مين لوڻي، يار لوڪو!
مَتِ عقل دي مُنجهه ڳئي، آيا عشق امام،
ووا مين لوڻي، يار لوڪو!

My friendly folks! I have immense love for the Beloved, but simultaneously I am subjected to proportionate travails of separation, with the result that I am utterly wretched.

I am lying on a bridal couch but sleep is absolutely denied to my eyes.

To keep vigil during nights and look for and remember the Lord is the job of poor seekers.

They are the bondmen of Rahman. They offer prayer to Allah during night.
(64, Al-I mran).

Where intelligence is baffled, love steps in as the guide.

آزمودم عقل دور اندیش را،
بعد ازاں دیوانہ ساز خویش را۔

I tried the far-seeing reason, but it availed me not. Then I made myself mad (with love).

SUR YAMAN KALYAN

Chapter - VII

عاشقن الله جِي، محبت رکي من،
سندي سڪ پرينِ، تن ۾ آهي تن جي.

1. The lovers entertain love of Allah in their mind. Even vocally they remember the Beloved.

عاشقن الله جي، سدا وائي وات،
فاذکروني اذکرکم، تن ۾ اها تات،
ان کان ڪانهي سانت، سڃڻ ويل نہ وسري.

2. The lovers remember Allah at all times. They know well and they completely rely on the Quranic verse: Remember Me and I will remember you (152, Al-Baqarah). They know no respite. They remember the Beloved at all times.

TRADITION: The best performance, which is very holy in the sight of your Creator, is His remembrance.

عاشقن الله، ويروتارِ نہ وسري،
آهَ ڪريندي ساهہ، ڪڏهن ويندو نڪري.

3. The lovers constantly remember Allah. Someday they will surrender the soul while sighing in its wake.

Those who believe and whose hearts find comfort in the rememberance of Allah. (28, Al-Rad)

عاشقن آرام، ڪڏهن تان ڪونہ ڪيو،
طعني ڪيا تمام، حبيباڻي هيڪڙي.

4. The true lovers know no rest. One single reproach of the Beloved has finished them off. (It has deprived them of rest and sleep.)

Note: The reproach is Possibly what is contained in the couplet reproduced under the verse No. 16 of chapter iv.

عاشقن ايئن نہ هون، جيئن تون سڃين آگڙين،
وڃي در دوسن جي، رت ڏيهاڻي رون،
ٻيءَ پر ڪنهن نہ پون، ماڪُر محبوبن سين.

5. Unlike you the lovers do not possess sound body, because they are at the Beloved's door daily, shedding torrents of tears (and praying for reunion). They think of nothing else. They are wholly absorbed in the Beloved, (or) they would not be approved by the Beloved if they adopt any other course.

جان عاشق مٿي رت، تان دعويٰ ڪري م نينهن جي،
سائو منهن، سونهن ڳئي، سِڪڻ ايءُ شرط،
نہ ڪي گوڏ گرت، مٽان سر سودا ڪري.

6. So long the 'Lover' is in sound health with full blood, he can not make pretension for love. For a title to the latter a pale face, absence of handsomeliness and presence of yearning are pre-requisites. Since he has no money in his loin cloth to make transactions, he offers his life in barter.

زرداُ روے بہترین رنگہاست،
زانکہ اندر انتظار آں لقاست *(Roomi)*

Pale face has the best colour because it is due to the anxiety for meeting Allah.

-

اجا تو منجھاءِ، ڪک چُتي رت نڪري،
منهن ۾ محبوبن جا، ڪيئن جهليندين گهاءَ،
سو تون ڪجاڙياءَ، سڪڻ جون سڏون ڪرين؟

7. At present you bleed when a thorn pricks you. How would you then bear the stabs from the Beloved in your face? Why then do you aspire (for the love of the) Beloved? (This means that the seeker should be prepared to bear severe tests before he expects to meet Allah).

سرمد! غم عشق بوالہوس را ندہند،
سوز دل پروانہ مگس را ندہند۔ *(Sarmad)*

O Sarmad! The anguish caused by love does not go to the lot of an immature person. The heart burning of a moth is not assigned to a fly.

سڪ نہ آهي سُٽري، ڪڻ پروڙي پير،
ڪسڻ ڏاران ڪير، ڪري سڏ سڪڻ جي.

8. To love and yearn for the Beloved is not an easy job. Measure your step in that behalf carefully. Who can yearn for and love the Beloved unless he is prepared to sacrifice his life? (Cautious consistency is prerequisite for loving Allah).

سِڪڻ ايئن نہ سڏ، جيئن لکيو لياڪا پائين،
پئي پِريان جي نہ ٽئين مٿي اڳڻ اڏ؟
ايءَ پڻ ڪوڙي سَڏ، جيئن ڪليو، ڪايو، سمهين.

9. To peep stealthily at the Beloved is not the way to love Him. Why do you not cut yourself in two in the premises of the Beloved? It would be a false pretension to love if you indulge in pleasure, food and sleep. (This means that so long as you entertain the claims of the self, you can not qualify yourself for loving Allah).

سڪڻ ۽ سُوري ٻئي اڪر هيڪڙي،
وِهڻ واڙين تي، ڪارڻ ضروري،
ٻنهي جي پوري، جيءَ ڏني ريءَ نہ ٽئي.

10. Solicitude and scaffold both commence with the same letter. It is essential for a lover to wait for the Beloved on His different routes; the climax, however, being the sacrifice of life in both cases, (you should be prepared for it).

جي ڪِي سڪڻ سِک، نات پس سڪنديين،
پاسي تنين مَ لِڳُ، نينهن نہ سجاڻن جي.

11. Either learn the tradition of love and yearning or go personally and watch the true lovers. Do not, however, associate with those who know not what the real love is.

عاشق! معشوقن جي، وڃي ويهہ ڳري،
جم ورچي ڇڏئين، سندي دوست دري!
ڏيندا ٻُڪي ٻاجھ جي، ويندي‌ءِ ٽپ ڏري،
اسان تان نہ سرِي، تو ڪيئن سِري، سپرين؟

12. O Lover! Go and squat in the lane of the Beloved. Never turn away from His door under any circumstances. He would be pleased to give you the requisite medicine of grace, and thereby make you completely happy and cured of your wounds. Since we can not remain apathetic to you, how can you; O Beloved (who are all compassion) be so towards us?

عاشق! معشوقن جو، وڃي ويهج سير،
اچي پچندءِ سپرين، پِرتان پري پير،
پلائيءَ سندو پير، رهبر ٿيندءِ راهہ ۾.

13. O Lover! Squat on the usual route of the Beloved. He will walk upto you and enquire from you out of solicitude. He is definitely the fountain head of all kindness and He will guide you on the way (to Him).

عاشق! معشوقن جو، وڃي ويهج در،
اچي پچندءِ سپرين، لهندءِ سار سنپر،
پلائيءَ جو پر، رهبر ٿيندءِ راهہ ۾.

14. O Lover! Squat at the Beloved's door step. (He is the Omni-potent.) He will enquire from you and take care of you. He is the nucleus of all kindness and He will guide you on the way (to Him).

بیا بیا کہ نیابی چو ما دگر یادی
چو ما بجملہ جھانِ خود کجاست دلداری *(Roomi)*

Come! Come! you shall not find another friend like Me. Where indeed is a Beloved like me anywhere in this world?

عاشق! معشوقن جو، وڃي ويهہ دکاڻ،
پڳج پيش پرينِ جي، پٽيءَ وجهي پاڻ،
تہ تون تنين ساڻ، سدا رهين سرخرو.

15. O Lover! squat at the shop of the Beloved. Surrender yourself to Him with a collar of submission fastened round your neck, so that you may then live with Him with honour.

عاشق! معشوقن جو، وڃي ويهج گهٽ،
جم ورچي ڇڏئين، موکيءَ سندو مٽ،
ڪري سر سٽ، پيج ڪي پيالیون.

16. O Lover! squat at the entrance to the street of the Beloved. Please see that

you do not leave behind any wine in the wine-producer's jar due to satiation. (You must consume the entire stock thereof.) You must gulp down from it several cup-fulls (at a stretch) even at the cost of your life.

مسعود زیک بادہ چناں مست نہ گشتی
آن جام دلآویز تو ساغر نہ شدی گر (Masood)

O Masaood! You would not have become so much intoxicated with one cupful of wine unless that cup of your Beloved is of the size of a pitcher

عاشق! معشوقن جو، وٽي ويهج رَند،
پيارينديءِ پاڻهين، ميخاني جو منڊُ،
ڪيم ڪيج ڪنڊ، اوڏو ٿي ان کي.

17. O Lover! squat on the usual track of the Beloved. He will himself offer you wine from His tavern. Do not say "No" to Him. Get close to Him.

ساقی بہ ہمہ بادہ زیک خم دہد آقا،
در مجلس اوز مستی ہر کس شرابی ست

The cup bearer Lord serves wine to all from the same pitcher. In his company every one is intoxicated with the same wine

VAI

سپريان جي سونهن جي، ڳالهه ڪين وڃي.
وڃي در دوسن جي، سوريءَ سر هڃي،
عاشق انگهن چڙهيا، ٻيو سيڪو پڃي،
پڃج پوءِ پريتڙون، پهرين سِرُ سڃي،
عاقل ئي اوڇون ٿيا، پورو ڪين پڃي.

The tales about the beauty of the Beloved are always current everywhere. They can not be forgotten. The lover should better be at His door to put himself on the scaffold. The bonafide lovers would naturally do so vis-a-vis the others (i.e. poseurs), who would get scared of it. Keep ready your head first before you talk of love. The intellectuals are completely baffled by the mysteries of the Divine love, which can not be probed by them.

SUK YAMAN KALYAN

Chapter - VIII

هر هر هوڙائي، وڃڻ در دوستن جي،
پاڙي ڏانهن پرين جي، اڃ مَ اوائي!
الهڙ ٿي آڇ مَ تون، واتاڙن وائي،
"لائيندءِ"، لطيف چئي، "سوران سرهائي،"
ڳجهو ڳالهائي، پِرت وَٽجي پاڻ ۾.

To visit door of the Beloved, now and again would certainly reflect immaturity and impropriety. O ignorant man! it would not befit you at all to visit the Beloved's locality aimlessly. Do not, like the immature lovers, communicate to passers-by the Divine love secrets or consult them with regard to the travails of separation. According to Abdul Latif, the Beloved will automatically convert your sorrows into happiness (after testing you.) Your policy should be to talk to Him secretly and have mutual exchange of love with Him within yourself.

آخر هر گريهٔ ماخنده است،
مرد آخر بين مبارک بنده است *(Roomi)*

Tears are prelude to joy, and a far-sighted person is indeed auspicious.

Note: This verse has been reproduced in sur Sindhi Barvo. I have expunged it from there.

جان جان ناهِ ضرور، تان تان طبيب ناهِ ڪو،
جهم سو سرئو سور، تہ ڪر ويج ور پيو.

2. So long there is no need; the physician is not called for. But when there is malady, a physician may have to be requisitioned.

Note: In the case of the Divine love a guide is sine qua non.

سور جنين کي سرئو، سري تن صحت،
مُنٻي مصيبت، آهي عاشقن کي.

3. Those persons who have been affected by the shooting pains have infact got health. It is, therefore, that a mishap is always welcome to the lovers:

از محبت تلخها شيريں شوند

(Due to love even bitter things taste sweet).

سيئي سور طبيب، جنين سورن سَڃ ڪِي،

"جو لکيو هُت" لطيف چئي، "سو ئي ڪن قريب"
"جي نوازيا نصيب، دارونءَ سي درست ڪيا."

4. Those very pains which affected the system and betrayed my sufferings, became the healer (from sins etc.) Abdul Latif says: "Allah puts into effect what He has already ordained in the Loh Mahfuz. The medicine cures only those patients whom their (predestined) luck favours". (Guidance and reformation are in the hands of Allah). -

Allah guides whom He places to the right path (46, Al-Noor)

جي پياري پاڻ، تہ ڪرهو ٿي پاڻي پيين،
اڳي ان نياڻ، اڻ ڪونيو ڪون گهڙي.

5. When He (Allah) Himself offers you the drink, avail of it copiously like a camel. No one dares approach the cistern without His prior permission. (None can take liberties with Him or anticipate Him).

اڻ ڪِي عيان نہ ٿئي، ڪِي پروڙي ڪون،
سچي جيهي سون، منهن نہ پيئي ماڻهين.

6. So long the Divine mystery is not communicated, it remains a secret; and when it is divulged, it is not understood properly by any person. The fact is that it is genuine like gold, but people fail to appreciate it.

اڻ ڪِي عيان نہ ٿئي، ڪِي پروڙي ڪون،
سا سنهين ٿي سون، امر عطا جنهن جو.

7. What is not stated remains undisclosed, and when it is stated, it is not followed properly. The gold-like genuine enunciation (of Divine Love) will guide those alone who are so destined (by Allah).

جيڪي ڏنائون، سو مان ڳُڻ ڳنڍ ڪيو،
مون کان پڇيائون، ٿوڪي انهين ٿوڪ سين.

8. Whatever He gave to me I took it as an unalloyed favour. Infact He had sounded me already about my favourable reaction in that respect.

جيڪي ڏنائون، سو سِر ڏيئي سُهم، جندڑا!
مَ چئو چنائون، اِي پٽ ڳنڍيو سڃٽين.

9. My heart! Bear humbly even if it requires sacrifice of life. Never say that He has detached Himself from you (or ceased to be kind). lnfact consider it from Him as an approach to union. (This means that tests ordered by Allah should be considered as favours because eventually they bring you nearer to Him).

تو مگو مارا بداں شہباز نیست،
باکریماں کارہا دشوار نیست۔ *(Roomi)*

Do not say that you have no contact with the King. He is extremely kind and the dealings with Him are not difficult

جيڪي ڏنائون، سو سيوئي صحت،
مَ چئو آزار ان کي، مَ ڪِي مصيبت،
ڪُهڻ قريبت، جو ڪونڙ پر پرينِ جي.

10. Whatever is given by Him is all health (or blessing) to you. Never refer to it as a harassment or misfortune. If the Beloved wants to kill you, consider it as union with Him. Generally, He beckons the seekers that way.

من ترش مصلحتم نه ترش کینه و غل

I am harsh for your good, and not due to rancour and spite

TRADITION: When Allah desires to befriend a person, He subjects him to calamities. If he bears them patiently, He selects him (as his favourite).

چنن توءِ مَ چن، پاءِ اُميري ان سين،
جَي هو اوگڙ ڪنئي آسونهين تون، ڳٽان ئي ڳن،
پاند جهليو تون پِنُ، هن سونهاري سگ ۾.

11. If He snaps the relations with you, reunite the thread (of connection) and restore the relations with Him. If He causes any unpleasantness, O ignorant person! take it as a favour from Him. You should hold the beggar's bowl for alms, when you are in His august company.

And for the sake of your Lord do endure patiently (7, AI-Mudasir).

TRADITION: Whoso breaks off with you, restore the connection with him with love and give him who does not give you.

نَمي ڪَمي نهار تون، ڏمر وڏو ڏک،
منجهان صبر سک، جي سنوارئا! سمجهين.

12. Look (at others) with humility and restraint. Loss of temper eventually ends in considerable remorse and regrets. On the other hand restrain and patience yield happiness. Only if you - on the right track - were to understand it.

گفت زان خشم خدا چه بود امان
گفت ترک خشم خویش اندر نهان *(Roomi)*

A person enquired (from Hazrat lssa) how to be secure from Allah's wrath. The latter said! "Abstain from ventilating your anger and suppress it within yourself."

نَمي ڪَمي نهار تون، ڏمر ڏولائو،
ٿيءَ ساجائو، جي ايين اِنهين پير تي.

13. Adopt humility and restraint because passions cause mental disturbance. You will definitely acquire wisdom and maturity, and proceed along the scheduled path discreetly, if you stand on the above principles.

ڏمر پاسو ڏک سين، ڪاند ڪٽوري هوءِ،
"والله مع الصابرين"، آگو ائين چوءِ.

14. Anger is an ally of remorse. On the other hand patience and forbearance are akin to musk in beneficience. The Lord has said (in the Quran) Allah is with the patients.

O You who believe! Seek help through patience and prayer. Verily Allah is with the patient. (153, Al-Baqarah)

هر نبی زو بیاورده برات،
واستعینوا بالصبر والصلواة *(Roomi)*

Every prophet brought the document from Him to the effect that we should seek His help through patience and prayer.)

ڪَمُ! ڪمندن ڪٽيو، هارايو هوڙن،
چڪيو نہ چوندن، هو جو ساءَ صبر جو.

15. Observe patience! because the patients have won and the obstinates have lost. The controvertists or the aggressors deny themselves the happiness which the patients invariably enjoy.

Those who suppress their anger and are forbearing with people, Allah loves such righteous persons. (134, Al-Imran)

Anger gradually erodes respectability. The more you heat water, the more it would be reduced in quantity.

ڪمندڙن گھر ڪِي، چوندڙ چگا نہ ٽيا،
ويٺنئون ويڊ پِئي، هٿ نہ اچي ڪين.

16. Felicity reigns in the houses of the patients whereas the aggressors (or critics) are not well off. Criticism invariably ends in loss of cordiality, and surely nothing is achieved thereby.

هو چونئي تون مَ چئو، واتان ورائي،
اڳ اڳرائي جو ڪري، خطا سو ڪائي،
پاند ۾ پائي، ويو ڪيني وارو ڪين ڪِي.

17. If they insinuate anything against you, do not retort. He who starts aggression, will come to grief. The cynic invariably achieves nothing.

Repel evil with what is best. We are well acquainted with what they allege. (96, Al~Mominun)

هو چونئي، تون مَ چئو، واتان ورائي ويڙ،
"سيني سين"، سيد چئي، "من ماري ڪر ميڙ"،
"ڪانڊ وڌائي ڪيڙ، ڪيني منجهان ڪين ٽئي."

18. Even when they reproach you, do not return the reproach. Sayed says: "be very humble and soft like wax with every person. Whereas self-restraint is a very good treat, malice yields nothing".

Repel evil with what is best. (96, Al-Mumnun)

So turn away from them in a comely manner. (55, Al-Hijr)

TRADITION: Be the friend of him who desires you, give to him, who has deprived you, and forgive him who has wronged you.

بیش طلبی زہیچ کس بیش مباش
چوں مرہم و موم باش چوں تیش مباش *(Roomi)*

Do not excessively expect your return from any person, nor be inflated. Be like antidote and wax and not like a hatchet.

ڪنين ڪين پرائيو، ڪيني منجهان ڪين،
جي هوءِ ستائي سيگ، تہ زِهَ چني جوڪو ٽئي.

19. None has ever benefited from malice. If they overstrain the bow-string, the danger of the chord being snapped is always there.

سُٹي ويڑ ڪنن سين، ورائج مَ وري،
هاديءَ جي هدايت جي، آهي ايءَ ڳري،
تن سڄي ساهه سري، جن ماريو نفس ماڻ سين.

20. Even if you hear filthy language addressed to you, do not return it. That is the crux of the Guide's admonition. Those who annihilate the self (by observing restraint) would be rewarded (by Allah) with a complete set of ornaments. (in Paradise).

And say to My bondmen that they should speak what is best
(53, Bani lsrail).

If you do a good act openly or secretly, or forgive an evil (done to you), Allah is certainly the Forgiver of sins and is All Powerful. (149, AI-Nisa)

And do not revile those whom they invoke beside Allah (108, Al-Anam).

چوندن ڪيم ڇئيج، ويڑ ورائي سامهون،
ڪا مت قيمت جهڙي، روز ڏمر کي ڏيج،
ويڑ مَ ورائيج، تہ سپ در سُهاڳي ٿئين.

21. Do not return cynicism of the cynics. In fact each day you should give a precious advice to your temper to this effect. In order to have felicitous time in all respects one should not use sarcasm even in return.

And speak kindly to the mankind (83, AI-Baqarah)

TRADITION: Speak good words and solve difficulties.

خواہی کہ زہچ کس بتو بد نرسد،
بدگوئی و بدآموز و بداندیش مباش *(Roomi)*

If you want that no evil may come to you from any person, do not talk evil, teach evil and think evil.

ڪين مائيندا من ۾، خودي ۽ خدا،
بن ترارن جاءِ، ڪانهي هيڪ مياڻ ۾.

22. Egoism and Allah can not be housed in one and the same mind, (as both will work against each other,) on the analogy that two swords can not be contained in one sheath, (as both will obstruct each other).

خود چہ باشد پیش نور مستقر
کر و فر و افتخار بوالبشر *(Roomi)*

The ego and pomp of the man mean nothing vis-a-vis the Divine light.

اڻ چوندن مَ ڇَئو، چوندن چيو وسار،
انئي پهر ادب سين، پر اها ئي پار،
پايو منهن مونن ۾، غربت ساڻ گذار،
مفتي منجهه وهار، تہ قاضي ڪانيارو نہ ٿئين.

23. Do not be aggressive with those who have not said a word to you. Simultaneously forget what some aggressors have expressed against you. Adopt this policy of respectful restraint for all times. Live unpretentiously with your face placed low between your knees (so as not to be interested in worldly affairs). Consult your mufti (i.e. your conscience or soul) and obey

his mandates. You will then not have to receive a reproach for anything from the Kazi (i.e. Allah).

Pardon others for excesses against yourself

Seek refuge with Allah if Satan makes evil suggestions to you
(199-200, Al-Airaf)

TRADITION: "Do you want from me guidance about distinction between good and bad? Consult your conscience for a verdict. If it is satisfied with your act, then it is a good act. But if it is dissatisfied with it, assume that there is something wrong with your act".

جنين سنديءَ ٻوڌ ۾، پتو پتين جيءُ،
تَن! تنين سين ٿيءُ، اوڏا اڏي پکڙا.

24. Better go to those who always reply meekly in affirmative despite various taunts that they receive; and put up a hut near theirs for your residence.

وينِي جنين وٽ، ڏکندو ڏاڍو ٿئي،
سا مجلس ئي مَٽ، جي حاصل هوءِ هزار جو.

25. When association with certain persons causes you mental distress, you must quit that society, even if you are likely to receive considerable material benefit from them.

And it has (already) been revealed to you in the Book that when you hear the revelations of Allah being disbelieved and mocked at, do not sit with them until they change the discourse, (else) you would certainly be like them (140, Al-Nisa)

ہیں غذائی دل بدہ از ہمدلی
رو بجُو اقبال از مُقبلی *(Roomi)*

Feed your heart from the like-minded people and associate with them. Go! seek fortune from the fortunate.

وينِي جنين وٽ ڏکندو ڏور ٿئي،
تن! تنين سين ڪٽ، اوڏا اڏي پکڙا.

26. (On the other hand) if association with some persons alleviates your suffering, you, O man! should go and live with them by putting up a cottage nearby.

Company of the righteous persons shall facilitate the journey to your goal (Imam Ghazali)

According to Hazrat Khawaja Moinuddin Chishti, association with righteous persons is even better than performance of a righteous deed (Dara Shikooh)

یک زمانہٗ صحبتے با اولیا،
بہتر از صد سال طاعت بے ریا *(Roomi)*

Association with saints for some time is better than sincere devotion for hundreds of years.

VAI

یار سچڻ جي فراق، ڙي جيڏيون! آئون ماري!

در دوسن جي ڪئين هوندا! مون جيها مشتاق،
ڏي جيڏيون! آئون ماري!
جاڻي ڪاڻي محبوبن جي، آهه حسن جي هاڪ،
ڏي جيڏيون! آئون ماري!
سرمو سهي ڪر اکين جو، خاص پريان جي خاڪ،
ڏي جيڏيون! آئون ماري!
عبداللطيف چئي، "پرين اسان جو آهه هميشه حسناڪ"
ڏي جيڏيون! آئون ماري!

O friends! I am suffering agony due to separation from the Beloved. Lots of love loin persons like me are bound to be hovering round the Beloved's abode to see Him.

The Beloved is famous every where for His beauty and people talk about it.

کوثر کے تقاضے ہیں تسنیم کے وعدے،
ہر روز یہی چرچے ہر رات یہی باتیں۔ *(Maulana Muhammad Ali)*

Every day and night the Muslims refer to Kausar and Tasnim.

Discriminate well and treat the Beloved's footprints' dust as the special antimony for your eyes.

Abdul Latif says: "My Beloved is always very beautiful".

And you do surely possess high moral excellences . (4, Al-Qalam)

Note: Since the Quran is true for all time, the above praise of the Prophet naturally holds good permanently.

This Vai refers to the Prophet of Islam.

SUR PIRBHATI
OR
THE MORNING HYMN

INTRODUCTION

دعائے صبح و آہ شب کلید گنج مقصود ست،
بدیں راہ و روش میرود کہ بادلدار پیوندی *(Hafiz)*

The early morning supplications and the sighs during night serve as the key to the desired treasure. Go that way, and in that manner and you shall meet the Beloved.

1. Malik Pahar Khan (alias Sapar Khan, as referred to by the poet in this Sur), was the founder of his dynasty in Las Bella. Originally a Rajput, he and his tribesmen migrated to Las BelIa and were known as Nau Marya (or Nay Mards, meaning nine men). He wrested power from the local Baluchi chief. He was known for his generosity and was popular among the masses. It was popularly known that he had given 100 horses, to a bard in charity. Possibly the poet had heard of his popularity during his peregrinations in Las BelIa in the company of the nomad yogis. But there is no evidence to show that they were contemporaries, that he had ever met him, written to him or received any present from him. Under the circumstances, it would be unfair to call the Sur, (a morning hymn), a panegyric composition. The fact is that Shah's poetry is primarily meant for the masses and the poet has treated and referrred to Pahar Khan as the hero of the masses. It is also important to note that the poet was not panegyrist by nature. If he had been so, he would have eulogised Miyan Noor Muhammad Kalhoro, the ruler of Sindh, who was his spiritual follower. But he did not compose one single verse in his praise.

ما قصۂ سکندر و دارا نخواندہ ایم،
از ما بجز حکایت مہرو وفا مپرس۔

We have not read the story of Alexander and Darius. Do not ask us anything except about love and fidelity

2. Pirbhati means a hymn scheduled to be sung at dawn time. This Sur is full of praise of Allah, more particularly of His munificence. His portals are open at all times for all and sundry. The poet has advised that we should forsake the demi-gods and the worldly tin gods and adore Allah alone, Who, strangely enough, is very much solicitous about our welfare, and who actually wishes that we should communicate our desires to Him. But we should do it humbly and tearfully without posing to possess credentials, passport or cash balance. To Shah, ego and sophistication are twin evils which retard the progress of a seeker.

با ادب با نصیب، بے ادب بے نصیب

Whoso maintains respect he is favoured by luck. Whoso discards it he is

hardly ever lucky.
It is a short sur. It has one chapter and two Vais only.

3. The allegories used in the Sur are explained as under:

سپڑ، جام، سمون، راجاڑ، پيلي سائين

پيلي ڏڻي	= (The King of Lasbella)	= Allah/The Prophet of Islam.
وهاگ	= (Morning Song)	= Early morning prayer.
مگڻو	= (Ministrel)	= A bard seeker.
ڪينر	= (Fiddle)	= Prayers
مدعي	= (Plaintiff)	= Satan.

4. I have added to the Sur as under:
   a) six verses No. 3-A, 9-A, 9-B, 10-A, 19-A and 19-B from Mr. Kazi's edition.
   b) One stanza in Vai No. 1 and one stanza in Vai No. 2 from Mr. Advani's edition.
5. I have amended body of the text in verses No. 2 and 21 of chapter No. 1.
6. I have changed the order of practically all verses in the Sur for appropriateness.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
33	2	18	13

SUR PIRBHATI

Chapter - I

ايءُ نہ ياڻِن، پيُر، جيئن ڪينرُ ڪيريءَ ٽنگيو،
سونهاري صبوح سين، وجهي وينين ويڙ،
توکي چوندو ڪير، ڪِيرت ڏاران، مگڻو؟

1. It is not conventional with bards to hang their instrument by a peg on a wall (and then to sit inert, nor does it behove them to do so). Obviously you have had an unfavourable conception of the auspicious morning and therefore ignored it. Who would address you as a bard when you play no instrument and give no music.

خفتہ بختان را نبا شد دولت دیدار صبح
دیدۂ بیدار دل بیند در گلزار صبح *(Sanai)*

The unlucky fellows are denied the treasure of early mornings, which a wakeful heart finds in the meadow of the early morning.

ستو ڪيئن نندون ڪرين! رو وهاڻيءَ روءِ،
سيان ساز سندوءِ، پيو هوندو پٽ ۾.

2. Wherefore do you lie down and sleep? Please get up and shed tears and pass the night thus. 'Tomorrow' your musical instruments shall be lying neglected on the ground, (and you will be no more alive to keep and use them).

Note: Rewrote the verse as under as per Mr. Kazi's edition:

سيراندي‌ءَ ساز ڪيو، سمهين ساري رات،
جاجڪاڻي ذات، ايئن نہ هئي اڃهين.

3. You sleep till morning with your instrument lying near your head! (This is hardly pardonable). The (well known) community of jajkani ministrels never behaved like that ere this. Is that not so?

اڳي ايئن نہ هيرَ، ان در سندي مگڻين،
جيئن ڍگها ڪري پير، سڃيون راتيون سمهين.

3 A. The musicians attached to this court were never given to the habit of sleeping relaxed with stretched legs for full night.

پيو ليٽين لُٽ، سڃيون راتيون سمهين،
اُٿي آڏيءَ نہ ڪرين، سپڙا ساڻ سَهت،
رونجهي رات اپٽيا، پيٽنيئون پاڻيٽ،
ميڙي تئان مَٽ، چونڊي پريا چارڻين.

4. You lie down stretched and sleep for the entire night! You do not hold any communion with Sapar at mid-night! Sapar, the Roonjho, had opened last night his boxes containing gems, and the bards had picked therefrom and filled jars with the gems.

TRADITION: Allah says: If any person gets up at night and makes a request to Me, I become happy at it.

سوز دل و اشک رواں، آہ سحر نالہ شب،
ایں ہمہ از نظر لطفِ شما می بینم *(Hafiz)*

Heart burning, flowing tears, sighs at dawn and cries during night - I consider all of them as evidences of favour from You.

جنهين سُک ناهه کو، چارَڻ سي چئجن،
رُجُنِ راهه پُڇن، مٽي کُلهن کينرا.

5. They alone are entitled to be called ministrels who know no rest. They roam about in wilderness with their instruments suspended from their shoulders and enquiring about pathways.

کاری باد بودی یار بدین مبتلا رسان،
در چشم من زخاک رہش توتیان رسان،
ماچوں نمی رسیم بداں آرزوئ دل،
یا رب آرزوئ دل ما بما رسان *(Khayam)*

O wind! Waft the fragrance of my friend to this afflicted person. Bring to my eyes the dust of his pathway as copper sulphate. Since I can not reach the ambition of my heart, O Allah! You kindly send to me the object of my heart

چارڻُ لَگو، پنڌ گهٽو، کي چوٽاٽيءَ چَئيج.
هِت کِي هلائيج، اُتي آئون نه اچٽو.

6. (Like the old bards - your illustrious predecessors -) you should plead before that symbol of generosity that the ministrel was a cripple, that the distance to be covered was long and tedious and as such the alms may kindly be bestowed on him here.

Note: With **چوٽاٽي** signifying Allah, the verse may mean that the seeker was crippled by his sins.and the Divine commandments were of a sizeable number. These facts had made his spiritual evolution well nigh impossible. He should therefore repent of his sins and seek forgiveness of Allah which may be granted before he dies and crosses the border. But if **چوٽاٽي** is interpreted as the Prophet, then the verse would mean that due to age, infirmity and distance the supplicant would not reach him to seek his aIms personally.

جيڪي ڏَڏن ڏي، ڳجهيان ئي ڳُجهم ۾،
سو جي سُٽن ڪڏهين، کيرت وارا کي،
تہ ساز مڙوئي سي، هوند پِٽون کن پَلک ۾.

7/7. If the experts were to know even partly what Allah gives in secret to the pedestrians who are ignorant of their professions, they would consider it futile to maintain their musical instruments, and they would directly break them into bits.

بنادان آں چنیں روزی رساند،
کہ دانا اندر آں حیران بماند۔ (Roomi)

Allah grants livelihood to the ignorant to such an extent that it leaves the learned in amazement.

ڏڏُ ٿي ڏانَ گهُريج، ڇڏ وڃا وڃائي،
سَپڙ رات سنباهيا، تازي تو لائي،
جو ڄاڻي نہ ڳائي، تنهن سين ٻيلي ڏٺيءَ ٻاجھ ڪئي.

8/15. Seek alms as a blockhead. Forget all about your learning and proficiency. Last night Sapar, King of Las Bella had kept ready Arab steeds for you. He is particularly kind to those persons who know not how to sing.

آزمودم عقل دور اندیش را،
بعد ازاں دیوانہ سازم خویش را۔ (Roomi)

I tasted my intelligence and learning but found them unavailing. Then I took to madness.

ڄاڻين تہ پہ نہ ڄاڻ، ايءُ در اٻوجھن جو،
اِن در سي ئي اگهيا، جن نہ پانيو پاڻ،
ريجھاڻو راڄاڻ، آھي اٻوجھن جو.

9/14. Even if you were learned, assume ignorance as He particularly patronizes unsophisticated persons. Those persons who have divested themselves of all ego, are approved by Him. The merciful Sovereign is pleased with the unsophisticated persons.

خیز بلقیا بجاہ کود مناز،
اندریں درگہ نیاز آور نہ ناز۔ (Roomi)

O Bilkis! Bestir yourself and do not be conquetish about your status. Bring humility rather than vanity in His court

Note: Queen Bilquis of Yemen after being challenged byProphet Suleman, had yielded to him.

طمع جي تنوار، متان ڪرين مگٽا،
ڌِڪي ڪندءِ ڏار، ماڻڪ ڏيئي مٽ ۾.

9-A. O bard! Do not betray avarice before him. In that case he would just give you a few gems and then throw you out.

Whoso desires the present life, We hasten for him there in what We will . . . Then have We appointed Hell for him. . (15, Bani lsrail).

جَڏو قِڏو، ڏڏ، پاڻ ڪوڙائي مگٽو،
نہ ڪنهن نيو پاڻ سين، نہ ڪنهن ڪيو گڏ،
سَپڙ ڪري سڏ، ڏکيا چاڙهي ڏولئين.

9-B. The bard should declare himself a block head and a cripple. None has hoarded any (worldly) property or taken it with himself after death. In the case of destitute cripples, Sapar would call them and beseat them with Himself in the palanquine.

Note: The destitute cripple possibly implies a renuncient or a thorough sinner.

ڀاجھاڻو ٻيلي ڏڻي، ٻُجھان ٻاجھ ٿئي،
سَپڙَ سا سُئي، جيڪا چارڻ ڇِت ۾.

10(13) I understand that He the compassionate, the Sovereign of Las BelIa (i.e. of the universe) is all compassion. He is the Omniscient. He knows the secrets of the ministrel's mind.

Your Lord knows best what is in your minds . (25, Bani lsrail).

لَکي جي ٻجھن، پڌر پئو مَ ان سين،
ننڍي وڏي ڳالھڙي، سڄي ٿا سمجھن،
تون ڪيئن اڃيان تن، وجيو وِللين وات سين.

10-A. Do not be unduly outspoken with Him, particularly when He knows and understands everything, major or minor. How is it then that you prattle before such a Personality?

ڏات نہ آھي ذات تي، جو وھي سو لھي،
آريون اٻوجھن جون، سپڙ ڄام سھي،
جو راءَ وٽ رات رھي، تنھن جکي تان نہ ٿئي.

11/(10). Pedigree does not sway the grant of spiritual elevation. It goes by merit based on hard work put in. However the Lord often times bears with the coquetry of the unsophisticated person in the form of unusual behaviour on their part. He who passes the night with the Lord (worship Him all night), shall encounter noperil or be caused harm.

Verily the most honourable among you in the sight of Allah is he who is the most righteous among you . (13, Al-Hijarat).

TRADITION: He who is slowed down by his actions, can not be quickened by his pedigree.

بندہ عشق شدی ترک نسب کن جامی،
کہ دریں فلاں ابن فلاں چیزی نست۔ *(Jami)*

When you choose to become a slave of love, abandon your pedigree. O Jami! On the road of love lineage does not count.

ٻوليون ٻيلي جون ڪري، پاسي ڀر پيو،
سڀائي سُتن کي، وھاڻِيءَ ويو،
ڄاڻي ڪين ٻيو، سُر سکيوئي ھيڪڙو.

12/(11). The unsophisticated but enthusiastic seeker lies on one side on the ground and prays to Allah in his Lassi dialect (i.e. in an unrestrained prattle). That he does till dawn while the people at large are locked in sleep. The poor chap knows that way of approach only and none else.

These folk remember Allah while standing, sitting or lying on sides (191, Al-Imran).

ٻوليون ٻيلي جون ڪري، پاسي ڀر پيو،
چارڻ چاڙھي چؤڏولَ ۾، تھان پوءِ نيو،
"رچي رات ڪيو، سرفراز"، سيد چئي.

13/12. Such a person expressed piteously his devotion to Allah in his native Lassi dialect while lying on one side on the ground. Luckily Allah became

tremendously pleased with him, and giving him a lift in His palaquine. He bore him away. The Sayed says: the Lord was happy with him and during the same night He elevated him.

Allah answers the distressed person who applies to Him, and He relieves him of his trouble . (62, Al-Naml).

صبوح جو سهاڳ، مگڻهارن ماڻيو،
ڏنائون ڏاتار کي، وڏيءَ ويرِ وهاڳ،
وَسِ منهنجي ناهِ کا، سيڻنِ هٿ سهاڳ،
پرينِ سين پُهاڳُ، مانَ نماڻيءَ نصيب ٿئي!

14/16. The ministrels were granted felicitous audience in the morning. They had sung to Him the early morning-hymn (i.e. they had offered the late midnight prayers to Allah), and expressed to Him: "Your grace entirely rests with You. We have no identification or recognition therein. Would that we were favoured with union with You!" (Kindly entertain our prayer to that effect!)

And wake up for it in the later part of the night as a supercrogatery service for you. Your Lord may possibly raise you to an exalted station.
(79, Bani lsrail).

همینم بس که داند ماهرویم،
که من نیز از خریداران رویم۔

It is enough for me that the moon-faced beloved should know that I too am one of his purchasers.

مُوڙهو پُٽين مگڻا! ڪيڏانهن هُئين ڳال!
"لنگها! چڏ" لطيف چئي "اُجهڻ جا افعال."
"سَپڙُ در سوال، ڪر تہ قيمت آڻين."

15/5. O bard! You seem to roam about aimlessly today. By the way where were you yesterday? Latif says: "O bard! abandon the nomadic (or the polytheistic) ways. Supplicate at the door of Sapar , so that you too may receive a costly article in charity.

اُٺو اٻوجهاءِ سپڙ جو سڏ ٿيو،
جيئن آئين ڪِيڙ نہ سکيا، تيئن پاڻان ريڌو راءُ،
"مگو مون ملاءِ آئون اوهان جو آهيان."

16/9. O imbeciles! Arise, Sapar has called you. The king is pleased with you, more particularly, because you are not good at playing the instrument. He is pleased to express: "Submit your supplications to me. I am yours".

Go ahead to seek forgiveness of your Lord. (21, Al-Hadid).

TRADITION: The angels visit the universe at the fag end of each night and call out: "is there a supplicant whose supplication may be accepted?"

اُپريو تارو، اٿي ور وهاڳ ڏي!
سپڙ ريسارو، ڇتُ پرکي چارڻين.

17/27. The pre-morning star Venus has risen. Please get up and sing to Allah the morning hymn (i.e. offer prayers). The Lord Sapar is very punctilious. He

particularly keeps in view the inner thoughts of a ministrel, (i.e. He gives main consideration to the intents of the devotee.)

TRADITION: Allah says: I do not look at your outward forms, but at your hearts only.

حافظا در کنج فقر و خلوت شبهای تار،
تا بود وردت دعا و درس قرآن غم مخور۔

O Hafiz' Resort to seclusion and austerity; during dark nights you should offer prayer and recite the Quran. You will then have no need to worry.

ميرا پسي مگٹا، سپڑ سڈ ڪيا،
سڀوجهن سُئا، اڀوجهن آسرو.

18/22. The Lord noticed the ministrels' unclean and poor condition. Accordingly He called them. Those of them who were enlightened and evolved, heard the call and responded. The others, who were not so evolved, hoped to receive it (again).

And Allah calls you to the Abode of peace, and guides, whom He wills, to the straight road. (25, Younus).

مگ تنهين کان مگٹا! جو ڏيهاڙي ٿو ڏئي،
ڪوڙا در دنيا جا، جاجڪ! مگين جي،
سيان توهين کي، موتي ڏيندا مُنهن ۾.

19.O bard! Beg of Him who gives daily. O ministrel! Your worldly resources, on which you depend are unreal, or at the most rudimental. The fact is that your patrons of today will revile or discard you tomorrow.

We see not with you your intercessors whom you used to assert as partners with Allah in your affairs! Now you have been cut off from one another and what presumed as helper has failed you. (94, Al-Anam)

TRADITION: All of you should apply to Allah for satisfaction of your needs even to the extent of a shoe-lace.

Note: This verse may mean that the deities and demi gods, whom the polytheists worship in this world, will not be with them on the Day of judgement.

ڪا ٿي سي تنبير، جن ريجهايا راجا،
وئڙا وڏيءَ ويرِ، ڪلهي رکي ڪينرا.

19-A. (But) where are the fiddlers who had pleased the Royalty? Poor fellows! They left with the fiddles on their shoulders a long time ago.

اڄ نہ سُجي اڳئين، ڪا تنبيرن تنوار،
مڑهيون مگٹهار، پوري ڪنهن پار ويا.

19-B. Today the warblings of the fiddlers are not there as before. They seem to have closed their resorts and gone somewhere else.

Note: The above two verses refer to the mortality of the man.

ڏاتار ڏک ڪيا، پاڻ مٹي مگٹي،
"مون درُ چڏيو، مگٹا! مگين ڪوهُ ٻيا؟
تڏهن تو ٻِيا، وِچان وِلها ڏينهڑا."

20/18. As a matter of fact Allah, the Munificent, Himself made a grievance against the supplicants. He was pleased to observe: "Why do you forsake Me and seek favours from others? lnfact it is on that account that you have difficult days to face".

Verily those whom you worship beside Allah are not the masters of sustenance for you, hence seek sustenance from Allah and worship and thank Him. (18, Ankabut).

TRADITION: Allah becomes annoyed with him who does not apply to Him for satisfaction of his needs.

كَرَهَ اڇيان كَپُ، ڊِهاڙي ڏاتار جِي،
لنگها! لاھ مَ لِک سين، منجھان چاوَت چپُ،
مگڻھارن مَپُ، ڪونھي ٻيو ڪيرت ريءَ.

21/20. You should weep bitterly and neutralize yourself daily at the door of Allah, the Generous. O bard! Never take off your lips from His thresh-hold even for a moment. Your only source of appeal to Him is through the musical performance.

Note: This verse possibly is a personal advice to the poet.

O you who believe! Fear Allah and seek nearness to Him (35, AI-Maidah)

سپڙُ ساھُ پساھ، جاجڪ! جِم وسارين،
ريھي رُپي سنديون، تندون تُنبي پاءِ،
لنگها! تون لِيلاءِ، اڇيان وڃي ان جي.

22/21. O ministrel! please see that you do not forget Sapar (i.e. Allah) even for a moment. Remove the rusted and useless cords (of polytheism and materialism) from your fiddle and replace them with duly soldered silver cords (i.e. your mind should be firm and absolutely clean and pure). O bard! Approach Him and appeal to Him with atmost submission and tenderness.

یک چشم زدن غافل ازاں شاہ مباشی،
شاید کہ نگاہی کند و آگاہ نباشی۔ *(Roomi)*

Do not remain indifferent to the King even for a moment. Possibly He may glance at you, and you may miss it.

اُتِ ڪيرت وارا ڪيترا، ڪيرت ڪبو ڪوھ؟
جيڪي بندو ڪم ڪري، سو سيوئي ڏوھ،
"تون پارس، آئون لوھ، جي سڃين تہ سون ٿيان."

23/8. There are lots of expert ministrels (in the court of Allah). Hence where is the necessity of displaying or posing efficiency as a musician there? Besides what a human being does is never without a flaw because of his limitations. Hence we should better say: "O Allah! You are like the proverbial philosopher's miraculous stone, and I am merely an iron core to benefit from its touch. If only You condescend to look at me, I would be transmuted into gold.

گنہ اگرچہ نبود اختیار ما حافظ،
تو در طریقہ ادب کوش و گناہ من است۔ *(Hafiz)*

O Hafiz! Even when we have no control over sinfulness, show reverence and admit that you have sinned.

ز عشق ناتمام ما جمال یار مستغنی است،
بآب ورنگ خال و خط چه حاجت روی زیبا را *(Hafiz)*

The beauty of Our beloved is independent of our imperfect love. A beautiful face needs no cosmetics.

"تون سپڑ، آئون سيڪڙُو، تون صاحب آئون سگ،
پچي تنهنجو پگ، ڪلهي پاتم ڪينرو."

24/23. You are the Sapar (the King), I am the supplicant; You are the Lord and I am your dog. After knowing your benevolence I set out for you with my fiddle on my shoulder.

And verily your Lord is gracious to the mankind . (73, AI-NamI)

تون سپڑ، آئون سيڪڙُو، تون ڏاتار آئون ڈڈ،
سڻي تنهنجو سڏ، ڪلهي پاتم ڪينرو.

25/24. You are the Sapar and I am a mere supplicant. You are the Donor and I am a block head. (I do not know how to approach you for a donation.) I heard your call and in response to it, I set out for you with the fiddle on my shoulder.

Note: There is a tradition that Allah manifests Himself on the first sky after every midnight and an angel proclaims: "Is there any supplicant for the Divine forgiveness or for livelihood, so that Allah may grant his request?"

تون سپڑ، آئون سيڪڙُو، تون ڏاتار، آئون ڈوهه،
تون پارس، آئون لوهه، جي سچين تہ سون ٿيان.

26/25. You are the Sapar and I am a supplicant. You are the Donor and I am a sinner, (and therefore unworthy of your donation). You are the miraculous stone and I am an iron core. If you see me (i.e. touch me), I would be transmuted into gold.

Note: The last stanza is the same as that of the previous verse No. 23.

Verily my Lord is near and He is the Acceptor of supplications. (61, Hood).

ڏاتار تہ تون، ٻيا مڙئي مگڻا!
مينهن مندائتا وسڻا، سدا وسين تون،
جي گهر اچين مون، تہ ميريائي مانُ لهان.

27/26. (My Lord!) You alone are the (Self-Sufficient) Donor. All others are mere beggars (at your door). Rain is seasonal and its benefit too is occasional. But you are munificent all the year round. If you condescend to visit my house, I would be honoured inspite of my dirtiness (i.e. if you graciously forgive my sins, I would be honoured as sinless).

Verily Allah is very kind and Compassionate to the mankind (143, AI-Baqarah).

Allah is Self-Sufficient and you are needy . (38, Muhammed).

VAI

ٻي در وچ ۾ ڪيڏانهين، الا! تون ڇام مگيندين مگڻا!
ڦير مَ هِنيون، ڪنڌ، ڪياڑي، ٽيندءِ هاج هتائين،
الا! تون ڇام مگيندين مگڻا!
ماڻڪ، موتي، مال خزاينا، ڏيندءِ ٻيلي سائين،

الا! تون ڃام مگيندين مگٽا!
ورڃي تون وهاڳ کان، متان ڏئين پانهين
الا! تون ڃام مگيندين مگٽا!
در داتا مگ مگٽا، انڌا! هوئج اوڏاهين،
الا! تون ڃام مگيندين مگٽا!
مذڪِرا! متان ڇڏيين، هتان هيڪڙائي،
الا! تون ڃام مگيندين مگٽا!
ٻَنُ ڏئي ٻين کي، سمون ڪٽ سوائي،
الا! تون ڃام مگيندين مگٽا!
"اِنّ الله وِترُ يُحِب الوِترُ"، وحدت واڳ وڌائين،
الا! تون ڃام مگيندين مگٽا!
پنهنجي طرف پاڻِهين، سائل سڏيائين،
الا! تون ڃام مگيندين مگٽا!
جتي جوانن کي، ڪوٽي ڪُنائين،
الا! تون ڃام مگيندين مگٽا!
اُتي عاشقن کي، الفت اهنج ڏنائين،
الا! تون ڃام مگيندين مگٽا!
ڪيرت ڪر قرب سين، خلت ڪاڇ ڏنائين،
الا! تون ڃام مگيندين مگٽا!
"اَلانسَانُ سِرِي وَاَنا سِره"، ان پر اتائين،
الا! تون ڃام مگيندين مگٽا!
ڳجهم ڳجهاندر ڳالهيون، راز نہ رکيائين،
الا! تون ڃام مگيندين مگٽا!
پسوا پينارَن کي، پَٽ ۾ پاڻ وڌائين،
الا! تون ڃام مگيندين مگٽا!
"اديون" عبداللطيف چئي، "مون سين مهر ڪيائين"
الا! تون ڃام مگيندين مگٽا!

You would not go to another door anywhere else for what you should beg from the King, O bard! Do not turn your face or heart from Him. All your requirements shall be served here.

The Lord of Las Bella would grant to you gems and other treasures.

Do not be disgusted with and do not forsake the morning hymn due to frustration (or any other reason). O blind fellow! Go to the door of the Donor. O bard! stay there and beg from Him.

O you the brave seeker! see that you do not foresake the unity of Allah, the Unique. (Do not attribute partners to Him. He is the sole Lord) in truth.

TRADITION: The seeker of the world is female, the seeker of the Hereafter is eunuch and the seeker of Allah is male.

Abandon all the (deities etc) to others. For yourself you should cling to the Lord, who is the Munificent.

(According to a tradition:) 'Allah is indeed the One and He likes Oneness'. He has prescribed the reins of Oneness, (i.e. He is definitely One and He has made belief in it mandatory.)

All prayer and it should be sincere, is meant for Allah alone (4, AI-Zumur).

He calls all supplicants of His own accord. Discriminatingly He calls His impassioned and keen lovers and kills them. He subjects the other lovers to various forms of discomforts as a test of their love.

O minstrel! You should play the fiddle with love. Allah also will sustain you with love.

(According to a tradition:) Allah has said: The man knows my secrets and I know his.

He disclosed all secrets without reservation (to the Prophet) just behold how He Himself puts alms in the bowls of the ministrels!

Abdul Latif says: "O sisters! He showed great mercy to me."

VAI NO.2

وڏڙا ڏاڻ ڏنائين، ڪِيائين رخت ريزالن جو.
ڏاتيون ڏئي ڏڏن کي، سنديون سون سائين،
انڌا منڌا آئيا، سخا سڏ وڏائين،
ڪِيائين رخت رڌيلن جو.
ڪين منجهان جو کي ڪري، سو نہ ساراهين سائين،
ڪِيائين رخت رڌيلن جو.
و تعز من تشاءَ و تذل من تشاءَ، ايئن اُتائين،
ڪِيائين رخت رڌيلن جو.
نوازيائين نطفو، منجهان ڪين ڪيائين،
ڪِيائين رخت رڌيلن جو.
حرفت حريفن جي، پيري سپ پڳائين،
ڪِيائين رخت رڌيلن جو.
حاسد سپ حسد ۾، مدعي پاڻ مڃائين،
ڪِيائين رخت رڌيلن جو.
"اديون" عبداللطيف چئي "آهي پاڻ وڻندڙ سائين"،
ڪِيائين رخت رڌيلن جو.

He dispensed liberal gifts and donations. He undertook to lift them where withal of the unworthy persons. This may mean that Allah imparted knowledge to Adam and thereby maintained his superiority over the angels. It may also mean that the Prophet took over the load of sins from the sinners to get them salvation.

The Lord gave golden (i.e. costly) gifts to them i.e. blockheads and thereby made them important. He proclaimed mass distribution of alms (i.e. amnesty). Accordingly the disabled persons (i.e. heinous sinners) also approached Him for it.

What? Would you not praise the Lord who has raised you from nothing? He

has already asserted (in the Quran) that 'He alone elevates and debases whom He wills' The man inherently is nothing - a mere drop of semen and yet Allah has elevated him.

He shattered completely the stratagems of the contenders (i.e. of the angels against Adam's appointment as His vicegerent).

All rivals were put to frustration. So far the (Chief) plaintiff or opponent (i.e. Satan) was concerned, Allah neutralized him personally, Abdul Latif says: "O sisters! The Lord likes to do what pleases Him" (or) He likes Himself (and His praise).

TRADITION: Allah very much likes to hear His own praise.

Note: This Vai briefly refers to the early history of the man, that:

a) as a mould of 'ringing" clay or product of a 'despicable fluid', the man was 'nothing' - an absolutely insignificant objoct not worthy of any notice;

(b) Allah elevated him and appointed him - His vicegerent on earth;

(c) The angels mildly protested against it, but Allah silenced them because He established the man's suitability for the high office by imparting knowledge of earthly objects to him;

(d) Satan emphatically repudiated the man - having an inferior origin and he disobeyed the Divine command to prostrate before him; and finally

(e) Allah took swift action against this Chief Opponent. He cursed him for all time and expelled him from Paradise at once.

SUR ASA
OR
TRANQUILITY

INTRODUCTION

The gist of the Sur is contained in the following Persian poem:

من کہ باشم کہ تن تخت وفای تو کشم،
دیدۂ جمال کنم بار جفای تو کشم،
ور تو بر من بہ تن و جان و دلی صلح کنی،
ہر سہ را رقص کنام پیش ہوای تو کشم۔

Who am I to measure the raiment of your love and the consequential fidelity in return, or to develop the eyes of a porter to size up your tests? But if you are pleased to make peace with me in barter for my body, heart and life, I would most readily sacrifice all the three for your love and for my tranquility.

1. Now in the language of the poet: How to achieve the tranquility as envisaged in the Sur? The answer is contained in its opening verse. It is synonymous with the pleasure of Allah. Hence the seeker should strive hard to please Allah. For that the poet has particularly advised absolute negation of self-consciousness or ego and full faith in the Divine unity. His other admonitions are as under:

   a) Performance of righteous deeds without any publicity.

   b) Complete absence of hypocrisy, cynicism and anger.

   c) Ego or over-estimation of good performances should be eschewed. If the seeker counter-acts any of the above admonitions, he would be**عابد پرست** but not**عابد** and he would miss the tranquility of heart.

The Sur is full of high spiritual philosophy. It contains references to the Unity of Allah and the doctrine of monism. According to the poet, belief in duality or plurality and maintenance of amour propre are obstructive to the correct appreciation of Allah.

"The ego operates as a veil against me", says he. And then he suggests: "better annihilate it in totality". Allah is much too radiantly beautiful to look at. His attributes can not be encompassed. The human sense of comprehension is completely baffled, and it is not in a position to correctly appreciate Him. Accordingly all human theories about the form of Allah are fallacious. In this connection the poet exhorts complete abandonment of human individuality and total self-annihilation as guide lines for an approach to the proper appreciation of Allah.

Envy disturbs transquility. To silence it, the poet suggests that he wished he could put Allah as antimony in his eyes, so that none else could behold Him and he too should behold none else. The verses No. 13 to 15 of chapter 3

display extreme subtility of thought and nicety of expression. Finally he condemns:

a) hypocrisy in all forms in religion and demeanour, and

b) effortless wishful thinking for union with Allah. Immobility and inertia are not what Islam preaches.

2. The Sur bears the name of an Indian melody. It has four chapters and seven Vais. Since the names of Prophet Moosa and Azar have been mentioned in the Sur, I have attached their brief life sketches.

3. I have added 18 new verses and 1 Vai from other editions as under:

Verses No. 12-A and 12-B in chapter 1, verses No. 3-A, 14-B, and 20 and vai No. 2 in chapter 2. Verses No. 1 and 3 in chapter 3. Verses No. 9-A, 9-B, in chapter 4.....From Mr. Kazi's edition.

Verse No. 24 in chapter 2, verses No. 4 to 7 in chapter 3 and verse

No. 41-A in chapter 4.....from Mr. Advani's edition. Verse No. 43-B in chapter 4.....from Moulvi Din Muhammad's edition.

Verse No. 14-A in chapter 2.....From New Zindagi's Latif Number of May 1969.

Verse No. 9-A in chapter 1.....From Sangi's Lutfe Latif.

4. I have amended the text of the following verses for the reason given at

each place.

Verses No. 8 and 15 in chapter 1.

Verses No. 4 and 5 in chapter 2.

Verse No. 17 in chapter 3.

5. For better appreciation I have changed order of the following verses:

No. 3, 15 to 26 in chapter 2.

All verses in chapter 3.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
131	7	55	74

A BRIEF LIFE SKETCH OF PROPHET MOOSA

خدا کی دَین کا موسیٰ سے پوچھئے احوال،
کہ آگ لینے کو جائیں پیغبری مل جائے۔

Allah's capacity to oblige may be ascertained from Prophet Moosa. He went out to fetch a burning charcoal but got apostelship instead.

His geneology is as under:

Prophet Moosa-lmran-Kabir-Lavi-Yakoob-lshaq-Ibrahim-who was ancestor of the Prophet of Islam too.

Prophet Moosa's date of birth can not be ascertained. But he died in 1272 B.C.

He was commissioned by Allah as apostle for the relief of Israelis from the oppression of Firaon, the god-king of Egypt and for their rehabilitation in the promised land of Palestine. He did succeed in taking them out of Egypt, but he could not rehabilitate them as above due to their callous apathy. Allah had equipped him with two main miraculous signs, to wit, his staff which could change into a dragon and a hand which could turn white. Allah had given him the Torat in the form of tableau for guidance of his followers.Prophet Harun, his brother, was his adviser and later his successor.

His birth in an Israeli family under depressing circumstances, when all new born sons of lsraels were being killed under Firaon's orders, his quick disposal in a chest that was left floating on Nile, his recovery and adoption by Firaon's pious Queen and his secret departure from the royal palace in manhood because he had malhanded a copt, and his return to Egypt as an apostle are matters treated in detail in the Quran.

A BRIEF LIFE SKETCH OF AZAR

سروری زیبا فقط اس ذات بے ہمتا کو ہے،
حکمران ہے اک وہی باقی بتان آذری۔ *(Iqbal)*

Sovereignty befits only that Unique Personality. He is the sole Sovereign. All others are (impotent) like Azar's idols.

A master sculptor, custodian of the royal temple containing the most important idol of 'Nanor' or the god of Moon and the chief of the ecclesiastical affairs of Nimrud, the King of Iraq, with his capital at the prosperous town of Ur. This was Tarikh. He is referred to in the Quran as Azar. He was father of Prophet lbrahim, who was born in 2100 B.C. Azar was highly annoyed with the latter when he secretly broke all the idols in the temple excepting that of 'Nanor'. Since Prophet lbrahim persisted in his repudiation ef the idols, Azar expelled him from his house and referred his case to the King, who ordered him to be burned alive. But Allah saved him graciously and later commissioned him as an apostle.

SUR ASA

Chapter-1

لوچان ٿي لاحد ۾، هاديءَ لهان نہ حد،
سيريان جي سونهن جو، نڪو قد نہ مد،
هت سڪڙ بي عدد، هت پرينءَ پرواه ناهه ڪا.

1. I strive to search for Him in spacelessness where no space exists. The difficulty, however, is that the Guiding Lord's station can not be particularized or fixed. (To fix Him would be to limit the illimitable.) The Beloved's beauty too cannot be contained. (It is indescribable. To describe His beauty would be to picture the unpicturable). (Strangely enough and as a matter of fact) at our end we yearn most for Him; but at His end He is remarkably unconcerned, nay, even apathetic.

TRADITIONS:

(a) We have not known You as We should know You.

(b) Allah has 70,000 veils of light and darkness. Were He to withdraw them the splendour of His countenance would consume the universe.

بی جہت دان عالمِ امر ای صنم،
بی جہت تر باشد آمر ازجرم *(Roomi)*

O my friend! The realm of the command is spaceless. Hence the commander is more free from space.

نی عقل بغایت جلال تو رسد،
نی فکر بکنہ لایزال تو رسد۔
ورکنہ کمالت نرسد ہیچ کس،
کو غیر تو بکنہ کمال تو رسد۔ *(Khayam)*

No understanding can reach your height sublime, for thoughts can move only in space or time

"آئون" سين ان پار، ڪڏهن تان ڪونہ ٿيو،
"ان الله وتر و يحب الوتر" نيئي ٻيائي ٻار،
هيڪڙائيءَ وٽ هار، هنجون جي "هئڙ" جون.

2. None encumbered with ego has so far succeeded in transcending the human limitations to contact Allah. (There is the tradition:" Veri!y Allah is One and He likes Oneness." Hence banish and burn duality in all forms. Let the ego flow out of you through the medium of tears at the alter of His Oneness).

تا توئی کے یار گرود یارِ تو،
چوں نہ باشی یار باشد تو یار تو۔ *(Hazrat Bu-Ali)*

So long you are self-centered, how can the Friend be your friend? When your 'self' does not exist, He will be your friend.

فکر خود ورائی خود در عالم رندی نیست،
کفرست درین مذہب خودی و خود رائی۔

It is not conventional with the Sufis to think of themselves or to have their views on any matter. To them the 'self' or the ego or the self-opinionatedness is tantamount to disbelief in Him. -

"ہن ہیائي! سپرین، پاڻان، مون کي پل"،
"آئون" اوریان جھل، توکي رسي "تو" ڏٽي!

3. O Beloved! I banish the theory of plurality. Kindly keep me away from ego. Pray see that it does not reach or affect me. The fact is that all pride is your prerogative and it should be with you alone. Kindly keep it away from me.

Allah, the One, the most Supreme (39, AI-Yosuf)

توکي رسي "تو" ڏٽي! سيوئي جمال،
"کونھي ہيو خيال"، جي شارک! "شک وجائين."

4. O Allah! All sublimity belongs to you. Indeed there can be no other opinion on this point. If only you were to abandon your doubts, O polytheist, you too would feel similarly.

ہر آں کس کہ اندر دل شکنی نیست،
یقیں داند کہ ہستی جزیکی نیست۔ *(Roomi)*

The person, who has no misgivings in his mind, knows for certain that the Reality is One only.

"آئون" اوریان جھل تون، ڇڏيم پاڻ پچار،
شرک ساڻ، ستار! گھٽا گھاريم ڏينھڙا!

5. O Allah, the Forbearer! kindly keep the ego away from me. I have abandoned thinking in the terms of 'self'. (It is a pity that) vis-a-vis the Compassionate I have already passed a long period of my life in polytheism.

بر من نیست من وما عدم بے سرو بے بہا،
سر بدل ز آں بنہادم کہ سراز یارم برآرم *(Roomi)*

In me are not 'I' and 'We', I am naught, without head and feet. I have sacrificed head and soul to gain the Beloved;

عين شرک ايءُ، جيئن بي شرک پائين پاڻ کي،
وجائي وجود کي، پاڻان پاسي ٿيءُ،
ھڏھن کونھي "ھيءُ"، "ھو" پڻ کونھي "ھِنَ" ريءَ.

6. To think that you are free from polytheism is in itself a sort of polytheism, (because it smells of ego). Neutralize the 'self' and detach yourself from it. The man does not constitute a separate entity, (as he is a part of the Divinity);

and Allah too does not exist detached from the man.

حق جان جہاں است وجہاں جملہ بدن،
ارواح و ملائک حواسِ ایں تن۔

Allah is the life of the universe and the universe is His body. The spirit and the angels are the senses of this body

تو در او گم شو کہ توحید ایں بود،
گم شدن گم کن کہ تغرید ایں بود۔

Transform yourself in Him completely and that is unitarianism. Even sink the self-abandonment: That is unitarianism par excellence

"هُو" پڑ ڪونهي "هِن" ريءَ، هيءَ نہ هُنهان ڏار،
"الانسان سري و انا سره" پروڙج پچار،
ڪندا ويا تنوار، عالِم عارِف اهڙي.

7. Allah is not detached from the man and the vice versa. There is a tradition to the effect that the man is the bearer of the secrets of Allah and Allah is the bearer of human secrets. That should be borne in mind. In fact all gnostics and saints have always harped on it.

عاشق و معشوق گردند ہردویک،
ہم توئی معشوق و عاشق نیست شک۔ *(Hazrat Bu-Ali Qalandar)*

The Lover and the Beloved are in fact one. You are the Beloved and the lover simultaneously.

چوں الانسان سری راشنیدی
درونِ خویش اسراری ندیدی *(Bedil)*

(When you heard about the tradition that the man is the bearer of Divine secrets, why did you not look for them within yourself?)

نہ ڪا ابتدا عبد جي، نہ ڪا انتها،
سي وڃڻ ڪي ويا، جن سجاتو سپرين.

8. There is no beginning nor end to the man. Those persons who recognized the oneness of Allah went a very long way forever.

Note: (1) **عبد** "A" in the verse may either mean 'Nur-e-Muhammadi' or the soul of the man. The former formed part of the Divine light. It was constituted before creation of the angels, pen and the universe. The exact time of its constitution can not therefore be fixed. Since it is a part of the Divinity it has no beginning nor end. The following tradition is relevant:

"Allah created my 'nur' before everything else".

But if "**عبد**" identified with the human soul, the following verse of the Quran seems relevant:

Then He completed him (i.e. Adam) and breathed into him of His spirit
(9, AI-Sajdah)

Being part of Allah's spirit the human soul too is imperishable and co-extensive with Allah.

تعظيما ترڪ ٿيا، واجهائيا ويا،
وڃي تت پيا، جت نهايت ناهه ڪا.

9. They abandoned the formal obeisance and also forsook the prescribed prayers and supplications. In fact they have reached the Realm of Reality which is illimitable, where formalities do not exist.

Note: The Prophet was received and treated informally by Allah on the night of his ascension. It is a doctrine of faith with the sufis of a particular order that at a particular stage of advancement the religious canons do not apply. The men who have thus been initiated in the Divine knowledge, become immortal unlike other persons. He is free from identity and conventions. He does not recognize Paradise and Hell.

شیخ گر شارب خمر، ای مرغ خاک،
بحر قلزم را ز مرداری چہ باک۔ *(Roomi)*

If the Shaikh takes wine there is no harm. O earthly bird! The sea can not be polluted because of a carcase being in it.

عجباً نماز مستانِ تو بگو درست ہست آں
کہ نداند او زمانی و نشناسد او مکانی *(Roomi)*

Strange is the prayer of your mad lover. Tell me, is that correct! Because he is oblivious of time and place.

روزا نمازون، اي پڻ ڇگو ڪم،
او ڪو ٻيو فهم، جيئن پسجي پرينءَ کي.

9-A. Namaz and fasts are indeed a good job to do. But in order to see the Beloved you have to think of something else in addition.

The man should fear Allah, believe and do good deeds (93, Al-Maidah)

TRADITIONS:

(a) The Prophet asked: "May I tell you about such an act which is better than namaz, fasts and charity? That is securing amicable settlement of disputes among different persons."

(b) The Prophet said to Abu Ayub: "Come! I would tell you a good business. It is to bring about amicable settlement among disputants."

(c) "If you love Allah's creatures, Allah would love you".

"آنا عَبدُ" معبود تون، ات نہ ڪو شِرڪ نہ شَڪُ،
پچارون پرين جون، محبتين مرڪ،
سو سيوئي حق، جنهن ۾ پسڻ پرينءَ کي.

10. Verily I am your bondman and You alone are to be worshipped. Allah shall remain Allah and a human being despite his evolution shall remain His bondman. This position is uncontroverted. (It is the basis of faith). Remembrance of Allah or reference to Him is always a matter of exhileration and propriety to His lovers. Whatever leads to the view of the Beloved is necessary and justified.

Note: The first stanza repeats what the Prophet had expressed before Allah on the night of Ascension.

جان جان پسين پاڻ کي، تان ناهه نماز،
سپ وڃائي ساز، ٿِهان پوءِ تڪبير ڇئو.

11. So long your ego is with you, your namaz is wasted. First divest yourself of all worldly preoccupations, affiliations and then commence your prayers.

And when they stand up for prayer, they stand lazily and to be seen of men, and they remember Allah but little. (142, Al-N isa)

آن نماز تو شود آخر تباه،
فکر باطلها کند روحت سياه۔ *(H. Bu-Ali Qalandar)*

That namaz of yours is wasted wherein malafide worldly thoughts over shadow you soil

جان جان پسين پاڻ کي، تان تان ناهه سجود،
وڃائي وجود، تهان پوءِ تڪبير ڇئو.

12. So long you are conscious of and interested in 'self', your prostration (prayer) to Allah is gratuitous. It would be better if you annihilate your ego before you commence your prayers.

ورد وظيفا وسريا، نہ ڪا رهي نماز،
هينئڙو بحريءَ باز، چوري ڪيو چنبن ۾.

12-A. The daily supplementary worship has been forgotten. Even the compulsory daily prayer has been ignored. The fact is that my heart has been stealthily seized by the sea-falcon in his talous…….. (Kazi)

سرُ نايو سجدا ڪرين، تن تواضع تو نہ،
هو جو مٽيو من جو، سهجان سورين سو نہ،
ڪوڙا! ٽيندءِ ڪونہ، ڦوڪئي ڏوٽئي فائدو.

12-B. You prostrate your head properly, but you lack humility and submission. You do not joyfully remember the mind's gem. O liar! You will have no benefit out of your fanning the fire (i.e. observance of mere physical formalities.).

Call upon your Lord in humility and in secret (55-Al-Airaf)

A man who offers regular prayers but does not submit to strict ethical discipline is like a man who travels for two hours in one direction and for ten hours in the opposite direction. He must ever recede further and further from his destination . (Ideology of the Future).

نابودي‌ءَ نيئي، عبد کي اعليٰ ڪيو،
مورت ۾ مخفي ٽيا، صورت پڻ سيئي،
ڪبي ات ڪيهي؟ ڳالهه پريان جي ڳجهه جي.

13. Self-annihilation contributes to the spiritual elevation of the human bondman. At that stage (of transformation) he and Allah inherently appear to have the same form though this resemblance is hidden from the physical eyes. It is indeed too difficult for me to describe the Divine mysteries.

از روئی تو شاد شود دل غمگينم
چوں روئی ترا بر ديگری نگرينم،

ور تو نگرم صورت خود را بينم،
ور خود نگرم هم ترای بينم

Thy light has filled my heart with glee, No other face would I care to see,

I glance at you and there I see my face. I look within myself and there I find thee

Note: In this verse, Shah has relied on the important tradition that Allah created the man as per His own image. This tradition has a strange fascination for Sufis in general.

ڳالھ ٻِريان جي ڳُجَھ جي، ڳالھ مڙوئي ڳجھ،
هينئڙا! اُجھ مَ مُنجھ، تہ ٻِريان پري نہ ٽئين.

14. All facts about the Beloved (the Infinite Being or the Reality) are much too mysterious to be elucidated easily or in detail. Hence O heart! go ahead, do not get involved in this discussion lest you may drift away from the Beloved.

ایں سبب فرمود ما را مصطفی،
بحث کم جوئید در ذات خدا *(Roomi)*

Due to this reason the Prophet has directed us not to discuss the form of Allah

صورت سوجھ مَ تنھن جي، تون ٻِيءُ پچين جو،
سخن آھي سو، منھن مقابِل نہ ٽئي.

15. Do not discuss the form of the Beloved. You seem interested in it. My advice to you in that connection is: "You would not call it conversation when one party is not face to face with you. On the same analogy when you can not visualize Allah it would be preposterous to attempt to describe His form; (or) according to the (Divine) word. He can not be matched and is incomparable and indescribable.

There is none like unto Him . (11, Al-Shura; 4, AI-Akhlas)

Note: The person who feels confident that he knows Allah deceives himself. Thought is a creature and a creature canot be identified with the Creator. As such a lover of God loves a picture of his imagination. The fact is that Allah is Inconceivable and Unpicturable.

آنان کہ حسن روی تو تفسیر میکنند
خوابی ندیدہ را تعبیر میکنند *(Hafiz)*

Those persons who try to describe the beauty of your face, as if, explain or interpret a dream which they have not dreamt

سڃاپي نہ صورت ري، صورت ھڏ مَ سوجھ،
ٽي ٻاراڻيءَ ٻوجھ، وڃائي وجود کي.

16. Allah can not be identified without conceiving His form. Simultaneously you should not get into conjuring the latter. Annihilate the 'self' first and then be as unsophisticated and ignorant as a child (You shall then know Allah).

جن وڃايو وجود، سي فاني ٽيا "في الله" ۾،
نہ تن قيام نہ قُعود، نہ کو کن سُجود،
جيلاھن ٽيا نابود، تيلاھن گڏيا بود کي.

17. Those persons who succeed in self abnegation become merged in Allah. They do not observe the prescribed method of prayers of standing, genuflexion and prostration. (For them the rigidity of Sharah is relaxed). Since their 'self' exists no more, they have met the Reality and attained the eternal life (even before death).

عجبا دو رکعت است عجباً چہارم است،
عجباً چوں سورہ خواندم چوں نداشتم زبان *(Roomi)*

Strange are these two rakats and stranger still the fourth one. How strange I recited a Sura without a tongue

مایئم و ذوقِ سجدہ چہ مسجد چہ بتکدہ
در عشق نیست کفر ز ایمان شناختن۔ *(Ghalib)*

We are --- I and my will to prostrate, no matter whether it is a mosque or temple. When in love it is indeed difficult to distinguish between a faith and disbelief.

VAI

پرينئون پوءِ، مون تي نہ وهامي رات رمنديئي.
ڦوڙائو فقير کي، قادر! ڪوهہ ڏنوءِ؟
مون تي نہ وهامي رات رمنديئي.
چڙهيا ڏاڍين ڏونگرين، سيڻن سانگ نہ ڪوءِ،
مون تي نہ وهامي رات رمنديئي.
اچي اوراهون ٿي، سيد! ساڻ سندوءِ،
مون تي نہ وهامي رات رمنديئي.
"اديون"! عبداللطيف چئي، "محب سگهوئي ملندوءِ،"
مون تي نہ وهامي رات رمنديئي.
وينِي واٽ نهاريان، مَنَ پرين ٻاجهہ پوءِ.
مون تي نہ وهامي رات رمنديئي.

After the Beloved had left me I had no peace of mind. O Allah, the Mighty! Why did you inflict separation on this poor beggar? My Beloved climbed on high mountains and had no consideration (for my weakness).

O Prophet! May you kindly get near me (to pull me up)! I belong to your Caravan (or family).

I am anxiously looking for you on the high way in the hope that you would be pleased to oblige me by your visit. Abdul Latif says: "O sisters! The Beloved would condescend to come and meet me soon".

Note: Madina, the resting place of the Prophet is situated in a large valley.

SUR ASA
Chapter-II

اپرندي ئي سج، پرين جي نہ پسنديون،
ڪيي ٻيئي ڏج، اکڑيون ڪانگن کي.

1. If your eyes do not behold the Beloved the first thing at sunrise, they deserve to be plucked out and served to crows.

اپرندي سج سان، پرين جي نہ پسنديون،
ڪيي کي ڪانگان، نِوالا نيڻ ڏيان.

2. If my eyes do not behold the Beloved the first thing at sunrise, they should be taken out and served as morsels (or food) to crows.

اکڑيون پرين ري، جي ڪِي ٻيو پسن،
تہ ڪيي کي ڪانگن، نوالا نيڻ ڏيان.

3/4. If my eyes were to look at something other than the Beloved, I would take them out and serve them to crows as food.

اتيئي آهين، جتي آڻي ڇڏِيئي،
سي سڀاجهون اکيون، ماڳ نہ مٽائين،
جي لک لاهين، تہ ڪيي ڪانگن کي ڏيان.

3-A. My eyes have remained stationary where you left them. These obedient and docile eyes do not shift their glance anywhere else. Were they to default in the least, I would pluck them out and serve them as food to crows. (Kazi)

نيرا نا ئي نيڻ، نيئي آڇ پرين کي،
ستر کاڌا کيڻ، جي ڏٺو منهن محبوب جو.

4/5. Better offer your eyes to the Beloved before breakfast. As for me to see the Beloved's face is better than to take seventy courses of meals.

تن نيڻن ڳئي نيرانِ، جن ساجهر سڄڻ پيٽيا،
جِيءَ، جسي ۽ جان ڪر حضوري حج ڪيو.

5/6. If my eyes were to behold the Beloved in the early morning that would be tantamount to their having their breakfast. Nay, it would mean as if the entire body performed Hajj with perceptible view of Allah.

Note: Huzuri is a peculiar term of sufis. It means the manifestation of Allah. This stage has several grades.

اکڑيون علي الصباح، دوست ڏيکڻ آئيون،

اينديون ارداس ۾، ٻي نہ ڪنديون ڪاءِ،
رڇنديون ري پاھ، پرچنديون پرينِ سين.

6/7. Early morning the eyes came to see (or they looked for) the Beloved. They could merely plead their case prayerfully and not express anything else. Without being administered any dye, they would automatically become red (due to tears,) and then they would be accepted by the Beloved, who would get reconciled to them.

لطف حق جوشد ز درد و زاريش
می شود از آه و غم در باريش *(Roomi)*

The Divine mercy gets into commotion at the tears and entreaties of a supplicant. The latter is invited by Him due to his pathos.

مون ڪي اکڑين، وڏا ٿورا لائيا،
تہ پڙ پرين پسن، ڪٹان جي ڪر سامھون.

7/3. My eyes have in fact laid me under a great obligation. When I open them, I see the Beloved alone even though some evil persons may be standing before me.

ڪي جو ڪيڏاھين، اکيون پسي آئيون،
ٿيون تاٹن تيڏاھين، پيون پاڙ ھاڙيون.

8. My eyes seem to have seen something somewhere. (They seem to be missing it now and) they are earnestly searching for it and straining themselves for it automatically.

ڪي جو ڪنھين پار، اکيون پسي آئيون،
ٿيون ديوانيون دل ۾، اَپر لڳين آرِ،
"تھان پوءِ قرار، سُتيون ڪين" سيد چئي.

9. Now that my eyes have seen something somewhere, they have become frenzied inwardly due to the very intense love for it. As per Sayed, the fact is that they never slept soundly afterwards.

ڪي جو وڃي اڄ، اکيون پسي آئيون،
"سيڻن ڪيو سھج، لالون ٿيون" لطيف چئي.

10. My eyes went and beheld the Beloved today. The latter responded to my love as per Latif, "And that made the eyes crimson coloured and sparkle like precious stones."

ڪي جو وڃي ڪال، اکيون پسي آئيون،
"لالون ڪيون" لطيف چئي، جانب جي جمال،
"ٿيا نيڻ نھال، جنين دلبر ديکيو."

11. Yesterday my eyes seem to have gone and seen the Beloved. The latter's (dazzling) beauty, as per Latif, made them sparkling. They became very happy after seeing the Darling.

وَسَن ۽ وِھُسن، ڏيھاڙي ڏسڻ لئي،
جيئن جيئن پرين پسن، تيئن تيئن نشا نينھن جا.

12. It is the daily routine for my eyes to weep for the Beloved in His absence, and to smile happily in His presence. The more they see the Beloved, the more ecstatic they become with His love.

وسن ۽ وهسن، ڏيهاڙي ڏسڻ لاءِ،
ڏسي ڏسي آئيون، تہ بہ تلاشون ڪن،
ڏاپيون نہ ڏاپن، پسڻ منجهان پرينءَ جي.

13. Daily my eyes shed tears to see the Beloved, and they smile at His sight. Even after seeing Him a number of times they still hanker after Him. They never get satiated with His view.

ڏِسن ڏيهاڙي، تہ بہ ترسن اوڏهين،
آيا سجاڻي، نيڻ نهاري پرينءَ کي.

14. Even though my eyes behold the Beloved daily, they long lingeringly for Him at all times. They have registered a thorough view of Him and recognized Him as the Beloved.

ڪاڻيون، لونيون اکڙيون، ڪنيون ڪين ڪچن،
مُنيون، ماڻ نہ ڪن، هَنيون، رهن نہ هوت ري.

14-A. These rakish eyes say nothing but they do not stop weeping. The fact is that they are much too affected to keep normal without seeing the Beloved.

اکڙين آرام، ڪڏهن تان ڪونہ ڪيو،
هيون منجهہ حمام، ڪاڻيون ڪوري وچ ۾.

14-B. The eyes never had a wink of sleep. All the time the roasted ones were in the midst of a furnace veritably in fire.

اکين کي آئون، جان کي جُهلون پائيان،
لوڪ لتاڙي ننڊ ۾، ساڃن سونائون،
مون کي ماريائون، پاڻ پرچي آئيون.

15/18. Howsoever much I restrain my eyes, but they break loose; and while the people are generally asleep (with closed eyes), they look for and succeed in beholding the Beloved. They become friendly with those of the Beloved, but I suffer in the bargain.

اکين کي آهين، وڏا وَجَهہ وڙهڻ جا،
منڊي بينيون مَامرو، جهيڙو نہ لاهينِ،
جيئن سي ڪکر اُپ ۾، آگميون آهينِ،
جهڙ ڦڙ نہ لاهين، وسن سانوڻ مينهن جان.

16/17. The eyes have lots of ways to carry on a scuffle. When they pick up a quarrel, they persist in it and are not in a mood to settle it soon. Like the clouds high above, they are laden with water. Just as the monsoon rains hardly cease at any time, my eyes too shed tears unintermittently.

اکڙيون اکڙين تي، ڏمر ڏوس ڪرينِ،
جيلاهن سِڪڻ سکيون، تيلاهن دعويٰ منجهہ دَڙين،
ڪلن ۽ ڪرين، رسن پرچن پاڻ ۾.

17/15. My eyes and those of the Beloved sometimes exchange angry rebukes. Since the former have already undergone hard training to long for the Beloved, they sometimes become impatient or presumptuous in their pretensions or demand, with the result that they laugh and fall out often with each other in turn. Sometimes they become cross but the next moment they get reconciled.

گہ گريہ و گہ خندان و گہ آہ جگر سوز،
ای اشراقی از وضع تو جانان گلہ دارد۔ *(Ishrati)*

Sometimes I weep, sometimes I laugh, and sometimes I give way to self-consuming sighs. O lshrati! The beloved complains of your inconsistencies.

اکين کي آهين، عجب جيهون عادتون،
سور پَرائي ساڻ جا، وڃئو وهائين،
اُتي لنؤن لائين، جت حاجت ناه هٿيار جي.

18/16. These eyes have indeed strange habits. They purchase pains for the sake of (or for association with) others. They entangle themselves in love with those eyes which are Omnipotent and need no conventional weapons to be effective in their operations.

اکين پنهنجي مَتِ، پاڻ سين پاڻِهين ڪئي،
اُتي وڃي لڳيون، جتي جان ڪپت،
نہ ڪا ڳالھ نہ ڳت، جيءَ ڏني ريءَ نہ جڙي.

19/19. The eyes have personally chalked out this particular course of conduct. (They never took me in confidence.) They have got entangled at a place which is very hazardous to life. This embroilment brooks no bargaining. Life has to be surrendered for its settlement. (There is no alternative.)

اکين مون کي اوچتو، اُتي اڙايو،
لنئون تت لڙايو، جت ڪچڻ ٽئي ڪونہ ڪو.

20. My eyes suddenly got me entangled, and they made love to Him who brooks no argument. (New Kazi).

اکڑين آرو، مُونهان پڇي نہ ڪيو،
اتي وڃي اڙيون، جتي ڇوڙ نہ چارو،
هينئڑو ويچارو، واٽون جهليو وڃُلي.

21/20. My eyes had no prior consultation with me before making love. They have now been entangled where there is no scope for argument or remedy. Poor heart of mine! it pines along the path of the Beloved (to see Him).

اک اُلٽي ڏارِ، وَنءُ ابتو عام سين،
جي لهوارو لوڪ وهي، تون اوچو وهه اوپار،
منجهان نُوچ نهار، پر پُنيرو پرينءَ ڏي.

22/21, Train the eyes to maintain an uncommon attitude; and you too conduct yourself in a manner different from the routine, If the people in general go current wise, you should proceed current ward. Look for the

Beloved and proceed to Him reverentially. Have your eyes fixed on Him. Do not withdraw your gaze from Him.

اکيون سي ئي ڏار، جن سان پسين پرينءَ کي،
ٻئي ڏانهن کيم نهار، گهٽو ريسارا سپرين.

23/22. You should foster such eyes which may enable you to behold the Beloved alone. Never look at another object because the Darling is very envious in that respect.

شاہ را غیرت بود برھر کہ او،
بوگزیند بعد از آں کہ دید او۔ *(Roomi)*

Allah is very envious. He does not appreciate any person even smelling anything after seeing Him

تان جي ٿين سامهان، پنيرا سونهن،
سنئون ورائي سپرين، منهن جي مان ڏي ڪن،
رَڳون سپ رَڇن، تن ۾ تازائي ٿئي.

24. Till the Beloved turns His face to me, His backward posture is pleasing. (His irresponsiveness too is exhilerating). But when He turns His face to me (i.e. when He responds to my love), all my veins turn red (with quick circulation of blood) and my body acquires freshness.

اجزاءِ وجود ھمگی دوست گرفت *(Khayam)*

My friend has occupied all limbs of my body in totality. I have but name merely.

VAI -1

جيڏيون! آئون کا پاڻ وهيٽي آهيان؟
کا مون سار لهيجا،
جيڏانهن وارينم سپرين، پير اوڏاهين پايان،
کا مون سار لهيجا.
قلم ڪاتب هٿ ۾، ڪيئن لکئي مان لک لاهيان؟
کا مون سار لهيجا.
واڳ ڏٺين هٿ ۾، ڪيڏانهن ڪرهل ڪاهيان؟
کا مون سار لهيجا.
سدا سپرين لاءِ وينيِ؟ آئون ڪانگ اڏايان،
کا مون سار لهيجا،
"ايندا" عبداللطيف چئي، "آس اميد نہ لاهيان"
کا مون سار لهيجا.

My friends! Even my personal management does not rest with me. O Allah! Kindly take care of me. Wherever my Beloved sets me, I shall set foot in that direction.

بندہ آزادی طبع دارد ز حد،
عاشقی آزادی نخواہد تا ابد۔ *(Roomi)*

It is only the slave who longs for emancipation. The lover never craves for it.

The pen is in the hands of the Writer (Allah). How can I lessen to the least extent, what He is pleased to prescribe for me?

The reins are held by my Master, Allah. Where can I drive my camel (i.e. direct my body?)

I am constantly waiting for the Beloved. I send out crows to bring his tidings (i.e. I eagerly yearn for Him).

Abdul Latif says: "the Beloved shall come to me. Hence I should not give way to despondency"'

"The whole movement starts from an impersonal element and by a series of necessary steps, ending in an action. But what is the role of the person in whom this drama is enacted? Ghazali's reply is that he is only the stage, and the only Actor on the stage is God".

(The Metaphysics of Roomi by Doctor Khalifa A.H.).

VAI-2

اي ميان سڄڻ! تو ريءَ اوري، ڪيئن رهندا نيڻ منهنجا؟
جن جو وارث تون، جن جو آڌر تون،
آئون ٽيس لائق پون.
جتان لهي اُيري، توڙي تئان پري،
تہ په وڃجي تن ڏي، اکيون پير ڪري،
آئون ٽيس لائق پون.

My noble Beloved! How can my eyes retain normalcy in your absence? You are their ward, You are their patron.

I am humble and submissive like the earth.

Even if you were beyond the sun rise and set, I must go to you, using my eyes as feet.

SUR ASA

Chapter-III

ساھ سين سڃاڻان، پساھ سين پسان پرين،
اِهي ٻہ ناڻان، اڇي رهيا روح ۾.

1. With every breath that I take I identify the Beloved; and with every respiration I perceive Him. These are the too gins which are maintained by my heart for the purpose. (New Kazi).

ديک مَ تون سين تنِ، هي جي مجازياڻيون منهن ۾،
جن نہ سڃاتو سپرين، نهاري نيڻن،
پِرين سي پسن، ٻَئي جنين ٻوڙيون.

2/1. Do not try to look for or behold (the Beloved) by means of the physical eyes, which are meant and used for seeing worldly objects, because that would be in vain. Even though they look for Him, they would simply not be able to comprehend Him. Such persons alone shall be able to identify or behold Him who close their both eyes (against attractions of both worlds and then successfully peep within their heart).

TRADITION: Allah knows the treachery of the eyes.

چشم باید تا ببیند روی یار،
جلوہ کردست ورہبر شی نگار۔ *(Hazrat Bu-Ali Qalandar)*

You require (particular) eyes so that they may behold the Beloved who is manifested in every thing.

موهيندءِ مجاز، گهڻين ڦوري ڏينهڙي،
هڏان ڇڏ مَ باز، هاريا! تون حقيقت جو.

3. Materialism will way lay and deceive you some day. O Imbecile! Do not let go the falcon of the Reality from your hands. (New Kazi).

مجازي موهي، ڪڏهن ويندءِ نڪري،
اکڙيون توهي، تان ويهين وسين.

4. Materialism will deceive and desert you some day. Your physical eyes are not to be relied on.

اهي مجازي، ماءِ، جي تو سڃڙ پاڻئيا،
ڪچو ڪوهہ ٽياءِ، هاري! حقيقي پرين؟

5. O mother! These eyes which you consider as faithful are materialist. They shall not be helpful to see the Beloved who by no canons is unresponsive (to His seekers).

ہم بچشم خود جمال خود بدید،
تہمتی برچشم نابینا نہار۔ *(Iraqi)*

The fact is that you saw your beauty with your own eyes, but alleged that my blind eyes had done it

مجازي مَ مٽ ڪر، پنپيون ايئن نہ پير،
پچي ٽئين نہ پيرِ، هاري! حقيقيءَ جو.

6. O imbecile! Do not develop too much attachment for the materialist eyes (as they are), nor bum them here and there. You should inquisitively be on the track of the Reality (with a fixed gaze).

مون کي ماءِ! مجاز، پيجاري جِيئن پِڇيو،
هَٿن ڇڏي هاج، ويئي سار سنڌن مان.

7. O mother! What the carder does to cotton, the materialism has done to me. My hands have been incapacitated to work, and my organs are devitalized.

حقيقت هٽي، منهنجي جان جدا ڪئي،
هڪڙو پساهہ پرينءَ ري، سگهان تان نہ ڪٽي،
ڏٽي ئي ڏٽي، رهيو آهي روح ۾.

8/2. The acquisition of Divine knowledge and contact has completely changed the tone of my life. (It has made me absolutely ecstatic). To take one breath without Him is impossible. (I can not live for a moment without Him). There is nothing else in my mind except Him and His remembrance.

آنچہ آید در دلم غیری تو نیست
یا توئی یا بوئی یا خوئی تو

Nothing but You enter my mind. Either it is You Yourself or Your flavour or Your attributes.

جان بی جمالِ جانان میل جہاں ندارد *(Hafiz)*

My heart has no inclination for any worldly object without the Beloved

سَنئين سونها ئي سپ ڪا، مون کي منجهائي،
طلب ۽ تحصيل، اوريان ئي آهي،
مان تن تت لائي، جت آهہ نہ ناهہ ڪا.

9/3. The straight path (of Sharah) is a guide line for all, but I find it confounding and tedious. Longing for and acquisition of the Divine contact are a mere half way halt and I have left them behind. Actually I have fixed, as my goal, that station where Allah is found to be Nothing of Nothing (or where the contraries of this world do not exist. Allah has no opposite to prove His existance; and now I am in direct contact with Him, (the phenomenal existance being only a negative reality.

> Note: There are two ways of contacting Allah. One is that of Shariat which is long and tedious, and the other is of Tariqat which is short but difficult. But Shariat must continue in Tariqat too.

جت آهہ نہ ناهہ ڪا، ايءُ خاڪيءَ جو خيال،

جانب جو جمال، پسٽان ئي پري ٽيو.

10/4. It is a mere human reasoning that in the Realm of Divinity Nothing of Nothing exists, and it is reached on the basis of the argument that since Allah has no opposite, it is impossible to conjure His form. The fact is that Allah is so Beautiful, that it is impossible to look at Him.

جت آهه نه ناهه کا، ايءُ خيال خاکي،
پرينءَ جي پاکي، پسٽان ئي پري ٽي.

11/5. It is the human theory that at Divine level Nothing exists and Allah is Nothing of Nothing. This sort of theory has in fact no basis. The fact is that He is Immanent and Transcendant and His form is inconceivable and incomprehensible.

Eyes can not reach Him, but He reaches the eyes . (103, Al-I nam)

Allah is the light of heavens and the earth . (35, AI-Nur).

ای بروں از وہم و قال و قیل من،
خاک برفرق من و تمثیل من۔ *(Roomi)*

O you who are beyond our imagination and discussion! Avaunt our contrasts and comparisons!.

نيٽين نظر نينهن، جَڙون جت جَڙِن،
ساهه اُنهين تان صدقو، اندر سين عضبن،
"لاهي تن"، لطيف چئي، "انگَ پڻ آڇجن"،
قلب قرباني ڪريان، مٿان دل دوسن،
هنئين ۽ اکين، ڦاهي ڪاڏي پرينءَ لئي.

12/6. It is He who strikes pegs of love through His looks. Let life and entire body be sacrificed at His altar. Latif says: "every limb of the body may be offered to Him in sacrifice". I am prepared to sacrifice my life including my heart for my Friend. My mind and eyes are on the scaffold (i.e. they have been sacrificed) for the sake of the Beloved.

پِرين نہ اکڙين ۾، هِنئون نہ حاضر جن،
سي هُئين جاڙ جيَن، نٰلها نانا سکٽا.

13/7. Those persons, who do not contain the Beloved in their eyes and do not offer their heart (love) to Him, (i.e. they are completely void of His remembrance etc), lead an absolutely gratuitous life, without any achievement to their credit.

مورک مام نہ ٻجهٽا هيڏانهن هوڏانهن ڪن،
سي ڪيئن پرين پسن، ڪَٽرُ جَن اکين ۾.

14/8. These stupid fellows do not apprehend Allah and His mysteries and yet they indulge in frivolous and purposeless talk about Him. How can persons with cataract in their eyes encompass or behold Allah?

جان تن ڪيوءَ نہ تيئن، سوئيريان ئي سنهڙو،
پِرين پائيندا ڪيئن، توکي اکڙين ۾.

15/9. So long you do not make your bodies more slender than the needle,

how can you expect the Beloved to insert you in His eyes (as antimony)?

Note: In this verse the poet advises the seeker to reduce himself to the form more slender than that of the needle, (i.e. annihilate his 'self' complete by thorough self abnegation) and then expect the Beloved to appreciate him and transform him in Himself.

اکين ۾ ٿي ويهه، ته آئون واري ڏيکيان،
توکي ڏسي نه ڏيهه، آئون نه پسان ڪِي ٻيو.

16/10. O Beloved! Pray sit in my eyes so that I may close them and shut you up therein. The obvious result would be two fold and that is what I actually desire to wit, that the others shall not see you and I shall see none else.

Note: In this verse Shah has aimed at the following three things:

(a) He offers his eyes - the most precious part of the human system- for the Beloved's "stay" with him.
(b) He expresses his jealousy against another person seeing his Beloved.
(c) He expresses his anxiety not to be able to see any object other than the Beloved.

ای زاہد ظاہر بین از قرب چہ میپرسی
او در من و در وی چو بُو گلاب اندر *(H. Nasiruddin Chiragh)*

O pietist who are swayed by what you see! Why are you asking me about my nearness (to Allah)? The fact is that He is within me and I am within Him - like the fragrance in rose

غیرت از چشم برم روی تو دیدن ندہم۔

I am jealous of my own eyes. I do not want them to see you.

تارن ۾ ڪر تکيو، وِنين ۾ ٿي ويهه،
پرين! اکين ۾ پيهه، ته آئون اڇارو ٿيان.

17/11. Pray make your abode in my eye balls or in my pupils. O Beloved! Do enter my eyes so that I may make them leather bags for you.

سر اشکم رفتہ رفتہ بی تو جیحون شدند تماشا کن
بیا در کشتی چشم نشین و سیر دریا کن *(Nawab Allahdad Khan)*

Due to separation from you my tears slowly formed a river. Pray come and sit in the boat of my eye and sail on the rivers.

ڪران وجهه مَ وات، ڍول! منهنجي ڳالهڙي،
مڇ رتِي رات، اورڙ ۾ اونهي ٽئي.

18/12. O Beloved! Do not take into confidence the malevolent in my case lest the short period of the night of union may be unpleasantly absorbed by my elaborate amplifications and explanations.

بامدعی مگوئید اسرار عشق و مستی،
بگزار تا بمیرد در رنج خود پرستی

Do not disclose the mysteries of love and ecstacy to a controversialist. By pass him. Let him die in his ego

اسرار تو با زاهد و ملان نتواں گفت،
باکور دلان نور تجلّی نتواں گفت *(Hafiz)*

Your secrets should not be divulged to pious persons and 'mullas'. Nothing should be said about the Divine manifestation to blind hearted persons.

سڪ سڪائي سڪُ، سڪَ نہ آهي سُٹري،
لِڪ لکوٹيءَ لڪُ، تہ کرن خبر نہ ٹئي.

19/13. O Seeker! Since yearning is not an easy job, You must yearn with an intensified symbolic yearning. You must maintain secret of love even from the secrecy itself, so that the evil person may not know the least about it.

خبر ٹي کرن کي، تہ مون کي ڪندا ڪوهہ؟
صورت سپريان جي، ڏٺي ڪونهي ڏوهہ،
لوريءَ لڳم لوهہ، جهينءَ رت رئاريو.

20/14. But even if the evil persons were to know the secret of my love, what can they do to me? It is certainly no offence to look at and love the Beloved. The fact is that I am already pierced by the Cupid's dart, and I generally weep bitterly on that account.

ڪر جا ڪڏ ڪنئي، پَوڙ ڪارڙ پرينءَ جي،
تنهن ۾ پاڙ پئِي، غيبتي غار ٹيو.

21-15. The evil minded person had dug up a pit for the Beloved to fall in it. But the calumniator fell in it himself and perished therein, (or went to perdition).

Note: (1) In this verse there is possibly a reference to Abu Jahal, the inveterate enemy of Islam, who forced a war on the Muslims at Badr. But instead of causing them any harm, he lost the battle and was also killed in it. Alternately the verse may refer to Satan's manoeuvers to prove Adam to be inferior to him, and therefore not worthy of Divine favour. In the bargain he himself was cursed and expelled from Paradise permanently. Allah ordered him "Get down from here. You have no right to stay here and indulge in vanity".

الا! ڪَرَ جِيَنِ، مَدي جنين جي من ۾،
اسان ۽ پرينِ جون، مرادون پسن،
تِنهان پوءِ مَرن، سڙي انهيءَ سُور ۾.

22/16. O Allah! Let the evil persons live even though they bear me ill! Let them witness my union with the Beloved and thereafter die of the agony of that experience.

If good occurs to you it grieves them, "But if a misfortune befalls you, they say: "We had indeed taken our precaution before hand: and they turn away rejoicing".(49, Al-Tauba)

ڪر ڪاريندو سي، ماڻو جن پريتڙو،
جوش جلايا جي، ماري تن مات ڪيو.

23/17. The evil minded person (Satan) can seduce such persons alone whose love is shallow. But those persons, who are consumed by the latter's intensity or flame, would crush him.

Surely He has no power over those who believe and who put their trust in

their Lord. His power is over those only who make friends with him and who set up partners to Him. (99-100, Al-NahI)

Verily you (i.e. Satan) shall not be able to influence those of My bondmen who are on the straight path leading to Me. (42 and 43, Al-H ijr).

ڪر ڪي ڪپر ڪاءِ، نانگ مٽيارو نڪري
ايو جو اوناءِ، سُر پُر سندي سڃٽين.

24/18. May.the poisonous reptile or the highly venomous royal cobra come out and bite the evil person! He has been there trying to eavesdrop on the Beloved.

ڪر خراب ٽئين! هيا! هچار!
پورائي پرين جا، چوڏاري چارا،
مرين منهن ڪارا! سڙي انهيءَ سور ۾.

25/19. O evil person! May you come to an evil end! O sinful soul! You have put up obstructions on all sides against the Beloved to come out. O black faced fellow! May you perish in your agony (caused by your failure)!

Note: Possibly the reference is (a) to the seige of the Prophet's house on the night of his migration to Madina. It was organised by Abu Jahal. It was, however, abortive; (or) (b) the allusion may be to Abu Lahab who used to harass the Prophet - his own nephew in a number of ways. His behaviour with the Prophet was so scandalously bad that even Allah cursed him:

Perished be the two hands of Abu Lahab, and he will perish. (1, Al-Lahab).

or (c) the reference may be to the expression of Satan as reproduced in the following Quranic verse:

Satan said: Since you (Allah) have adjudged me as lost, I hereby swear to you that I shall sit on the straight road against them (i.e. the human beings) and then I shall assail them from their front, from their rear, from their right and from their left". (16, and 17, Al-Siraf).

سڃڻ سَنئيون ڪن، لوڪان ليکي وِنگيون،
سنديون سُپيرين، پرون پروڙڻ ڏاڪڙو.

26/20. The Beloved's favours are often misconstrued as hitches or even as disfavours. It is, indeed, difficult to fathom (or scrutinise correctly) the ways of the Beloved'

Verily my Lord is subtle in respect of what He plans (100-Yusuf)

Much waste for the sake of a precious gain seems to be a characteristic of evolution. Sometimes we misinterpret it as cruelty or purposeless-ness in nature; but the fact is that in this case the end justifies the means. (Ideology of the Future)

ڪا جا پر پرين، نہ سا سُڻي نہ ٻڌي،
متيون سپ منجهن، اهڙي ڏُني قضيي.

27/21. Sometimes an act of the Beloved may be extra ordinarily unusual and incomprehensible, and it may cause people to be at their wits' end to understand its real importance.

نہ ڪا ڊيگهه نہ ويل، نہ ڪو منهن نہ مهاڙڪا،
ايءُ اهوئي ڪيل، ڪورُ پروڙي ڪين ڪِي.

28/22. Transcending all physical limitations like the length and breadth, and the human form with the face and frame, the Beloved is a paradox; and it is definitely impossible for the blind or uninitiated persons to comprehend this phenomenon.

آنکہ او بی نقش و سادہ سینہ شد،
نقشہائی غیب را آئینہ شد۔ *(Roomi)*

He who has an impressionless and clear mind, becomes mirror to receive the Divine impressions.

حوصلو حيرت ۾، ڪري ڪين درڪ،
جو حسن سندو حق، سو ڪُور پروڙي ڪين ڪِي.

29/23. The human perceptive faculty is baffled. It is unable to comprehend or encompass the Divinity. The blind or the uninitiated person shall not be able to appreciate properly the Divine Attributes and potentialities.

ہچ کس را تا نگردد او فنا،
نیست راہ در بارگاہ کبریا۔ *(Roomi)*

So long a seeker does not annihilate himself, he can not get admission in the Divine court.

Note: (1) Logical knowledge of Allah is impossible to acquire because of the human limitations.

(2) (a) What is **حیرت**? In the ordinary parlance it means amazement. The sufis interpret it as "comprehending and yet unable to comprehend, or having the Divine knowledge and yet be ignorant of it". It is the Final Stage of evolution the primary stage being **توبہ**.

(b) **الا دراک مع العجز عن درکہ** What is **ادرک** It means the comprehendig faculty which distinguishes the man from the animals. It is of two kinds as under:

i) that by which the man distinguishes between belief and doubt or disbelief; and

ii) that by which the man distinguishes between joy and sorrow, patience and passions etc.

حوصلو حيرت ۾، وڃي ٿيو ويڇون،
محبت جون ميڇون، ڪور پروڙي ڪين ڪي.

30/24. The human sense of comprehension is helplessly torn to bits, and is ineffective to understand the scene. (It is merely reduced to bits of speculation.) The uninitiated persons can not follow the love signals or gestures.

میان عاشق و معشوق رمزیست،
کراماً کاتبین راہم خبر نیست۔ *(Jami)*

The signs that are exchanged by the lover and the beloved are not understandable even to the angels posted to record their deeds.

حوصلو حيرت ۾، وڃي لڇاڻو،
ويچارو ڪاڻو، ڏسي ٿيو ڏسڻ ڪي.

31/25. The human sense of understanding is baffled and is ashamed of itself. Poor imbecile! Its potentiality has been affected by the immeasurable vastness of the Divine Transcendance and Immanance. It is unable to stand its sight.

ذہن میں جو گھر گیا لا انتہا کیونکر ہوا،
جو سمجھ میں آ گیا پھر وہ خدا کیونکر ہوا۔

What is encompassed by reason can not be deemed limitless. What could be comprehended can never be Allah.

Note: The man does not apprehend correctly the attributes of Allah. Sometimes he erroneously thinks that he knows Allah. Whatever he can think about Him is of the worldly pattern and perishable; and nothing perishable can be identified with Allah. The human thought is a creature and a creature is definitely different from the Creator who is Imperishable.

حوصلو حيرت جو، آهي نہ مٹي عام،
سندي محبت مام، ڪور پروڙي ڪين ڪي.

32/26. The fact is that a plebeian lacks the proper sense of understanding, and being uninitiated, he shall not be able to apprehend the mysteries of the Divine love.

مُئي هاٿي تي مامرو، اچي ڪيو انڌن،
مناڙين هٿن سين، اکيين ڪين پسن،
في الحقيقت فيل کي، سڃا سڃاٽن،
سندي سردارن، بصيرت بينا ڪري.

33/27. Their case is analogous to that of the blind men who started a controversy on the carcass of an elephant. They could not see it with their eyes, (being blind). Hence they fumbled with their hands, pressing on different parts of the skeleton. Candidly speaking, the person with spiritual eyes only can identify the elephant's parts. It is only their spiritual leaders who can improve their vision, (and then they shall be able to know the objects correctly) - (The disbelievers are like blind men.)

Reason examines only the parts of the whole that we feel, appreciate or apprehend by direct vision but it can not grasp the whole, which is always more than the sum total of its parts examined by reason.

They are deaf, dumb and blind, so they will not return. (18, Al-Baqarah).

In the Quran there is allusion to the hands, eyes and face of Allah. The Amtazalite, Jahanyas and Khawarij interpreted them in a queer manner. lmam Hambal, however, stated as under: We confess that Allah has two hands without asking how. . . . We confess that Allah has two eyes without asking how. . . . We confess that Allah has face without asking how. . We affirm hearing and sight and do not deny that as some others do. (Revelation and Reason by Averry).

با محمدؐ ہوشیار باش و باخدا دیوانہ،
باعشق آشنا باش و باعقل بیگانہ

Be punctilious with regard to Sharah. You may be a rake with Allah. Be seasoned in love and indifferent to the intellectual subtilities.

VAI

مُنهن منجهه خليل، اندر آذرُ آهين.

سَڏ مَ ڪر صحت جي، ايا تون عليل،
اندر آذر آهين.
نالو ناهه نفاق جو، جتي رب جليل،
اندر آذر آهين.
منهن ۾ مسلمان تون، قلب تان قليل،
اندر آذر آهين.
واليءَ جي وصال ۾، دُئي ناهه دليل،
اندر آذر آهين.
"الا" عبداللطيف چئي "سچو رکائج سيل،"
اندر آذر آهين.

You have the appearance of a saintly person like Prophet lbrahim, Friend of Allah, but in your heart you are an infidel like Azar, (father of the above said apostle).

You are still (spiritually) sick. Do not claim to be healthy.

Where the Exalted Lord is concerned, there is no room for controversy in favour of duality or disbelief.

Exalted is Allah above all which they associate with Him. (43, Al-Tur).

Say: He is Allah, the One, (1, Al-lkhlas).

You look like a Muslim, but in your heart you are very little of it.

You can not attain to union with Allah with your rootings in plurality.

Abdul Latif says: "O Allah! Kindly safeguard my attachment and fidelity (unto you)".

VAI NO.2

موت مند نہ آهي، تائب ٿيو تڪڙا.
"عجلو بالتوبہ قبل الموت" ويهه تون ويرَ لائي
تائب ٿيو تڪڙا.
پريان ڪارڙ پاڻ کي، سگهو ويهه سنباهي.
تائب ٿيو تڪڙا.
اجل آسارن کي، ڪام هٽي ٿو ڪاهي،
تائب ٿيو تڪڙا.
وڏائين وڍڻ لئي، ڳن ڪهاڙيءَ پاهي،
تائب ٿيو تڪڙا.
عمارتون انڊن جون، ڍاهيو ٿو ڍاهي،
تائب ٿيو تڪڙا.
بنا ڪوٽ، ڪر نہ ڏي، ڪنهن وڏي ويرم ناهي.
تائب ٿيو تڪڙا.
اُتي عبداللطيف چئي، بنا ڪفن پراهي،
تائب ٿيو تڪڙا.

There is no particular season for death (to come). Be early repentant. Hurry up and offer repentence before death. Please delay it not. (That is what the tradition directs).

Be quick and keep yourself prepared for meeting with the Beloved.

TRADITION: Prepare yourself for the Day of judgement.

When (the Angel of) death comes, he uses a stick to take out those (souls) who are neglectful (of their eventual journey). He has already introduced the handle in the eye of his hatchet to cut you down. (Additional stanza Mr. Advani)

He simply demolishes (and dashes to ground) mansions (worldly plans) of those blind persons, (who did not think of the Hereafter.)

And if you could see when the angels withdraw the souls of the disbelievers smiting their faces and their backs saying: "taste the punishment of the burning. (50, Anfal).

The Angel of death contacts you uninvited, unheralded and on schedule; and his visit is not far off; (the human life itself being short). Abdul Latif says: ''You are then produced before the Lord naked (without coffin), you shall be clothed later".

Nighs has drawn for men their reckoning, but they turn away in heedlessness. (1,Anbiya).

Note: (1) According to a tradition all persons shall be resurrected and produced before Allah naked.

(2) Added the following stanza as per Mr. Advani's edition: وڏائين وڃڻ لئي، ڳڻ ڪهاڙيءَ پاهي.

VAI NO.3

الله سائين! سائين! پُڻان پرينئون مَ پاهين،
مون تان آسر و آهي اوڏاهين.
جتي ديرو دوست جو، سا ڪيئن جوءِ اَڳاهين؟
مون تان آسر و آهي اوڏاهين.
پنهيون پِري آئيون، آيل! مون اُتاهين،
مون تان آسر و آهي اوڏاهين.
قلم جنين جي هٿ ۾ سي سيڙ سڀاجها سائين،
مون تان آسر و آهي اوڏاهين.
بنديءَ جي باب ۾، شامل مَ لِکن لائين،
مون تان آسر و آهي اوڏاهين.

O Allah, my Lord! would that I am not placed far from my beloved (the Prophet), since he alone is my mainstay.

Note: 'placed' may mean 'buried' or made to stand on the Day of judgement"

How can the residence of my Friend be far from me?

O mother! My eyes have already been there (introspectively and have seen him at his place).

He who holds the pen in His hand is my kind Benefactor. Would that He may not write anything adverse on the tablet of this bondwoman of His!

سر نوشت ما بدستِ خود نوشت،
خوش نویس است و نخواہد بدنوشت۔ *(Saadi)*

Allah has written our tablets personally. He is a fine calligraphist. He would not write anything unseemly.

SUR ASA

Chapter -IV

ديکيندي ديدار کي، کين سُجاتو کُل،
تازي طنبيلن ۾، آهي احاطو جُهل،
هئا جي امل، سي حسابان هجي ويا.

1. Even after seeing the Absolute Being, (or His manifestation) they have failed to realize that He alone exists to the absolute exclusion of the phenomenal existance. (The human personality does not exist at all). While the pedigree horses are available in the stable, one has only to lift their covering and identify them. Their covering however, serves as an obstruction to their correct appreciation. (Similarly the phenomenal existance is only a covering, a sort of veil). (Poor fellows!) They were really the people of merit but their conventional calculations thwarted their progress in this behalf.

Note: A philosopher is sometimes defined as a blind man searching in a dark room for a black cap which is not there.

ديکيندي ديدار کي، کل سُجاڻي کيئن؟
جانب منجهان جيئن، محرومَ ٿي منجهي پيا.

2. How could they, even after seeing His manifestation, fail to identify the One, the Absolute? It is tragic that they could not make any progress in that connection. In fact they got confused in their appreciation of the Beloved. They became frustrated persons.

اے از تو حقیقت تو بس ناپیدا،
با آں کہ توی زہرچہ پیدا پیدا *(Roomi)*

O You whose reality is completely hidden from You, not withstanding that you are more obvious than all that appears..

گر نبیند بروز شپرہ چشم،
چشمۂ آفتاب را چہ گناہ

If the owls' eye can not see the sun during the day time, none should find fault with the sun for it.

محروم ئي مري ويا، ماهر ٿي نہ مئا،
چڙيءَ جيئن چهنج هٽي، لڏيائون لئا،
حباب ئي هئا، انهيءَ واديءَ وچ ۾.

3. The persons who did not conceive Allah to be everything and Nothing of Nothing, died not as experts but as frustrated persons. Like a sparrow they just picked up a few grains in their beak from a stack. (The knowledge acquired by them with regard to the Divine mysteries was inestimably

rudimental and shallow). They were mere bubbles in the ocean of existance (and they soon blew up into nothingness).

> TRADITION: Hazrat Khizr had told Prophet Moosa that the aggregate knowledge of all persons on earth vis-a-vis that of Allah was like the drop of water picked up by a sparrow in her beak from a river.

از خودی سر مست گشتہ بی شراب،
ذرۂ خود راشمردہ آفتاب (Roomi)

He was beside himself with ego, even though he had not taken wine. Though a mere particle, he considered himself as the sun.

ترکُ کر تَرکَ کي، وڃڻ کنان وَڃُ،
آهي ايءُ اهج، سڀي سڀائيج تون.

4. Negate your individuality in totality and renounce the world to the stage of self-annihilation. At that stage identify yourself with Allah and die unto Him before death. These are the broad guide lines along which you should proceed and also guide others to follow suite.

ہستی ات درہست آن، ہستی نواز،
ہمچو مس در کیمیا اندر گداز۔ (Roomi)

Your existance in the Being of the Nourisher of all beings is like the base metal being transformed through alchemy.

وَجي رس وَجَڻَ کي، وڃڻ پڻ وِجاءِ،
لوکان پاڻ لکاءِ، لِکان پڻ لکيج تون.

5. Cover the full stretch and reach the stage of complete self-annihilation and loss of identity in the Infinite Being. Do all this secretly, nay, with the utmost secrecy, not only from the public but even from the secrecy itself.

از قید خویشین برھانیدہ خویش را،
عنقا صفت زویدۂ مردم نہاں شوید۔ (Mohammad Ali)

Totally release yourself from the fetters of 'self'. Conceal yourself from others like the fabulous 'Unka' bird which has no existence. -

لوکان لکي سپ کو، لکان لکي کونہ،
اُٿي ويني اون، ان اُلتيءَ ڳالھ جي.

6. Every body tries to hide his performances from the general public. But none does it from what is itself hidden (i.e. from Allah, and from your heart or conscience). Every person manifestly is worried every moment about the public exposure but not about his conscience.

> *Verily Allah does not like such a person who is dishonest (and deceiver) and a sinner. Such persons try to conceal their deeds from public but they do not blush before Allah though He is with them at the time. (108, Al-N isa).*

چنان شرم دار خداوند خویش،
کہ شرمت زبیگانگانست خویش۔ (Saadi)

Be as circumspect in respect of Allah as you are in respect of the Public

هٿن سين هاج ڪر، نيٽن سين نهار،
ايا اگهڙ پار، پس پنهنجا سپرين.

7. By all means work with your hands, but simultaneously you should look for the Beloved, who is readily available in your house (i.e. in your mind).

Note: (1) In this verse the poet stresses the desirability of work but simultaneously he advises that even when we are busy with it, we should be mindful of Allah, who in fact is always with us.

Aye! It is in the remembrance of Allah that hearts can find comforts (28, AI-Raad).

TRADITION: (a) 'When my servant remembers Me, I am present near him.

(b) Islam is synonymous with work and effort, vide the following tradition: "Earning of legitimate livelihood is a duty only next in importance to the duty (of prayer).

دست بکار دل بیار

Let your hand be busy with some work; but your mind should remember Allah.

اسين سڪون جن کي، سي اسين پاڻ،
هاڻي وچ گمان! صحيح سجاتا سپرين.

8. I yearn for Him and I am He. O doubt! Leave me now as I have recognized the Beloved.

نیست تفاوت بحد تار مو،
هست خدا بنده هماں هردو او *(Sachal)*

There is not the least distinction - not even to the extent of a hair. Allah is Allah, bondman and both.

اسين سڪون جن کي، اسين پڻ سيئي،
"لم يلد و لم يولد" اوڏانهين وچ پيهي،
تهان منجهيئي، پارک! پرکج حق کي.

9. ln fact I am He Himself for whom I yearn. Get unto Him (inside your mind), who "neither begets nor is begotten". "O connoisseur (or seeker)! You shall find the Reality within your mind".

Allah, the Independent and Besought of all He begets not nor is He begotten. (2,3, AI-lkhlas).

Note: The Mystics think that Allah is nothing of nothing and that He has no separate existance particularly because He neither begets not is begotten. He is alligned with His creatures. Sachal's poem, reproduced above, is relevant.

وہم مخلوق و ہم مولود آمدست،
حق زایدست و او لم یلدست *(Roomi)*

He shows Himself as one who is created and generated. The Reality does not beget and He is not born.

زادہ گفتم و حقیقت زاد نیست (Roomi)

We said 'created' but Reality is not created.

"آئون" "تون" اسين، چارئي چتان لاهِ،
سندي دوزخ باهه، تو اوڏيائي نہ اچي.

9 A. Drop 'I', 'You', 'he' and 'We' from your mind. The fire of Hell will not then touch you.

من و ما و تو و اوہست یک چیز
کہ در وحدت نبا شد، ہیچ تمیز (Roomi)

I, We, You and He are the One, because in Unity there is no distinction.

چُپ کر، چپ مَ چور، پور اکیون، ڍک کن،
پاڻي پيءُ، پيٹ مَ پر، رهاءِ آڏورو ان،
تہ مورت منجهاران من، مشاهدو ماڻين.

9-B.Please keep quiet. Do not even move your lips (to utter any word). Close your eyes and cover up your ears. Drink water but do not fully satisfy your thirst. Leave the hunger half satisfied. If you do all this, you shall witness the (Divine) manifestation in your mind.

TRADITION: Do not overload your stomach. Fill 1/3rd of it with water, 1/3rd with meals and leave 1/3rd empty.

چشم بندو گوش بند و لب ببند،
گ نبینی نور حق بر من بخسند (Roomi)

Close your eyes, cover up your ears and shut your mouth. Then if you fail to see the Divine manifestation, you may laugh at me.

ڏسڻ ڏسين جي، تہ هَمه کي حق چئين،
شارڪ! شڪ مَ ني، انڌا انهيءَ ڳالهہ.

10. If you could only see things in their correct perspective, (with the spiritual eyes and divest yourself of the obstructive prejudicial views,) you would directly acclaim that every thing in the universe is the Absolute Reality, (and that nothing else exists beside Him). O blind disbeliever! Abandon your doubts in this connection.

عجب نبود گر از قرآن نصیبت نیست جز نقشی،
کہ از خورشید جز گرمی نیابد چشم نابینا (Sinai)

No wonder that the only use that he makes of the Quran is to make amulets on the analogy that a blind fellow merely gets warmth from the Sun.

منهن کر منجهاران، ٻاهر ڊوندي مَ ڊور جيئن،
جي اکڑيين آران، ڪندي اچڻ ڏاکڙو.

11. Please look within! Do not wander in your gaze like an animal (Do not diverge it away from your mind). If your eyes really bear love, they would always feast on the Divine manifestation and you would find it repugnant to drift to the shore. (Allah is the limitless ocean and once you fix your loving gaze on it, you shall never want to see or reach the end of it).

آڏو جو اثبات کي، سو شرڪ لاهي شڪ،
هئي جنهن ۾ حق، تنهن نفيءَ جهڙو ناهه ڪو.

12. Eschew all doubts about Oneness of Allah. They would otherwise completely obstruct your views of the Reality. Also affirm that nothing else exists beside Allah. There is nothing like the negation that nothing else exists but Him.

هم چنين جو پائی درگاه خدا،
چوں خدا آيد شود جوينده نا۔ *(Roomi)*

Similar is the case with the seeker of the Presence of Allah. When He appears, the seeker sinks into nothingness.

Note: The following dialogue between Shaikh Najmuddin Al-Kabir and lmam Razi elucidates the verse:

Al-Kabir: The first category of knowledge is to know the Almighty. How do you know Allah?

Razi: By hundred proofs.

Al-Kabir: Proof is adduced to remove doubt. Can there be any doubt concerning Allah, the Creator of the heavens and the earth? Allah has favoured His bondmen with a light which allows no doubt to affect their hearts, and they feel no need of proof. (lmam Razi's lbn Al-Akhlaq).

وڏِي تان اِن واٽ ۾، ٻيلپ ٻيائي،
آهي اونداهيءَ جو شرڪ سهائي،
چٽي چٽائي، الف جي عينڪ ۾.

13. Duality is the greatest possible handicap in the correct appreciation of the Reality. Light is the opposite of darkness. Similarly Oneness of the Infinite Being is the opposite of duality or plurality. You have only to use the spiritually clear glasses to see every thing in the correct perspective.

Where with Allah guides those, who seek His good will, to the paths of safety and He leads them, by His will, out of darkness into light, and guides them to the straight path. (16, Maida).

All praise is due to Allah who has created the skies and the earth as well as the darkness and the light; and yet the infidels boost up equals for Allah. (1, Al-Anam).

جناب حضرت حق را دوئی نيست،
در آں حضرت من وما وتوئی نيست۔ *(Roomi)*

The personality of Allah brooks no duality. There I, we and you do not exist.

ان پر نہ ايمان، جيئن ڪلمي گو ڪوٺائيين،
دغا تنهنجي دل ۾، شرڪ ۽ شيطان،
منهن ۾ مسلمان، اندر آذر آهيين.

14. Faith does not mean mere recitation of the Kalima. Your mind is still polluted by hypocrisy, disbelief and Satan's activities. You have no doubt the appearances of a Muslim, but in your mind you are still Azar, (the idol worshipper).

بت پرستی میکنی و بت گری،
شد دلت رشکِ بتان آذری۔ *(H. Bu-Ali Qalandar)*

You worship idols and you make them too; your heart is as hard as the idols of Azar.

In their hearts was a disease. (10, Al-Baqarah)

Do these people think that they would be let off by a mere affirmation of the faith?' (2, Ankabut).

Note: In Islam moral and social evolution is as religious as the religion itself. Notwithstanding it, no progressive pursuit divorced from the spiritual ends, is hardly worthwhile. The principles and the practice together must form a common connotation at bottom.

ڪوڙو تون ڪفر سين، ڪافر مَ ڪوناءِ،
هندو هڏ نہ آهيين، جٽيو تون نہ جڳاءِ،
تلڪ تنين کي لاءِ، سچا جي شرڪ سين.

15. You are faithless even to your disbelief! You do not conform to it. Hence (in fairness to yourself) you should not call yourself an infidel. Simultaneously you are definitely not a Hindu (according to its religious conceptions,) and as such you do not deserve to wear the religious thread. As a matter of policy only those persons should bear the colour mark (on their forehead), who atleast are faithful to their disbelief (in the Oneness of Allah).

گہی بت شکنم گاہ بہ مسجد زنم آتش،
از مذہب من گبر و مسلمان گلہ دارد۔ *(Ishrati)*

Sometimes I break the idols and sometimes I set fire to the mosque. The result is that the fire-worshippers (i.e. the non-Muslims) and momins find fault with my religion..

مُنهن تہ موسيٰ جهڙو، عادت ۾ ابليس،
اهڙو خامُ خبيث، ڪيڏي ڪوهہ نہ ڇڏئين؟

16. You have the face of Prophet Musa but the habits of Satan. Why do you not throw out such a crude rogue (from your mind)?

گر بصورت آدمی انسان بُدی،
احمدؐ و بوجہل یکسان بُدی۔ *(Roomi)*

If face of a man alone had implied humanness, (Prophet) Ahmad and Abu Jahal would have been equal.

دو رنگی چھوڑدے ایک رنگ ہوجا،
یا سراسر موم ہو یا سنگ ہوجا۔

Abandon hypocrisy and be straight. Either be wax or be stone,

مُنهن تہ موسيٰ جهڙو، سيرت شيطاني،
بازي بيراني، ڪيڏي ڪوهہ نہ ڇڏئين؟

17. You have the face of Prophet Musa but the disposition of Satan. Why do you not discard this meaningless frivolity or deceipt (and reconcile your demeanour to your appearance).

"O You, who believe! Accept Islam without any reservations (and observe all its provisions) and do not follow in the foot steps of Satan. Verily he is your open enemy". (258, Al-Baqarah).

Note: The above four verses relate to hypocrisy. The verse No. 14 is addressed to the Muslims, the verse No. 15 is addressed to the Hindus and the next two verses are general in their application. The first two verses refer to the religious practices and the other two verses refer to the general conduct and habits. Allah has condemned hypocrisy in the Quran and promised to award heinous punishment to hypocrites.

Give to hypocrites the tidings that for them is a grievous punishment.
(138, AI-Nisa).

زنہار ازاں قوم نباشی کہ فریبند
خدا را بسجودی و نبی را بدرودی۔ *(Ghalib)*

Never be affiliated to that community which is out to deceive Allah by malafide prostrations and the Prophet by mere lip benedictions.

مُنهن تہ آهيريان ئي اُجرو، قلب ۾ کارو،
ٻهران زيب زبان سين، دل ۾ هڇارو،
ان پر ويڇارو، ويجهو ناهه وصال سين.

18. He has a face more bright than a mirror but he has a black heart. In addition he has a pleasing glib tongue, but he maintains a very sinful mind. On that account the wretch can not get close to union with Allah.

'And there is the one amongst people whose discourse on the life of this world you admire, and he cites Allah as witness concerning what is in his heart. Yet he is the most contentious of adversaries sufficient for him is Hell. (204, Al-Baqarah).

Note: (1) In the above Quranic verse reference is to a notorious hypocrite named Akhnas, who had a very glib and fluent tongue and deceiving manners.

(2) In the above verses reference has been made to a tarnished and 'black' heart and the desirability of keeping it clean. In this connection, the following brief note, based on lmam Ghazali's "Tabaligh-i-din", may be useful.

The heart, as a sovereign, commands services of all limbs of the human body. But they too, in their turn, influence its healthiness and sublimity by their actions. It is, therefore, essential that they should work on correct lines and be obedient to the heart.

The heart is like a mirror and like the latter it should be kept clean and polished. It is only in that condition that it may be favoured with the Divine light or manifestation. To achieve and maintain its purity the following steps seem necessary:

a) All unwholesome desires should be purged from the heart to maintain its intrinsic cleanliness;

b) Allah should always be remembered and feared in order to retain the heart's receptivity; and

c) The bodily limbs should be controlled and made to function in obedience to the heart, so that its potentiality may not be impaired.

تون کا ڪاني پاءِ، وٺين ۾ وصال جي،
دو بينائي دور ڪري، معرفت ملهاءِ،
سپيريان جي سونهن ۾، رخنو ڪونہ رهاءِ،

اک اشهد چاءِ، تہ مسلماني ماڻيئين.

19. You should pass the rod of union through your eyes, discard duality and stick to monism. You should befittingly try to have an untarnished Image of the Beloved which admits of no blot. For that you shall have to develop an inner eye of cooperative vision. If you do all this, you shall be Muslim in the proper sense, because then you shall see Him with your eyes and heart.

یا الٰہی چشم بینائی بدہ
در سرم از عشق سودائی بدہ *(H. Bu-Ali Qalandar)*

O Allah! Kindly give me the eyes with which I may see you. Also kindly infuse in my brain the craze of love for you.

سرمون سياهيءَ جو، رنن کي رهاءِ،
کاني کارائي جي، مڙس ٿي مَ پاءِ،
اکين ۾ اڪاءِ، لالائي لالن جي.

20. Black antimony suits women. As a man you should not pass a rod there of through your eyes. On the contrary as the man you should apply to them the radiance of the Beloved. (This you shall acquire through deep contemplation, love and ecstacy).

Note: The seeker of the world is the woman. The seeker of Allah is the man.

سرمون سرخيءَ جو، جڏهن پاتو جن،
تڏهن ڏٺي تن، رونق ريٽي جهڙي.

21. If and when they apply to their eyes the antimony of redness (ecstasy) which is transmitted by the Beloved's eyes, they shall see the entire universe as bright scarlet.

سرمون سفيديءَ جو جڏهن پاتو جن،
تڏهن ڏٺي تن، اڇائي عالم ۾.

22. When they applied the antimony of whiteness (which was free from all doubts and prejudices), they could see the immaculateness of the universe (that nothing but the Infinite Reality existed), and the object bearing manifestation also disappears.

Note: In verses No. 20-22 three phenomena are described. The first is about the application of black antimony i.e. materialism. The second is about the red antimony which means ecstacy as a result of love. The third is the white antimony which means absorption in Allah.

دوئی از خود بدر کردم یکی دیدم عالم را،
یکی جویم یکی دانم یکی بینم یکی خوانمْ *(Roomi)*

When I put away duality, I find the two worlds as one; One I seek, One I know, One I see and One I read.

جي فارسي سکيو، گولو، توءِ غلام،
جو ٻڌو ٻن ڳالهين، سو ڪيئن چائي چام؟
اُجو تان آب گهري، بکيو تان طعام،
اي عامن سندو عام، خاصن منجهان نہ ٿئي.

23. Even if a slave were to learn the Persian language, he would still remain a slave. How can he claim to be a chieftain when he is pulled down by the two contraries (i.e. his scholarly acquirements and a slavish and retarded mentality?) A thirsty person gets relieved if he gets water; similarly a hungry man is relieved by food. But this slave is definitely proletariat, and he can not be grouped with the patricians.

Note: (1) There is another interpretation of the verse as under: These are two men. One of them is evolved and the other unevolved. The latter is a slave of materialistic tendencies. He feels relieved only when he satisfies the bodily claims. How can he be grouped with the evolved man who is self abnegatious? Obviously both of them will remain in different categories.

(2) The last sentence of the above verse reflects the deep learning of the poet. He seems to have followed the thinking of lmam Ghazali who partitioned the mankind into (a)**عوام الناس** or the commoners (or the ignorants) (b) **خواص**or partly evolved and (c)**خاص الخاص** .or the elite, the well initiated.

And when they come to you, they say: "We believe", but the fact is that they came with disbelief and also went out with it. And Allah knows (well) what they have been concealing. (61, Maida).

از ناکئی خار بر دیوار دانستم،
که ناکس نه شود کس از باد نشین ما۔

I could conclude from the insignificance of thorns on a wall that a worthless person can not become worthy merely because of his high position.

اوڳڙ رسي سيڪو، ڳُٽين پرين رڻام،
ليکيم جي لسان سين، سي ڪر ڪين ڪيام،
پاڻ وڃائي پنهنجا، ٿورا ٿُڪ هنيام،
"بندگي شرمندگي" اها ميڙ مڪيام،
پرين تڏهن پرچيام، "آئون" جڏهن اُٿم گئي.

24. Every body gets annoyed over bad performances. But the Beloved was annoyed at my seemingly good acts. How I wished that I had not performed the deeds which I had so far counted as good ones! Then I annihilated the ego and considered as worthless my self-esteemed good deeds. Simultaneously I submitted to Him the respectful plea that my performances were actually a matter of shame to me (and that none of them was worth reckoning). My Beloved was reconciled to me only when I completely abandoned the ego (of good performances).

Do not consider yourself sacred. (32, Al-Najm)

Do you not know of those who hold themselves to be pure? Nay, it is Allah who purifies Whomso He pleases. (49, Al-N isa).

بندگی شرمندگی

Note: This verse is a typical instance of extreme condensation.

(2) Prayer is a means of approach to Allah. The Quran states: "O you who believe! Seek help through patience and prayer". Accordingly the prayer is a virtue and an asset. It may be considered as a dependable commodity for the Hereafter.

(3) Sometimes, however, the prayer creates in the devotee a sense of

self-consciousness or ego of being a devout man. In that case it loses its high value.

The poet has referred in this verse to this sort of predicament. Obviously he realized later that prayers in such a case fail in their object. Accordingly he forthwith disowned and condemned them and apologetically submitted that he was really ashamed to have assumed them as worth consideration.

(4) In this connection the following anecdote about Hazrat Ba Yazid Bistami is worth quoting:

When he died and appeared before Allah, the following diaglogue is said to have occurred between them -

Allah: Ba Yazid! What have you brought for Me?

Ba Yazid: O Allah! I have brought piety which I practised while I lived.

Allah: I do not consider the world even as important as a mosquito's wing. Of what value would your piety be on that account?

Ba Yazid: I beg your pardon, Sir! I have brought reliance for you.

Allah: When I had offered Myself as a trustee for you, was not that enough?

Ba Yazid: I seek Forgiveness, my Creator! I have appeared before you as a destitute, worth nothing. I merely plead.

Allah: I am pleased to accept you as such.

جانے کہ پراں شد ز تن، گوید بدو سلطان من
زین سان کہ رفتی آمدی آثار کوز الذی ما۔ *(Roomi)*

The Sovereign asked the soul when it left the human body: You have come back as you had gone. Where are the traces of my benefaction?.

اَوڳڙ رسي سيڪو، ڳُٽين پرين رنامِ،
ٻهون ٻاروتن ۾، ڪوڙين ڪُوڙ ڪيام،
تيلاهين سريام، سڪنئون سور گهٽا.

25. All get offended at misdeeds but my Beloved got annoyed with me due to my seemingly good deeds. However, the fact which I had completely lost sight of was that in my infancy I had made lots of false statements; and it was on that account that I got more of sorrows than joys.

التِيَم جا هِينئان، سا نہ سلتيم ساهه ڪي،
سپريان جي ڳالهڙي، لڪايم لوڪان،
ويئي مون وسان، پڌر پيئي پرينءَ ري.

26. What I suppressed from my heart I did not disclose even to the breath of my life. In fact I kept my love for the Beloved concealed from all persons. Notwithstanding I lost the game and the secret got publicity due to my torrential tears originated by the continued absence of the Beloved.

مون تان لڪائي گهٽو، رئڙ ڪئي روشن،
رسيو ريزالن ڪي، منجهان زرديءَ ظن،
ويري مون ورن، ڳالهه ڪيائين ڳُجهه جي.

27. The fact is that I did my best to maintain the secret but my tears gave it away. The base creatures got a clue from the pallour (of my countenance). Accordingly my pallour became hostile to me and divulged the secret of my love.

درد مندیم خبری میدہد از سوزِ درون،
دہن خشک ما، لب تشنہ و چشم ترما۔ *(Hafiz)*

I am afflicted. My sadness oozes out through parched mouth, thirsty lips and wet eyes.

راز عاشق از شکستہ رنگ رسوا می شود *(Ghalib)*

The secret of lover is betrayed by the loss of his colour (i.e. by his pallour)

عاشق پانئي ايئن، تہ سڪ ڪنهن کي نہ سلان،
وچ رهندي ڪيئن؟ وهن اکيون، وِرجي هِينئون.

28. The lover always wills that he should not disclose the secret of his love to others. But how can it remain hidden when his eyes constantly shed tears and his mind languishes.

اختیار راز پوشیدن نداد،
گریہ بی اختیار من بمن۔ *(Malkani)*

My uncontrollable tears did not allow me to hide the secret of my love.

اندر رهي نہ گَهت، سپيريان جي ڳالهڙي،
ڇاڳُڙ سهي نہ سَتَ، جُه مهراڻ موج ڪئي.

29. The story of the Beloved's love can not be suppressed in one's throat (i.e. unarticulated). A lake can not remain within its confines (when its feeder), the river, gets swollen in flood; (or a leather bag used as a float can not remain safe when the river is in spate).

دل و جانم بتو مشغول و نظر درچپ و راست،
تانہ دانند رقیبان کہ تو منظور منی

My heart and lips are busy with your remembrance and all the time I look to the left and right whether any rival knows that you are my Beloved!

لکين سئين مهراڻ، آڻي سپ اڏميا،
سڙان منجهہ ئي ماڻ، ٻهر ٻاڦ نہ نڪري.

30. Millions of rivers (of Divine love) have boiled and created commotion within me. Would that I were consumed by it without letting out a whisper or a sigh.

"پاڻ" پڙدو پاڻ کي، سڻي ڪر سنيال،
وچان جو وصال، سو تان هئڻ هِن جو.

31. Please note and beware that the self or ego acts as a veil against you. It is definitely an obstruction to your union with Allah.

دل کہ بی مدعا نشد ہرگز،
بوصال آشنا نہ شد ہرگز۔ *(Janullah Shah)*

The heart which was not purged of ego and materialism would have no liaison with the Beloved.

"پاڻ" پڙدو پاڻ کي، طالب! سڄ تون،
نہ کا 'هان' نہ هون، پڙدا سڀ پاسي ٽيا.

32.O seeker! please heed! Assertion of separate identity or ego is (a sort of) veil (between you and the Beloved). Obviate all ego and argumentation, and you will find that all veils are brushed aside.

Note: When Hazrat Junaid had offered continuous prayers for 40 years, mostly in wilderness, he thought that he had attained a great spiritual status. Suddenly he heard a mysterious voice warning him that the time had come to declare him an infidel. Hazrat Junaid was flabbergasted at this warning, and he humbly solicited to know its back ground. Allah told him that in His view nothing was as grave a sin as the human ego, of which he had made a display.
(Jami's Tazkira-ul-Anbiya).

زان نمی برود به سوی ذوالجلال،
کو گمانی میبرد خود راکمال (Roomi)

Whoever considers himself perfect does not get near Allah.

"مون" مُهين ۾ سپجي، مون کي "مون" جڳاءِ،
مُهين منجهان مون ٽئي، مُهين جي ساڃاءِ،
ڪچڙ ڪانهي جاءِ، ڪيڏانهن ڪريان پنڌڙو.

33. The self consciousness and self sufficiency suit Him who is within me. They are exclusively His attributes. However, They are perceptible in those who have reached the stage of absorption. It is not for me to debate it. I really do not know where I may have to go out in His quest particularly when He is all pervarding and Self-Sufficient.

Note: (1) Rewrote the last two stanzas as under as per Mr. Kazi's edition:

مهين منجهان مون ٽئي، مُوهين جي ساڃاهه،
ڪچڙ ڪانهي جاءِ، ڪيڏانهن ڪريان پنڌڙو.

(2) The door of the heart is the door of Allah through which He manifests Himself. The human heart encompasses Him, It is necessary to know one's self before knowing Allah. His heart will help him in the job.

ذات خدا هست هم اندرون،
ظاهر و باطن چه درون چه برون۔ (Abdul Wahab Sachal)

Allah is manifested in all things. He is manifest and hidden, internal and external.

اُنهين ايئن جڳاءِ، اوهان کي ايئن نہ چوٽو،
بُنُ جنهن جي ذات جو، اُتي آهه الله،
تُهُ نہ پچي ماهه، گُنديءَ نينهن نہ سپجي.

34. It is appropriate for Allah alone to use 'I' for Himself. You should not use that term. Allah alone exists as the Origin and Prime of everything. Just as meat can not be baked by being placed in husk , love can not germinate and flourish in an earthen silo. (It is the human heart and an untarnished and meak one, that generates love and receives the Divine manifestation).

خود چہ باشد پیش نور مستقر،
کرو فر و افتخارِ بوالبشر۔ *(Roomi)*

What is human vanity before the permanent radiance (or light) of Allah?

Note: (1) To be arrogant is tantamount to bear rivalry with. Allah, who alone is competent to be proud. The man- should, on the contrary, feel small and meek.

(2) Allah has repeatedly stressed in the Quran that He knows secrets of the human mind. Hence it is imperative that the mind should be-kept free from all pollutions.

گُندي نينهن نہ سپجي، تھ نہ پچي ماهُ،
ڪچيءَ پر ڪياءُ، ٿئي سماجوگ سڃٽين؟

35. Love-can not be fostered in an earthen silo nor can meat be baked on husk. How can one expect to meet Allah by this inappropriate and immature method? (To meet Allah one requires a humble and pure heart coupled with intense love which may receive His manifestation).

نظر نزديڪون، سهي نہ سگهان ساعت سينءَ،
پسڻ پَري سندَون، آئون نالي ڳڏي نجهران.

36. I can not bear to see Allah at close quarters for a moment even. In fact to behold Him is out of my bounds, because at a mere mention of His name I languish and melt away.

علتيءَ آرام، پسي علت آئيو،
حسن جو حق جو، سو خامي پائئين خام،
اچي ٿيا اسلام، ڪفر ڪافر پاڻ ۾.

37. An addict is soothed when he gets what he is addicted to. O hypocrite! You have naturally failed to appreciate, nay even denied, the beauty and correct position of the Divine Truth. In fact you are a conglomeration of belief and disbelief. That implies that you are an infidel, (more so because due to the deep rooted hypocrisy you cannot discriminate between the truth and falsehood, (i.e. you are much too egoist and prejudiced to realize monotheism and monism in the correct perspective). So your faith is soiled with disbelief and such a faith is tantamount to disbelief.

a) (The hypocrites) waver between this and that, belonging neither to these (i.e. to the believers) nor to those (i.e. the non-believers.)(143, Al-N isa).

Note: Allah has referred to the Quran as **حق** or the 'Truth' vide verse No. 170, Al-Nisa, translated as under:

O mankind! The Apostle has indeed come to you with 'Truth' from your Lord

b) And among men there is he who serves Allah on the fence. Then if good befalls him, he is content therewith; and if there is a trial for him, he returns to his former way. He loses in this world as well as in the Hereafter. That is a manifest loss. (11, Al-Hajj).

c) That is because they had believed, then disbelieved. So a seal was set on their minds, and consequently they understand not. (3, Al.Munafeqeen).

مون کي مون پرين، ٻڌي وڏو تار ۾،
ايا ايئن چون، "مڇ پاند پسائين."

38. My Beloved bound me hand and foot and put me in the deep sea. Then those who were standing on the shore(. . . the Beloved Himself) exclaimed to me to see that my clothes did not get wet.

The man has been created weak'. (29, Al-Nisa).

Verily We have created the man for a struggle. (4, Al-Balad).

(The human-beings should) fear Allah, believe, and do good works

(93, Al-Maida).

TRADITION "The faith lies mid-way between compulsion and discretion".

The above first two verses of the Quran, as translated state the inherent handicaps of the man. The third verse briefly refers to his duties to Allah, to self and to his fellow-beings, and their range is quite spacious. For performances of his duties his discretion is not unrestricted. Often times he has to obey the dictates of his fate or destiny. Finally due to no provocation on his part Satan is declared to be his inveterate enemy, and strangely enough he is authorised by Allah to work against the man. To facilitate his nefarious activities material desires have been implanted in the man and they are known as his 'nafs'. It is against all these odds in the background that the man has been created primarily to worship Allah as His humble bondman and to work his way towards reunion with Him. To attain to it he has to obey the Quranic orders in full inspite of his inherent weakness. The above verse under comment refers to this position of the man. Would it not be anything short of a miracle if the poor chap, "bound hand and foot", as stated by the poet, succeeds in his mission?

In the above note I have presented only one side of the picture which is relevant to the verse.

درمیان قعر دریا تختہ بندہ کردۂ،
باز میگوئی کہ دامن ترمکن ہشیار باش *(Roomi)*

You have put me on a plant and set it adrift in the sea. You have then warned me to see that my clothes do not get drenched with water

القاہ فی الیم مکتو فا و قال لہ،
ایاکَ ایاکَ آں تبل الماءِ *(Mansur)*

He put him in sea with his hands tied and then warned him that he should not get wet.

پيو جو پاتار، سو ڪيئن پسڻ کان پالهو رهي؟
سالڪ! مون سيکار، ڪو پهه انهيءَ پاند جو.

39. (But the question of questions is) how can one who is put in deep water escape getting wet? O Seeker! Please tell me the way out of this paradox.

"ڪر طريقت تڪيو، شريعت سجاڻ،
هِيئون حقيقت هير تون، ماڳ معرفت ڄاڻ،
هج ثابوتيءَ ساڻ، تہ پُسڻ کان پالهو رهين."

40. (The Seeker makes no reply. The poet then advises:) "Take guidance from the (fundamentals of) Sharah and then adopt Tariqat (or renunciation from the world). Get initiated in the Divine knowledge and keep contact with Allah as your goal. If you act on the above advice with stability and conviction, you will escape getting drenched".

Then I put you on a specific course of religion (i.e. Shahrah). You stick to

it. (18, Al-Jasiyah)

Shun your low desires because there is nothing that contends with Me in My Kingdom save the carnal desire of the man And there is a famous incident related of Abu Yazid Bistami: that when he saw God the Almighty in his dream, he asked Him: "How is one to get to you?" God said: "Discard yourself and come to Me." "Then" continues the saint, "I got out of myself as a snake gets out of its slough".(Futuh-ul-Ghalib).

"ڪوڙي ڪج مَ ڪڍهين، ڦڪي پائنج ڦانگ،
ساري سناسين جيئن، لائق! رکج لانگ،
تہ چارئي چادر پاند، اوسا ڳنهين اکرئين."

41. (The advice continues:) "Do not do anything malafide. Consider it as a dead branch which bears no fruit. O worthy seeker! Like hermits bind your loin cloth carefully. (Exercise full control over the baser self and its impulses and be steadfast therein). If you do it you shall clear the stream of water with all the four sides of your head-cover quite dry".

دریا روداز چشم ما لب ترنہ شود ہرگز،
ایں رمزِ عجائب بیں کہ لب تشنہ بآب اندر *(H. Nasiruddin Chiragh)*

A regular river flows from my eyes and yet my lips have not become wet just mark this wonderful sight that even when I have plenty of water within me, my lips do not get moist.

تعظيمان ترک ٿيو، واکاڻان ويو،
جتي سڏ صاحب جو، اُتي آهي ڪونہ ٻيو،
پاڻي تنهين پيو، جنهين ناهہ نهايت نينهن جي.

41-A. Allah is much too Superb and Sublime to be appropaiately praised and worshipped. None can reach Him and be with Him. Factually nothing exists where the Lord is. However those seekers alone shall reach Him and drink of His union whose love for Him is unfathomable. All formalities shall be waived for them.

ستوئي سيج گهرين، جفا ڏئين نہ جان،
صلح ريءَ سيڻان، متان نونڊين نہ چڙهين.

42. You wish to enjoy the bridal couch without making any effort or putting yourself to any hardship. Please see that unless you get the prior approval from the Beloved, you do not make yourself reprehensible or get frustrated in the bargain due to personal over-estimation. (The seeker must always struggle constantly to please Allah and receive His approbation. He should not over-estimate his worth.)

ستوئي سيج گهرين، جفا ڏئين نہ جيءُ،
پهتي ڏاران پيءُ، مڇ نونڊين نہ چڙهين.

43. While reclining leisurely and without subjecting yourself to any hardship you wish to enjoy the bridal couch! Please beware lest by such presumptuous conduct you become reprehensible for want of obtaining the Beloved's approval in advance.

جس جفا ريءَ نہ ڏهي، آهي جفا وارن جس،
ستين ساڻ وڃائيا، تون گولي! ڇڏ مَ گس،
اُٿي پُنهل پس، سر سان هلي سهٽي!

43-A. The credit goes not to those who bear no hardship, but to those who bear it well. Those who passed their time in ease or relaxation missed their companions. O bondman! Do not abandon pursuing the tracks (of your Beloved). Use your head as feet, and march on. You are sure to see Punhoo, O damsel!

صلح جن سجڻ سين، سيج ماڻيندا سي،
"الذين آمنو و كانو يتقون"، ان پر اپا جي،
نيئي نونڊين تي، ڏِکي چٽي چاڙهيا.

44. They alone shall enjoy the bridal couch who are at peace or with submission to the Beloved and are approved by Him. Such persons "are steadfast in their belief and righteousness". They shall be duly adorned for marriage ceremony (and accepted as spouses).

Those who believed and kept to righteousnes (63, Yunus)

ارادت نہ داری سعادت مجو،
بچوگان خدمت توان بسرد گوئی۔ *(Saadi)*

If you have no intention (or faith), do not seek happiness. You can only carry the ball through service.

جي ٿيا حل حبيب سين، سمهڻ تن ثواب،
نيڻ هيرائي ننڊ سين، خوش ڪيائون خواب،
اوسيڙو عذاب، دليان تن دور ٿيو،

45. To those persons who are one with the Beloved, sleep is permissible, nay, it is a good act done by them. Actually they have trained their eyes to sleep and enjoyed good sleep, (but they keep conscious). In sleep too they are in communion with Allah, as per a tradition. Their minds are in fact relieved of all worldly worries and sorrows.

On them shall come no fear, nor shall they grieve. (170, Al-lmran).

Note: The tradition cited below the following verse is relevant.

تن تسبيح، من مڻيو، دل دنبورو جن،
تندون جي طلب جون، وحدت سر وڄن،
"وحده لاشريڪ له" اِهو راڳ رڳن،
سي ستا ئي جاڳن، ننڊ عبادت ان جي.

46. They are the persons whose body serves as the rosary, breath as the bead, and heart as the guitar; and whose chords vibrate the Oneness of Allah, the music from their veins is that "Allah is One and without partner". Such persons are awake even when they are asleep and their sleep is tantamount to prayer.

TRADITION: Sleep of the persons endowed with (Divine) knowledge is prayer.

صورتش بر خاک و جان بر لامکان
لامکانی فوقِ وهم سالکان۔ *(Roomi)*

Their bodies are on the earth but their hearts (or souls) are on the realm of spacelessness. They baffle the imagination of the seekers.

رڻي جا رهاڻ، سا پيءُ! پهني نہ ٽئي،
ڪنهن ڪر وڏي ڪاڻ، پاڻا نينهن نڪاليو.

47.O Beloved! May this estrangement from you not be prolonged! It seems some malevolent person has prejudiced the Beloved against me and put out his love for me.

رسڻ نہ آهي ريت، پهنيءَ پاهت ناهہ ڪو،
پسو منجهہ پريتِ، جيهائي جوڙ وهي.

48. The Beloved's love cannot be adjudged on the touch stone of his seeming separation or reconciliation. As a matter of fact it is not His policy to be angry. Hence the question of His reconciliation does not normally arise. It is indicative of His policy that the universe operates with perfect concord and harmony between its various constituents (e.g. the solar system).

VAI

ڪي اُنهين منجهہ آهي، هو جي جهونا پسجن جهوپڑا.
ان در سي ئي اگهيا، جن ڪي ڪو نہ چتائي،
هو جي جهونا پسجن جهوپڑا.
ڏاريان پائئن ڏاريون، پاڻ پريان سين ڪائي،
هو جي جهونا پسجن جهوپڑا.
"ان اوليائي تحت قبائي" پنهنجا پاڻ پراهي
هو جي جهونا پسجن جهوپڑا.
"لا يعرفهم غيري" پر ڪي ڪينَ پسائي،
هو جي جهونا پسجن جهوپڑا.
پنهنجي ڇڏي پٽ ۾، رڙهہ اُنين جي رائي،
هو جي جهونا پسجن جهوپڑا.
خدمت ڪر خلق سين، پاند ڳچيءَ ۾ پائي،
هو جي جهونا پسجن جهوپڑا.
"اديون" عبداللطيف چئي، "اِتاهين ڪِي آهي،"
هو جي جهونا پسجن جهوپڑا.

There is definitely something in the background of what appears as the old huts. The fact is that only the dwellers of these huts are approved by Allah even though they do not count with the general public. The latter, who are not initiated and evolved, consider them as mere aliens or different folks. The fact is that they consume their entity and are one with him (i.e. the Prophet).

Note: The poet seems to refer here to the Prophet's companions and saints in general.

There is a tradition that "All my proteges and friends are wrapped in my cloak", and he covers them up. (They are extremely near him and he looks after them). Except Allah and his Prophet, the general public do not know their identity nor does He disclose it to them. Please discard your ego or self-opinionated-ness and follow the guidance and advice of these persons in every matter.

You should serve public very humbly and meekly. Abdul Latif says:

"O Sisters! There is definitely something in this public service (or) something definitely can be acquired at these old places of humility."

Note: I have given above the literal translation of the last stanza of the Vai. But it seems pregnant with a peculiar meaning, which the poet has considered fit to keep ambiguous. Possibly he may have meant what Moulana Roomi, his muse, had expressed in his following couplet:

مکر کن در راہ نیکو خدمتی
تا نبوت یابی اندر اُمتی۔

Strive in good service so that you may become a Prophet out of the followers.

SUR BARVO SINDHI
OR
THE RIGHTEOUS

INTRODUCTION

گفتی ز ناز بیش "مرنجان مرا برو"
آن گفتنت که "بیش مرنجانم" آرزوست۔

"Vex me no more", you said conquetishly, "begone". I yearn for that saying of yours: "Vex me no more."

1. This Sur has 3 chapters and 4 vais. It is a modified pattern of the Indian Sur Barvo. The word **بروو** is possibly derived from **بر** originally an Arabic word and later adopted by the Persian and Sindhi language. It means "righteous, devoted to Allah, and to parents, relatives, children, and friends". The poet has given an idea of what he considers the righteous in the opening verse of the Sur. There is no doubt that he considers the Beloved coquetish and capricious, but still he is keen to serve Him exclusively. That is like the true lover and the righteous person.

> *"Who believes in the Unseen and offers prayer and spends out of what We have provided for him." (3, Al-Baqarah).*

Taken as a whole the Sur is full of the poet's praise and yearning for the Prophet of Islam and his appeal to him to kindly get salvation to sinners. At the same time he has preached:

a) belief in monotheism and exclusive devotion to Allah;

b) full time reliance on Allah;

c) constancy in love and remembrance of the Beloved; and

d) Transitoriness of the world and desirability of the human beings to be sincere in their friendship and sympathetic and beneficent in their dealings.

2. I have added verses No. 3, 8-A, 21 to 24 in chapter 1, verses No. 6 and 7 and the last stanza in Vai No. 1 in chapter 2 - from Mr. Advani's edition. The verses No. 22 to 24 are also in the edition of Mr. Kazi. I have added verses No. 9-A, and 17-A in chapter 1, and verses No. 10-A in chapter 2 and verse No. 3-A in chapter 3 all from Mr. Kazi's edition.

3. I have changed the order of verses No. 6 to 11 in chapter 2 and verses No. 3 to 10 in chapter 3. I have removed verses No. 6 and 7 from chapter 2 and rewritten them as verses No. 19 and 20 in chapter 1. I have also removed Vai No. 1 from chapter 3 and rewritten it as Vai No. 3 in chapter 6 of Sur Kohyari. I have expunged verse No. 3 from chapter 1, as it already forms part of Sur Yaman Kalyan as verse No. 1 of chapter 8 thereof. I have deleted one stanza in the Vai of chapter 1 as it already formed part of verse No. 19 in the same chapter.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
51	4	12	17

SUR BARVO SINDHI
OR
THE RIGHTEOUS

Chapter -I

ڇا کي وڃي ڇو، ٻيلي ٽئين ٻين جو؟
وٺ ڪنجڪ ڪريم جي، جڳ جو والي جو،
سَوکو هوندو سو، جنهن جو عشق الله سين.

1. Wherefore do you want to be a servant of others (than Allah)? Hold the stirrup of Allah, the Gracious, who is the Lord of universe, with full devotion, and commit all your affairs to Him meekly. Verily he shall be happy whose love is meant for Allah.

It is these (servants of the Gracious Allah) who would be awarded a high place in Paradise) .(75, Al-F urqan).

شاد باش ای عشق خوش سودائی ما،
اے طبیب جملہ علتہائی ما۔

O Love! May you be happy as you are my very good companion. In fact you are the healer of all my troubles

جيئن ڪا ڪاني ڪانهن، لسندي لاتيون ڪري،
اچي پئي اوچتي، درد پريان جي دانهن،
ويڃ! ڏنيين ڪُهه ٻانهن؟ سور هِنئين کي سامهان.

2. A stalk of reed emits a peculiar sound when it is put to the scythe. A similar sound arising out of the separation from the Beloved came out from my body suddenly. O Physician! Why do you propose to brand my arm? Actually the pain is (in front of you) in my heart.

عاشقی پیداست از زادن دل،
نیست ماری چوں بیماری دل۔

Love originates and is fostered by heart's humility and plaints. No disease is like that of the heart

ڏرتي دونهه جيئن، سر پر سپيرين ڏي،
"ڳچو آهي" لطيف چئي، "تن پريا ڏي تيئن"
حاصل ٽئي هيئن، قرينو قريب جو.

3. Like the elephant's trunk which hangs downwards to the earth my head too hangs down before my Beloved. "Nay, my whole body", says Latif, "prostrates towards the Beloved". That is the way to get near Him.

ساھ ونِي وئين سپرين! ڪري قضاڪي،
دلبر! دلي ڪسي وئين، يار! ٽئين پو ياڪي،
جاڙ مون ضعيف سين، تو جانب! ڏس جا ڪي،
هت بت رهيو باقي، ساھ ونِي وئين سپرين.

4. O Beloved! you have robbed me of my heart, and thereafter, O Friend! You have ignored me. Just see for yourself what mishap you have caused to this weak fellow. O Darling! You have taken away my heart and left behind my body.

عشق ميگويد بگوشم "پست پست،"
صيد بودن بهتر از صيادی ست۔

Love whispers in my ear: "keep low"! "keep low"! It is better to be a prey of Divine Love than to start love-making voluntarily.

پَر وس ٽيم پِراڻ، پرين وس، نہ پنھنجي،
"لڳو ڪيئن" لطيف چئي "ڇپر ڇاتيءَ ساڻ!"
پرين ڏيکاري پاڻ، خوش ڪري ويا خواب ۾.

5. My life is not in my hands. It is under the control of the Beloved. (I am absolutely helpless in connection therewith). Latif says: "I wonder how the mountain (i.e. the Divine love) struck against my chest! The fact is that the Beloved showed Himself to me in a dream and made me ecstatic".

Note: (1) Since Allah is the Omnipotent and the Omniscient and since the determinism is an ally of rationalism, there seems hardly much scope for freedom of the human will.

(2) Inserted comma between وَسُ and نہ in the first stanza as per Mr. Advani's edition to make the sense clear.

اچين جي هيڪار، مون سارِيندي سپرين،
پيرين ڏريان پنبٹيون، هنڌ وڇايان وار،
ساجن! سپ ڇمار، هوند گولي ٽي گذاريان.

6. O Beloved! I remember you constantly. If you were to come to me once, I would place my eye-lashes under your feet to walk upon, and I would spread my hair to make your bedding to sleep on! My Darling! I would then like to serve you as your bondwoman for ever.

مون سارِيندي سپرين، اچين جي تون هاڻ،
"ڪريان روح رهاڻ، لکن منجھ" لطيف چئي.

7. My Beloved! I always remember you. If you were to come to me now, I would very much like to have a good tete-a-tete with your amidst the mountain passes (during the course of my journey to you).

"لڳيءَ جو"، لطيف چئي، "نہ ڪو قال نہ قيل،"
"لکيئي لامون کوڙيون، نيٹين وهي نير،"
"هينڙا! ٽيءُ سڌير، ڪالھ قريبن لڌيو."

8. Latif says, love cannot be described, expressed in words and talked about. It is the fate which asserts itself; and the eyes under its influence automatically shed torrents of tears. O (bereaved) heart! Bear with fortitude

the Beloved's departure of yesterday.

ہرچہ گویم عشق را شرح و بیان،
چوں بہ عشق آیم خجل باشم ازان۔

Whenever I try to describe love, I feel ashamed to do it. It simply cannot be described.

پلي ڪيئي، پلا پرين! مون نہ ڄاتو ايئن،
هِنئون هيرائي، هٿ ڪري، توکي ڏيان ڪيئن؟
سا سڪ سلان ڪيئن، جنهن اندر آهيرا ڪيا؟

8- A My noble Beloved! I have accepted without demur whatever you have done to me.But I must say that I never expected that treatment from you. You have already enticed and captured my heart. Is it now for me to decide whether (and how) to offer it to you? Would it be possible for me to describe the yearning that I have for you in my heart? The fact is that it has actually made a home there!

پلي ڪيئي، پلا پرين! هيئن نہ مناسب هوءِ،
لائي چت، چريو ڪري، پاڻ ڪيي وئين پوءِ،
توڙي حب نہ هوءِ، تہ بہ هوت! نہ ڪجن هيڏيون.

9- My August Beloved! whatever you did to me has been welcomed by me, though I must say that it was hardly fair to me. You made love to me, infatuated me there with and then you left me! My Darling! Even if you have no love for me, you may not have been so hard on me.

پلي ڪَيئي، پلا پرين، هيءُ نہ شان سندوءِ،
پهرين لائي پريتڙو، ڪين پڇين ٿو پوءِ،
قادر شال ڪندوءِ، ميڙو هن مسڪين سين!

9-A. My August Beloved! I welcome what you have done to me though I must say that it hardly befitted you. You made love to me and then ignored me completely. May Allah unite you to me, a poor man!

من ندانستم از اول کہ تو بی مہر وفائی،
نابستن ازاں بہ کہ ببندی و نیابی۔

I did not know at the outset that you were cruel and disloyal. It is better not to make a covenant than to make it and break it at will.

اڄ پڻ اکڙين، سڃڻ پنهنجا ساريا،
ڳلن تان ڳوڙهن جون، بوندون بس نہ ڪن،
سندي سِڪ پرين، لوڪ ڏٺي ئي نہ لهي.

10. Today too my eyes (wept and) remembered their Beloved. Drops of tears trickled down my cheeks in a chain. The yearning for the Beloved would not wean off or get abated due to my contact with fellow beings.

چوں خدا خواہد کہ ما یاری کند،
میل مارا جانب زاری کند۔

When Allah wants to be friendly with us, He makes us inclined towards

weeping.

كي اوڏا ئي ڏور، كي ڏور بہ اوڏا سپرين،
كي سنيرجن نہ كڏهين، كي نہ وسرن مور،
جيئن مينهن كنديءَ پور، تيئن دوس وراكو دل سين.

11. Some persons are far off, though from actual distance point of view, they may be near; and some beloveds despite their de jure remoteness, are close at hand. Some of them are hardly remembered at all, while some others never get off the memory. Just as a horned buffalo grows its curved horns, similarly my Beloved increases the twists progressively round my heart, (and I submit to it willingly).

Note: The feelings following a gaze at the portrait of a dear one, who has departed from the world, would perhaps interpret this verse better than any words.

شرمندہ دليم و رضا جوئی قاتليم،
ماچوں كنيم چارۂ خود چوں نكردہ كس۔

I am really ashamed in my heart, and as such seek the pleasure of my killer. Why should I take precautions for my safety since so far none has done it?

كوني كنائون، اڇ پٽ اكڙين سين،
ماس وراهي هليا، كرنگل چڏيائون،
"وتواصو بالحق وتواصوا بالصبر" ايئن اتائون،
مُئِي ماريائون، كِلي گهايو سڃٽين.

12. The Beloved called me and killed me by means of His looks. He then distributed my flesh leaving behind a bare skeleton. He exhorted me to accept the fait accompli and be patient and steadfast! (The fact is that) He killed a miserable person like me, as I was already wounded by His smile.

Except those who believe and do good deeds and exhort one another to accept the truth and exhort one another to be steadfast. (3, Al-Asr)

ماڻهو گهرن مال، آئون سپ ڏينهن گهران سپرين،
دنيا تنهن دوست تان، فدا كريان في الحال،
كيس نام نهال، پسڻ تان پري ٿيو.

13. The public generally covet and request for wealth but I always pray for (union with) the Beloved. (I am so indifferent to wealth that) I would forthwith give it away in the name of the Beloved. The mere mention of His name puts me in ecstasy. His view would definitely be more blissful.

And of men there are some who say: "Our Lord! grant us good things in the world - (200, Al-Baqarah).

هيرائي هٿ كيو، هينئڙو حبيبن،
بَڌي كچِي تند ۾، سلهاڙيو سيڻن،
وجهي پيچ پرينِ، هينئڙو هٿيكو كيو.

14. The Beloved seized my heart after having tamed it. He then fastened it to Himself by a weak thread. But He twisted the latter and forcefully retained my heart.

جڈھانکر جاني! سچڻ سانگ سڈاريا،
راتيان راحت ناھ کا، ڈينھان حيراني،
آئون پنھنجي پرينءَ تان، کوڙين قرباني!
رضا رباني! نہ تہ ڪريان وس وصال جا.

15. Ever since the Beloved left on His journey I have had no tranquility at night nor calmness during day. (I remain ill at ease and worried for all time). I am much too eager to sacrifice myself for the Beloved a million times and exert myself to the utmost to meet Him. But I am kept back by my anxeity for the pleasure of Allah - (lest He may not appreciate my impetuosity). (or) This separation is manifestly decreed by Him. Hence I have to bear it patiently.

And Allah loves the steadfast -(146, AI-lmran).

معشوق چوں بادشاہ ہست فرمائش رواست،
برکدۂ اوچوں وچرا وزہرہ کراست۔

When the Beloved is the Sovereign, all His orders are okay. None dare criticise them.

جڈھانکر ٹيامِ، ساجاھ سپرين سين،
تڈھانکر تِر جيترو، وير نہ وسا ريام،
اندر روح رھيام، سچڻ اوطاقون ڪري.

16. Ever since I have been acquainted with the Darling, I have not forgotten Him even for a minute. In fact He has firmly established Himself in my heart.

ڪڈھن طاقيون ڈينِ، ڪڈھن ڪُلن در دوست جا،
ڪڈھن اچان، اچڻ نہ لھان، ڪڈھن ڪونيو نِينِ،
ڪڈھن سِکان سڏ کي، ڪڈھن ڳجھاندر ڳرھين،
اھڙا ئي آھين، صاحب منھنجا سپرين!

17. Sometimes He closes the doors against me and sometimes He keeps them open wide apart for me. Sometimes when I try to approach Him, He denies interview to me. But on some occasions He Himself calls me and takes me in. Sometimes I long in vain for a call from Him. On other occasions He (calls me Himself and) imparts to me certain secrets. That is what my Beloved Lord is!

ڪڈھن در ڪشادا دلبر سندا، ڪڈھن پوريو ڈين،
ڪڈھن وجان وجي نہ سگھان، ڪڈھن پاڻ سڏين،
ڪڈھن ڪچن کين کي، ڪڈھن باجھ منجھان ٻولين،
ڪڈھن قول ڪرينِ، ڪڈھن حرف نہ ڪچن ھيڪڙو.

17-A. Sometimes the Beloved keeps his doors wide open for me, but sometimes He closes them against me. Sometimes I wish to go to Him but I am disabled to do it; yet sometimes He calls me of His own accord. Sometimes He is absolutely quiet and taciturn; but sometimes He is mercifully communicative. Sometimes He is very social, while sometimes He does not exchange one single word.

Note: (a) Allah's reaction to His seekers' solicitude is not uniform. Sometimes they wander about in deserts and jungles for years reducing themselves to mere skeletons due to starvation, and still they are not nearer to Him than before. Sometimes He

issues a curt order: "Your request is rejected and the way to Me is closed". He had given a taste of it to Prophet Moosa when He bluntly told him. "You shall not see Me." On the other hand He would call some others, sometimes even without their seeking it, and confer favour on them just as He did in the case of the Prophet of Islam. He has admitted in the Quran that He Himself calls persons to 'Darus Salam' (or the place of Security). Hazrat Ba Yazid Bistami had roamed for about 40 years without reaching his goal. When he returned home under the Prophet's order and served his mother, he was favoured by Allah.

(b) Shah Abdul Latif has also referred in the above two verses to the temperamental vaguaries of the Beloved which definitely are not purposeless. Allah knows the suitability of each occasion and acts accordingly. In the Quran Allah has detailed His favours to the mankind. Yet He punishes them when they transgress. This is the interplay between the Divine will and the human will.

از صدمہ براند و بیگانہ بخواندش،
و از بتکدہ بیارد و گوید کہ آشنا است

He expels one from a monastery and brands him as an alien. On the other hand He brings out one from an idol-temple and calls him a favourite.

تون صاحبزادو سپرين، آئون نسورو نوکر،
بيحد کريان بندگي، هٿ ٻڌي "حاضر"،
چن ڇڏيندس کينکي، دوست! اوهان جو در،
مون تان مهر نظر، پرين! لاهه مَ پنهنجو.

18. Indeed you are my noble Beloved and I am merely your servant. I always do obeisance to you with full devotion, and I express my readiness to execute your orders. My (august) Friend! I shall not abandon your door even for a moment. O Beloved! I request you kindly not to withhold your graciousness from me!

توئی سُلطان عالم یا محمدؐ،
زروی لطف سوی ما نظر کن۔

O Prophet! You are the King of universe. Out of graciousness do kindly look at me.

خدا را رحمی ای منعم کہ درویش سر کویت،
درِ دیگر نمیداند رہ دیگر نمی گیرد۔

O generous man! Be merciful to this mendicant of your street. He knows no other door and he goes no other way.

ناز منجهاران نکري، جڏهن پرين ڪري ٿو پنڌ،
پون "بسم الله" چئي، راهه چُمي ٿي رند،
اُڀيون گهٽي ادب سين، حورون حيرت هنڌ،
سائينءَ جو سوگنڌ، ساجن سينئان سهٽو.

19. When my Beloved moves out and struts conquetishly, the very ground utters (i.e. welcomes him with) the words: "in the name of Allah" and plants

its kisses on His foot prints. All 'houries' (of Paradise) are reverently transfixed in amazement at his sublimity. I swear by Allah that my Beloved is handsomest of all.

Surely We have created the man in the best make.(4, Al- Tin).

Nothing is like unto Him(11, Al, Shura)

TRADITION: The Prophet was more handsome than others.
(Bukhari and Muslim)

مرحبا سید المکی المدنی العربی

Welcome to you O Lord of Mecca, Madina and Arabia!

اللہ اللہ چہ جمال است بدین بوالعجبی

Allah! Allah! what beauty this marvellous person has!

ساجن! سپاهي، آئون اوهان جو آهيان،
اچان ويل سڀ ڪنهن، وڃان واجهائِي،
لالن! تو لائِي، ڪيڪاريم ڪرن ڪي.

20. My Beloved! I am your footman. I seek you at yours at all times but content myself by merely peeping in. My Darling! For your sake (or in obedience to your orders) I welcomed (or bore with) the malevolent persons. (17 of Chapter 2)

Note: The malevolent person may be interpreted as the rival. In that case it would mean: "I welcomed him because he too loved you, and you would not like your lovers to be treated unbecomingly. (Or He may be identified as a cynic. Since his cynicism intensified my love for you, I bore with him.

صورت گھٹو سھڻا، ٽاڙا سندن ٽوھُ،
ريلو ڏئي روح، جو ڪائي، سو ڪامي مري.

21. He is very handsome but His conquetry is very bitter (i.e. exacting). If any person is inclined towards Him and offers himself (for His love), he would get consumed in no time.

صورت سندين سال، پاڻ مصاحب، سپرين،
مولا ڏنن منهن ۾، نوري نيڻ نهال،
سندي خواب خيال، مون من مستانو ڪيو.

22. My beloved (i.e. the Prophet) is beautiful and social. Allah has gifted him with eyes that are brilliant and bewitching. By merely conjuring his image I get into ecstasy.

TRADITION: The pupils of the Prophet's eyes were black, but they were surrounded by sparkling redness.

VAI

هوت نيڻان جو دلبند، لوا پلو جيڏيون!
هيڏي هوڏي سپرين، ڪاڏي واريان ڪنڊ؟
لوا پلو جيڏيون.

چڑهي ڏاڍاين ڏنگرين، راهه پچايان رندُ،
لوا پلو جيڏيون.
"اديون" عبداللطيف چئي، "ميڙيندم صمد"
لوا پلو جيڏيون.

O Friends! My Beloved (i.e. Allah) is the idol of my eyes. Bravo, O friend! He is Immanant in the universe. I hardly need turn my head in any particular direction to have a view of Him.

صد جلوہ روبرو ہے جو مژگاں اٹھایئے

You will see His hundred manifestation if you raise your eye brows.

But I climb on different summits of mountains to locate the road leading to Him.

"O Sisters! says Abdul Latif "Allah, the Independent, shall join me with the Beloved"

SUR BARVO SINDHI

Chapter - II

جانب! تون جيڏو، آهيين شان شعور سين،
مون تي ڪر منهنجا پرين! توه تُسي تيڏو،
اي ۽ ڪامل! ڪم ڪيڏو، جيئن نوازيم نگاه سين

1. O Beloved! You are indeed possessor of so much wisdom and sublimity! I pray for grace consistant therewith. O Perfect Lord! Would it mean much to you if you kindly favour me with a single glance?

آن را کہ عنایت اِلاھی باشد،
صد مجرم را بیک نگاہی بخشد

When He arrays His grace in full display, His single glance shall draw the sinners nigh.

جانب! منهنجي جيءَ ۾، تنهنجي طمع پوءِ،
وڻ ڪاتي، وڍ انگڙا، ادب ڪر مَ ڪوءِ،
پانيان پال سندوءِ، جي ساجن! سنئون نهارئين.

2. O Beloved! The yearning for you in my heart is always there. At the moment my request to you primarily is to pick up a knife and dismember the limbs of my body without the least compunction. For me your maximum favour would be just to glance at me unreservedly.

جانب! ايئن نہ جڳاءِ، جيئن ماريو، موڻيو نہ پڇين،
رتيءَ رت نہ سنجري، سڪ تنهنجي ساءِ،
اسان توئي لاءِ، ٿي پر ۾ پچارون ڪيون.

3. My Beloved! It does not behove you to completely ignore me after neutralizing me. You never enquire from me. Due to the all-absorbing yearning for you there is a no drop of blood left in me. (Despite your indifference) I continue to remember you and make enquiries about you secretly.

بر دلم ایں چنین جفا کرد کہ کرد یار کرد
بامن دل شدہ دغا کرد کہ کرد یار کرد

Who practised all this tyranny on my heart? My friend did it. Who became faithless to me after having loved me? My friend did it.

نہ چوں حساب کردم چوں تو دوست میگرفتم،
کہ ثنا و حمد گویم و جفا و ناز باشد

I did not weigh well all pros and cons when I made love to you. It is

surprising that while I glorify you, you become tyrant and conquetish.

جڏهن پوي ٿي ياد، صحبت سپيرين جي،
فريادون فرياد، ناگهه وجن نِگيو.

4. Whenever I recollect your past associations, my heart suddenly takes to sighing and crying without end.

ڪڙو منجهه ڪڙي، جيئن لهار لپيٽيو،
منهنجو جيءُ جڙي، سپيريان سوگهو ڪيو.

5. Just as a smith intertwines links of a chain, similarly the Beloved has inter-wined my heart with Himself very forcefully.

ڪڏهن ڪونہ ٿيوم، آثارو تنهن عشق جو،
محبوبن منڻون ڪري، سِکڻ سيکاريوم،
تهان پوءِ ٿيوم، پسڻ پرين جو.

6. Never before did I know love. It was the Beloved Himself who entreated me and brought me in it and taught me the yearning. It was thereafter that the Beloved favoured me with His manifestation.

هوڏ چڏي هوڏي، جي مون گهر اچين، سپرين!
ڳالهيون ڳجهه اندر جون، تن گهريون توڏي،
ويهين گڏ گوڏي، تہ دور سڏائين دل جا.

7. O Beloved! If you kindly drop recalciterance and come to my abode and sit beside me, I would communicate to you full chapters of my heart's secrets.

اڄ پڻ انگيم انگ، هٿان حبيبن جي،
جا پر سوٽيءَ سنگ، سا پر ٿي سورن سين.

8./11 Today too my limbs were broken up by my Beloved. The travails of His separation are doing to me what a club does to an ear of corn (at the time of thrashing).

نيڻ سقيلا سپرين، ڀؤنر ڀرون ڀالا،
چڪيا ڇٽ فراق جا، اندر ۽ آلا،
سو يار ميڙيين يالا! جنهن جي صحبت ڪاڻ سِکي هِيئون.

9/9. My Beloved's eyes are like bright scimitars and His black brows are regular lances. The wounds caused by His separation have reopened and are fresh in my heart. O Allah! May you kindly unite me with that friend of mine for whom my heart yearns!

فاني ڙ فاني، دنيا دم نہ هيڪڙو،
لٽي لوڙهه لتن سين، جوڙيندءِ، جاني!
ڪوڏر ۽ ڪاني، آهي سر سپ ڪنهين.

10/8. Everything is perishable, O (yes) destructible. In fact the universe is so transitory that its duration is hardly a moment. My dear! You are bound to die and be buried in a mound-like grave, set up under artificial preasure. The fact is that every creature is mortal, and some day he will be disposed of by means of a spade (for digging his grave) and a reed (for measuring his dimensions and digging the grave accordingly).

Verily you have to die and verily they too shall die . (30, AI-Zamur)

It would appear to these persons that they have seemingly stayed in the world for a fraction of a day . (35, Al-Akahaf).

پر پنجوءَ ويهي، کهڙي کندين ڳالهڙي،
ڃاجي ماجي موٽيا، ور ونيءَ ڏيئي،
خبر نہ پيئي، تہ ڏيجُ ڏنائون کيترو.

10-A. (new) What stories would you relate beside the earth spoils (i.e. the grave? The marriage invitees have left after uniting the husband with the bride. I do not know that they gave in dower.

Note: Here the marriage means union with the grave; its invitees mean the coffin bearers and other mourners.

وينو ڏسان راهہ، اڄ پٺ آيا کين کي،
ساجن لئي سکي گهٽو، ساريو منهنجو ساهہ،
آڻين شال الله! تہ اگڙ ٿينم اُجرا.

11/10. I have been watching the road for the entire day for the Beloved, but he did not come. My heart remembers him and yearns for him very much. May Allah bring him to my abode to make it look bright and clean!

ای خوش آں روز کہ آئی و بصد ناز آئی
بی حجاب سوی محفل من باز آئی

Auspicious shall be the day when you visit my house with lots of blandishments.

اڄ پٺ جڙيم جوڙ، دوس پيهي در آئيو،
سکن اچي ڏکن کي، محکم ڏني موڙ،
جا پر کٽيءَ کوڙ، سا پَر سورن ساڻ ٿي.

12. Today my friend visited me in my abode and thus my (heartfelt) desires were realized. The joys firmly replaced the sorrows. The latter got the same treatment which a washerman accords to a bundle of clothes at a wash board.

VAI NO. 1

مولو کندو ماڙ، منهنجي الله کندو ماڙ!
هادي! ڏيئي هٿڑا، اچي چکڻ منجهان چاڙه!
منهنجي الله کندو ماڙ!
کشتي کمينن جي، الله لڳ اُکار،
منهنجي الله کندو ماڙ!
هو جو ويري واٽ جو، سو سائين نيئي ساڙ،
منهنجي الله کندو ماڙ!
کرم ساڻ کريم جي، سپ لنگهيندا پار،
منهنجي الله کندو ماڙ!
الله! عبداللطيف کي، ڏاترا! ڏيهہ ڏيکار،

منهنجي الله ڪندو ماڙ!

The Lord shall help me; Allah shall aid me.

My Guide! (the Prophet) Kindly extricate me from this mire. Kindly take the boat of all worthless creatures (i.e. sinners) to the yonder shore.

My Lord! Kindly blast the fellow (Satan), who is hostile to our progress on the way (to union).

With the grace of Allah, the Compassionate, all persons shall pass through the ordeal successfully (on the Day of Judgement).

Note: ڪريم may imply the merciful Prophet too.

"O Allah, the Beneficant! Kindly lead Abdul Latif to his place (the place where the Prophet is)" (New)

VAI NO. 2

هاڻ ايندو، الا! منهنجو سڄڻ شال ايندو!
آگر لائي انڌيون، نيئي وسڻ ۾ وجهندو،
الا! منهنجو سڄڻ شال ايندو!
نماڻيءَ جو نجهرو، پاسي پاڻ اڏيندو،
الا! منهنجو سڄڻ شال ايندو!
مٺان لکن ساڻڙو صحيح سلامت نيندو،
الا! منهنجو سڄڻ شال ايندو!
مهند ٽيندو مصطفيٰ، پنيءَ لوڪ لڏيندو،
الا! منهنجو سڄڻ شال ايندو!
"اچي" عبداللطيف کي، "دوست دلاسا ڏيندو"،
الا! منهنجو سڄڻ شال ايندو!

I hope he will come now. O Allah! May my Beloved (i.e. the Prophet) come to me! (Inshallah) he will take the blind persons (i.e. the sinners) by his finger and guide them to the habitable areas (Paradise).

He will kindly provide a hut for this meek person near his own.

He shall guide to safety the caravan (of his followers) over the hills.

(Inshallah) he shall be the leader and the mankind shall proceed under his leadership!

Abdul Latif says: "The Friend shall come and give the necessary exhortations to me".

SUR BARVO SINDHI

Chapter - III

عشق اهڙي ذات، جو مانجهي مُنجهائي،
ڏينهان ڏورڻ ڏونگرين، رُئڻ سڃيائي رات،
اُتي ويڻي تات، ميان! محبوبن جي.

1. Love is a paradox that baffles even the stalwarts. During day the lover roams about amidst mountains (i.e. he is in hardship) and later he passes the entire night in weeping. All the time, in whatever posture he is, he remembers the Beloved.

جنهن جي ڏٹيان ڏار، پيٽي ناهه پنيور ۾،
ڪميٽيءَ جي ڪانَ، ڪيئِي، سات لڏيندي سار،
آءٌ عالم جا سردار، واري واڃ ولهيءَ تي.

2. Whoever is detached from his Lord, his life in this world is gratuitous. O Commander of the universe! You did not look for this base woman while your caravan marched. Now be gracious to return to this destitute woman.

ڪٽان سڪئين، سپرين! ڪاسائڪي ڪار؟
تکي ڪاتي هٿ ڪري، مڏيءَ سين مَ مار،
چوري چاڪ نهار، جي سورن سانگهيڙا ڪيا.

3/10. O Beloved! From where have you learnt the butcher's job? At least pick up a sharp knife and slaughter me therewith. Pray do not use a blunt knife for the purpose. Please move me in different directions and see for yourself my wounds and also the holes made therein by the woes.

سورن سانگهيڙا ڪيا، مٿي مون معذور،
آئون هت ويڻي وجهلان، مران نت مهجور،
جي دوست منهنجا دور، سي والي! وهلا آڻيين.

3-A. The pains of separation have bored holes in me - an infirm woman. I have been languishing unto death abandoned and forsaken. My Lord! May you unite me quickly to my Friends who are far off from me!

يار سڏائي سپ ڪو، جاني زباني،
آهي آساني، ڪم پئي ٿي ڪل پوي.

4/3. Every body poses to call himself a lover vocally. That is quite easy. The test comes when he is commissioned to do something.

آدمين اخلاص، مَٽائي مانو ڪيو،
هاڻ ڪائي سپ ڪو، ماڻهوءَ سندو ماس،
دلبر! هن دُنيا ۾، وڃي رهندو واس،

ٻئي سڀ لوڪ لباس، ڪو هڪدِل هوندو هيڪڙو.

5/4. People in general have cooled down in their sincerity. These days a person eats the flesh of another person (i.e. he is generally unsympathetic and calumniating). My dear friend! Nothing survives in this world except fragrance (of good deeds). The general experience regrettably is that, barring a negligible minority, people are given to hypocrisy.

Do not calumniate. What? Would any of you like to eat the flesh of his dead brother? (12, Al-Hujurat)

TRADITION: Do not say of your brother what may be distasteful to him.

پديد آمد رسوم بي وفائي، نماند از کسي نشانِ آشنائي

The ways of insincerity have shown themselves. There is no trace of friendliness in any person.

مردمی اندر جہاں افسانہ شد،
آدمی از آدمی بیگانہ شد

Humanity became but a legend; man became a stranger to man.

شڪر مِلياسين، سپرين! جيئري ، جاني يار!
وينِي جن جي وٽ ۾، ڪوڙين ٽيا قرار،
ڏٽيمَ! ڪر مَ ڏار، پاڙو تن پرينِ کان!

6/5. O Beloved! O Friend! I am really happy to have met you in this life. Your association has imparted tranquility to millions of persons. O Allah! Kindly do not keep me away from such a Beloved's vicinity!

ڪوڙي ڪڻ مَ سُپرين! ڪنيئي تان ڪوڙ،
عادت جا اکين جي، سا نيئي نباهج توڙ،
مون ۾ عيبن ڪوڙ، تون پاڻ سڃاڻج، سپرين!

7/6. O Beloved! Kindly do not withdraw your eyes after having focused them on me. In case you have withdrawn them already, kindly refix them on me. It is a normal habit of the eyes to look at an object. Let them maintain that trait (and look at me). I admit that I am full of faults, but I appeal to you (not to have cognizance of them but) to take stock of your own sublimity.

Note: To look at may mean to show grace.

دل جو دلبر هيڪڙو، گهٽا تان نہ ڪجن،
دل ڏجي تنهن هڪ کي، توڙي سو سڪن،
سي ڇِلوِلا چئجن، جي در در لائن دوستي.

8/7. It should be our basic policy to have only one Beloved rather than to have a bunch of them. (One should scrupulously believe in monotheism and discard polytheism). You must give your heart to that one only even though you are courted by many. Verily they are fickle minded persons who dabble in love to all and sundry.

There are some of the people who boost up partners with Allah and whom they love as much as they should love Allah. On the other hand the believers dearly love Allah (alone). (165, AI-Baqarah).

Note: The popular version of the second sentence is as under:

.دل بہ ڈجي هڪ کي، توڙي سوين سڏون ڪن

منهنجي مداين جي، ڪل پريان پيئي،
ڪڏهن ڪوسا نہ ٽيا، ڏوراپو ڏيئي،
ساجن سپيئي، ڏکيءِ ڏول ڏلائيون.

9/8. The Beloved (the Prophet) became aware of my faults, but (he was so gracious that) he never lost temper or reproved me therefor. He very kindly condoned all of them.

TRADITION: The Prophet never reproached a person.

ڏاتر! مون ڏيکاريو، هوتن جو حضور،
پرين پرچڻ جو ڪيو، موٽائي مذڪور،
ايءُ دوسن جو دستور، جيئن چني چڏن ڪينڪِي.

10/9. O Allah, the Generous! Kindly show me my Beloved in person. He has withdrawn his earlier remarks (at my faults) and he is inclined to be reconciled to me. The fact is that it is his prominent characteristic as a friend not to cut the ties asunder permanently.

The Prophet is more concerned about his followers than they them-selves are. (6, Al-A hzab).

TRADITION: The Prophet always forgave a person who did him an evil turn. (Tirmizi)

VAI

وٽان وچ مَ مون، منهنجو تون هِين تون، ڪونہ سٽي ڪو ٻيو.
تون تڏهانڪر منجي، جڏهن ڪن فيڪون،
وٽان وچ مَ مون.
"اهڪيءَ رسج"، احمد! "اڳيان سوڙهي پون"
وٽان وچ مَ مون.
"رسج" محمد ڪارڻي! "جتي هونگ نہ هون،"
وٽان وچ مَ مون.
آڳهه هن امت جو، آهين تون هِين تون،
وٽان وچ مَ مون.
ڏج ڪا لٽ لطيف کي، طهور منجهان تون،
وٽان وچ مَ مون.

(O Prophet!) Pray do not abandon me. You alone are mine. None else will heed or think of me. You have been accepted by me in my heart from eternity when the formula 'Be and it became' was pronounced (i.e. earlier than the beginning of the universe).

(My Lord) Ahmad! (May Allah's blessings be on you!) Kindly reach me when I am in difficulties! The grave (or) the narrow strip of land (i.e. the bridge over Hell) is indeed much too precarious.

(My Lord) Muhammad! (May peace of Allah be on you!) The universe was made for your sake. Kindly reach me when I am in the noiseless void (i.e. in the grave)!

You alone are the mainstay of this nation (of Muslims).
Latif prays: “Kindly do give me some of the celestial wine”.

SUR KAPAITI
OR
THE SPINNERS

INTRODUCTION

گریہ و زاری قوی سرمایہ است،
رحمتی کلی قوی تر دایہ است۔

The wail about ones deficiencies and incompetance is a good capital. Allah's mercy is a fosters well, the persons who have no ego.

During the life time of the poet, cotton was cultivated in Hyderabad district on an extensive scale; and the cotton indigenous industry also was very much established in the region. In each house generally there was a spinning wheel. Besides there were community and professional artisans too for patronizing this small scale industry. In Nasarpur, not quite far from the poet's village, there were thousands of artisans engaged on a large scale un-mechanised cotton-cloth-manufacturing industry. No wonder then that Shah, being a poet for the masses, selected the spinner for his spiritual theme and address in this Sur. The seeker fits in as a spinner. The progress of both lies in their effort.

2. The Sur is full of sufistic and spiritual references. The poet has brought to the forefront some of the Islamic principles as under:

    a) We must treat it as a favour of Allah if He approves our good performances in this world. His appreciation would be more pronounced on the Day of judgement.

    b) To secure His Grace we must combine faith with good deeds. The former is sine qua non. Without faith good deeds are gratuitous. They are directly rejected.

    c) Faith should be based on humble submission to Allah. If there is the least vanity in a person, he would be held ineligible for admission in Paradise.

    d) The world is rudimental and our life is short. We should not succumb to the worldly fascinations. We should concentrate on our life's mission. We should not procrastinate execution of Divine Commandments. Besides, we should quickly repent of our lapses and make amends therefor.

3. The Sur is very short. It has one chapter and one vai only. The poet has exhorted the spinner or the seeker to:

    a) Work hard and continuously and abandon lethargy and undue relaxation.

    b) disburden himself of all ego and self-consciousness;

    c) avoid procrastination as the life is short and fleeting and death is waiting round the corner;

    d) be humble and meek before Allah,; and

    e) bear in mind the inevitability of the Day of judgement when Allah shall be the sole Judge of your performances. He may approve or reject them as He pleases.

4. The poet seems to have used the following allegories:

عيد	=	Festival, (Day of Judgement)
ڪاپائتي	=	Spinner (Human being, a seeker)
اَئيت اَرٽ چرخو	=	Spinning wheel. (The means to do good acts)
صراف	=	Connoisseur (Allah)
ڪانڌ	=	Husband (Allah)
سُٽ ڪتڻ	=	To spin (to do good acts including prayers)
آٽڻ	=	Yard (World or prayer house)
صبح	=	Morrow (Day of judgement)
پهيون	=	Cottontufts (The worldly wherewithal)

5. I have added 3 verses No. 20-A, B and C from Messers Kazi and Advani's editions of the Risalo respectively.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
33	1	9	13

SUR KAPAITI

Chapter -I

توڑي تون ڪاتار، جم هيڪلي پيريين،
ڏسي ڪا ڏڻار، صراف انهيءَ سُٽ ۾.

1. Even if you are an adept spinner, do not assume ego and try to spin cotton without a guide. The latter is necessary because in the other case, the connoisseur, Allah, is likely to find fault with your work.

گرتو بي رهبر فرود آئي براه،
گرهم شيري فرو آفتي بچاه

If you start your journey without a guide, you will fall into a well, even if you are a lion-hearted person.

جنين پيريو هيڪلو، تنين ميڙيو ماڻ!
تند اهڙيءَ ساڻ، مون آتڻ هڏِ نہ آئيو.

2. Notwithstanding the spinners who carded the strands well and spun out very fine yarn, accumulated wealth. O mother! I must admit that personally I never spun such a fine yarn at any time in my spinning yard. (This implies an admission that the seeker seldom performed an act of singular merit in his life).

Note: (1) Single thread yarn may imply monotheism or sharah.

(2) The spinners contemplated in this verse, are an exception to the general rule. They seem to work directly under the Divine guidance and as such their product is excellent.

جان ڪتين تان ڪت، هيءَ هڏ وهاڻي،
ڪاپائتي سپ ڪا، ڪِتي سيباڻي،
جاتو جن جاڻي، تن هٿان پَهي نہ چڏِي.

3. So long the Opportunity (i.e. life) lasts, though it is to expire at any time, concentrate on Spinning. Of course, there are lots of spinners in the yard, but she alone counts whose product is approved. Those of them, who had the spiritual insight, never dropped the cotton ball from their hands. (This means that the spiritually evolved persons are always occupied with prayers).

هيءَ هڏِ وهاڻي، تون ڪڙهه ڪالهوڻي ڏينهن ڪي،
اُڻي اور ارڻ سين، ويهه مَ ويڳاڻي،
تہ صراف سياڻي، موڻائي هڻنئي نہ منهن تي.

4. The life is fast ebbing away. (Today is gone). You should forget about the past and try to make it up. O negligent woman! Get to your spinning wheel. Do not sit inert. Beware in case your produce is not satisfactory, your product

is likely to be discarded out right and rejected by (Allah) the connoisseur.

هيءَ هِڏ وهاڻي، جان ڪتين تان ڪت،
ڪو پنهنجي لڳ تون، پيري ڪج پرت،
متان رئين رت، صبح وچ سرتيين.

5. The life is fleeting. (Today is passed). Continue spinning so long it is possible. Please turn out, for your own gain, what is really a commendable yarn. The apprehension is that on the Day of Judgement you may have to weep bitterly in the midst of your companions (for rejection of your performance).

Before your account is taken on the Day of Judgement, scrutinize it yourself now. (Hazrat Umar).

اندرين ره ميترا شی و می خراش،
تادم آخر دمی فارغ مباش

In the way of Allah leave no stone unturned. Do not cease your efforts, even momentarily, till death

ڪتڻ جي ڪان ڪرين، سُتي ساهين هڏ،
صبح ايندءِ اوچتي، عيد اُگهاڙن گڏ،
جت سرتيون ڪندءِ سڏ، اُت سڪندينءَ سينگار ڪي.

6. (Even now) you do not seem inclined to spin. What is worse, you are given to undue relaxation and lethargy. Note that the Day of Judgement will dawn on you suddenly, and you will have to join the congregation of the naked persons. When your companions will greet you, you will rue your lack of adornments (i.e. good deeds).

The garment of piety, that is the best dress . (26, Al-Airaf).

Note: According to a tradition all human beings shall be resurrected naked.

دوست دارد دوست ایں آشفتگی، کوشش بیہودہ بہ از خفتگی

The Lord likes the restlessness and worry on your part. Even a useless effort is better than sleep.

Note: The word 'Eid' is used by the poet for the Day of Judgement because on both occasions there is a congregation.

پائي ڏور آرٽ ۾، ڪتين نہ ڪُوڙي!
وهانءِ واڌاٽي، پٽين سنيوڙي،
متي جنهن موڙي، سا ڪيئن وهي ويسِري؟

7. You hoax! Why do you not insert thread in the spinning wheel and spin cotton, particularly when you are getting ready to attend the marriage function? I wonder how a woman with a load (of lapses) on her head can afford to neglect spinning (i.e. offering prayers)!

Note: (1) Here marriage may imply death. According to a tradition a believer considers death as a bridge to meet Allah; and he welcomes it.

اڄ پڻ اُجهڻ کي مَرين، نڪِي ڪتيئِي ڪال،
پوري! توسين پال! ڪانڌ ڪريندو ڪيترا؟

8.You did no spinning yesterday and today too you do not seem serious about it! O imbecile! How long do you expect the Lord to continue His favours to you (in condonation of your indifference to work?)

اَڄُ پڻ اُجھڻ کي مَرين، نہ ڪِي ڪتيئِي ڪال،
مونا اُڻجي اُڪاڙيا، اَرٺ ڊِرکي مال،
هئي! تنين جي حال، جن ڪاپي منجھان ڪين ڪيو.

9. You did not spin any cotton yesterday. Today too you are not inclined to do it as you are ready to go out. The frame of the spinning wheel has in the meantime been damaged and its cord loosened. Alas for the spinners who amassed nothing out of their spinning operations!

Note:The damage to the spinning wheel may mean - impaired physique or health.

Opinion of lmam Ghazali:

The fallacy of expecting Allah automatically to forgive sins creates:

a) a tendency to develope covetousness in connection with the worldly benefits; and

b) ... an urge to be preoccupied with the worldly programme to the complete detachment and indifference to the Hereafter.

سي تو ويهي وڃائيا، جي ڪتڻ سندا ڏينھن،
اَرٺ اوڏي نہ ٽئين، پوري! پوري سيئن،
ڪندُ ڪٽندينءَ ڪيئن، اگڙ عجيبن جي؟

10. You deliberately wasted your youth when you were fit for spinning O stupid woman! During those days you did not approach the spinning wheel even for a short while. How can you present your-self before the Wondrous Lord?

Note: (1) Youth is the ideal time for worship of Allah.

توڙي تون وڏي ٽئين، توءِ اُٽي آتڻ آ،
ٽي ڀيڙي ڀيرم وارئين، ہي ھڏ ڪر مَ ڪا،
تہ صراف تو صباح، ڪوڻي ڪاتارن سين.

11. Even if you are aged and short sighted now, bestir yourself and go to the spinning yard. Sit in a corner close to the other spinners to the exclusion of other pursuits. It is quite likely that (Allah) the Connoisseur, may call you on the Day of Judgement alongwith the spinners.

Note: (1) There is a tradition that he who adopts the customs and conventions of a particular class of persons, shall be resurrected and grouped with them.

(2) Association with good persons pays a good dividend.

سونَ ساريکا ھٿڑا ڪوہ نہ ڪتين، رڌ؟
ويهي ڪنڊ ڪاپو ڪر، گھُٽون گوھيون ڇڌ،
تہ صرافاڻي سڌ، مَرڪيو ھوند متائيين.

12. You have such gold like valuable hands. Why do you then persist in not spinning cotton (on one pretext or the other)? Drop recalcitrance, O obstinate woman! and take to spinning at once in a corner of the yard so that you may respond to the Divine call (on the Day of Reckoning) with some reassurance

for recompense of your work.

ما خلقة الجن والانس ايں نجوان،
جز عبادت نيست مقصود از جهان۔

We have created the Jinn and mankind for Our worship. Read this verse of the Quran. In fact worship is the only purport for which the universe was created.

پڳو ئي تون پير، جانسين رتو راس ٿئي،
بُري بيڪاريءَ سين، هاري! پاڻ مَ هير،
ڪَتُ ڪتندي ڪير، نئين سين نيزاري ڪري؟

13. Ply the broken wheel till it is overhauled (or replaced). O imbecile! Do not pick up the vicious habit of indolence. One does not know if you would be here to use the new wheel, when it is available, and then spin cotton by it with all humility.

پيريين ۽ پائيين، ايئن وڏوٽو ڪانڊ،
وينِي اور آرٽ سين، ڳچيءَ پايو پاند،
تہ تنهنجو ئي، وٽواند، ڪِتو وتو ئي نہ ٿئي.

14. You have annoyed the Lord by your waywardness and vanity. (Now you must make amends, and) humbly wrap your neck with a scarf of repentance, so that your yarn though of poor quality, may not be rejected as unacceptable.

Verily those who are too arrogant to pray to Me, will presently enter Hell disgraced. (60, Al-Momin)

"Do not claim purity for yourselves (30, Al-Najm).

مڇ پاڳ پَر ڏئين، ڪِتُ، ڪنبندي آءُ،
جڏهن تڏهن ماءُ! پرن پيرم واريون.

15. Please see that due to the above vices your good luck is not eroded or impaired. Accordingly I advise you to spin uninterruptedly and fearfully (lest your yarn may be condemned.) O mother! It is therefore that the spinners are always at their wheel, (because they are ever mindful of the Hereafter).

چاوت پائي چِت ۾، سنهو ڪتيو جن،
تنهن جو صرافن، دُڪو داخل نہ ڪيو.

16. When with conceit in their minds they spun a really fine yarn, it was rejected wholesale by (Allah), the connoisseur.

Verily Allah does not befriend a proud boaster . (18, Luqman).

TRADITION: If a person has in his mind a particle of vanity, he shall not be admitted in Paradise.

محبت پائي من ۾، رندا روڙيا جن،
تن جو صرافن، آڻ توريو ئي اگهائيو.

17. When with love in their hearts they spun yarn of poor quality, Allah accepted it (unexamined and) un-weighed.

آن لعل گران بما ز کانِ دگرست،
و آں دُریگانہ ز نشان دگرست۔

That ruby hails from other mines of old, This pearl unique would other rays unfold, Though land you may guess for this and that, A tale of love in other words, is told.

ڪو جو وَهُ ڪاپاتئين، ڪنبن ۾ ڪتن،
ڪارڙ سود سواريون، آتڙ منجهه اچن،
"اُن جي سونهن"، سيد چئي، "صراف ئي سڪن"
اڳهيا ست سندي، پائي تارازيءَ نہ توريا.

18. These spinners seem to be influenced by certain emotions because they tremble while they spin. They come to the spinning yard at early morning for personal gain (or evolution). Says Sayed, even Allah is moved by their worship and He solicits it. Their yarn was directly accepted. It was never weighted.

Note: This verse means that the true believers always fear Allah and their prayers are influenced by that emotion. This fear is blended with love for Allah. They are very disciplined and they attend their prayers before time. They also attend early dawn prayers. It is such person whom Allah is keen to befriend.

And they invoke their Lord in fear and hope But Allah is the friend of the righteous .(19, Al-Jathiyah).

سُٽ انين جو سَڦرو، جي پر ۾ پِڃائين،
آواز ارٽ جو، ساهه نہ سُڻائين،
"لڪايو"، لطيف چئي "ڪنبيو ڪتائين"،
"جي ماڻڪ موڙائين، تہ بہ مُلهه مهانگو ان جو"

19. Their yarn is carded in secret and is prized more on that account. They spin it so quietly and unobtrusively that even the sound of the spinning wheel is inaudible and lost on their mind. (Their prayers are secret and sincere and are never disturbed by extraneous thoughts and happenings and their mind is always at one with Allah). Latif says: these spinners spin in seclusion. Their yarn is more precious than rubies, which could be rejected if offered in exchange

تُنبائي تاڪيد سين، جنين پِڃايو پاءُ،
"لسي تند" لطيف چئي "هلي تن هٿاءُ"
ململ منجهان ماءُ! جي سڪيون تن سون ڪِيو.

20. Latif says: "Those spinners, who carded the cotton carefully, though in small quantity, and then spun yarn, the latter, as it came out of their hands, looked particularly smooth." O mother! those of them, who spun yarn fine for muslin cloth, did have a golden harvest.

Note: Very fine thread is always required for Muslim cloth. It is prized on that account.

ڪي اوبين عرب ۾، ڪي ڪابل ۾ ڪتن،
سُٽ ان جو سڦرو، مٿيو ماڻڪن،
قادر ڪيم ڪين، ٿيلهي ٿلهي واريون.

20- A. Some prepare cotton balls in Arabia and some do spinning in Kabul. His

yarn is the best which gets pearls in exchange. Would that Allah, the connoisseur, does not spurn those spinners whose yarn is incongruously thick.

Note: (1) Muslims are spread all over the world and in each country, there are devouts among them in different grades.
(2) Prayers count qualitatively rather than quantitatively.

پلئي پايون پوڻيون، در در پيرا پائي،
ڪا مون ڪتائي، آئون ڪاپائتي آهيان!

20-B. Taking tufts of cotton they roam about from door to door, announcing that they are spinners and requesting for utilization of their services.

Note: The Prophets and reformers often approached people at their houses to afford them an opportunity to benefit from their guidance.

پيرين ۽ پانئين! پانئڙ پڇي ڇڏ،
ڪِتو وتو پورهيو، هوڏ وجهندئي هڏ،
ڏيڍو متج، ڏڏ! جتي ڏڪن ڏهسئي واريون.

20-C. You are an egoist and you have gone astray. Neutralize at once the ego in you. Your vanity shall be responsible for the wholesale rejection of your yarn (or good deeds). O imbecile! Produce some relatively more durable yarn. You should note that those spinners, who know that their yarn is one thousand times better than the routine, are still apprehensive about its rejection and thus tremble on that account.

Note: The verse No. 14 ante also is on the same point.

ٽَڪُ ونگي، ور گهٽا، ڪتان ڪڇاڙو،
ڪاپي مٽان ڪيترو، آٽيان اڌارو؟
جي ورُ ڏئي وارو، تہ سونهان سرتين وچ ۾.

21- The Spindle is damaged. The yarn is densely twisted! These are my handicaps. Is spinning possible under the circumstances? What loan can I raise on my defective Spining turn out? My relief lies only in the hope that if Allah takes kindly to me and improves my lot, I shall be able to hold my head among my companions.

Note: The above are the general handicaps and feeling of a true believer. He is never proud of his actions.

اولاٽيان اَرٿ، ڪيڏهن ڪتڻ واريون؟
پهيون مٿي پٽ، لڙجن لاکيٽن جون.

22. The spinning wheels seem deserted. Where indeed are the spinners? The cotton bundles of the elite and respectable persons lie abandoned on the ground, and they are covered up by dust.

ڪتي ڪتي ڪال، اڄ نہ آتڻ آئيون،
اَرٿ اُڪلي مال، پوري ويبون نجهرا.

23. They did spin yesterday. But today they have not turned up. (What could be the cause of their absence?) And their wheels are dismantled and their cord disjoined. Besides their huts too are shut (and deserted).

تو کجائی ای پسر جانم برفت از انتظار،
تو نمی آئی دگرها از سفر باز آمدند

Where are you, my son? I am beside myself with worry. You have not returned from journey like others!

نہ سي وڻڪ وٽن ۾، نہ سي ڪاتاريون،
پسيو بازاريون، هينئڙو مون لوڙ ٽئي.

24 Neither are seen cotton pods on the plants nor are the spinners available. The commercial centre is deserted. My heart melts at its desolate sight.

Note: The above three verses portray frailty of life on one hand and paucity of spiritualists on the other.

ڪتي مٿي آئيون، ڪري تند تيار،
اڻل اوڏاهين ٽئي، جيڏاهن پرينءَ پار،
ڪاپائتي قرار، منجهان پورهيئي آئيو.

25. The spinners have done their job, and brought head-loads of yarn (to the market). That particular yarn is very much in demand which has been approved by the Beloved (Allah). The fortunate spinner would indeed receive tranquility as a result of his labour (i.e. he would be immune from all worries about the Day of judgement).

Note: This verse refers to the post-mortem appreciation of a righteous seeker.

The entrants in Paradise would say "He has out of His mercy, settled us in the abode of Eternity, where no toil will touch us nor weariness effect us therein". (35, Al-Fatr).

Surely those who believe and do good deeds, on them shall come no fear, nor shall they grieve . (69, AI-Maidah).

جا سنهو نہ سکي، سا مر رنڌائي روڙي،
سُٽ تنين جو سڦرو. ويا ترازيءَ توري،
ٽلهي ۽ ٽوري، ويچاريءَ سان وڙ ٽيو.

26. Whoso does not know how to spin fine yarn let her strive and, no matter, turn out qualitatively poor stuff. (She should not burn her heart over it). Eventually her inferior yarn was accepted and duly weighed. The unsophisticated woman was liberally treated, though her yarn was meagre and rough.

And the weigh-out on that Day would be certain; then whoso's scales are heavy, it is they who shall have prospered . (8, Al- Airaf).

مانبودیم و تقاضا ما نبود،
لطف تو ناگفتہ ما می شود۔

I did not exist then and I made no request. But you are so Gracious that you hear and grant unuttered requests.

جنين ڪِتو ڪال، سِي پاڻان پييُون مامِري،
جَنين ٽڪ نہ مال، سرهيون سي صراف سين.

27. Those spinners, who had done spinning yesterday, are,however in difficulties (due to their ego and over-confidence). On the other hand those of the class, who are inadequately equipped with spinning paraphernalia, seem happy at Allah's graciousness, (because of their humility and apprehension of rejection of their poor stuff).

فراق وصل چہ باشد رضائی دوست طلب،
کہ حیف باشد از و غیرِ او تمنائی

What is separation or union? Seek the friend's pleasure. It is definitely reprehensible to wish from him anything other than Himself

پائي پاند ڪپاھ، جان مون آٽڻ نھاريا،
ڪٽي ڪا نہ پساھ، سرتيون وڃي ستيون.

28. When I took up the cotton in my skirt and went to the spinning yard, I was dismayed to find all my companions inert. Obviously they had gone to sleep (or died).

چرخو پنھنجي چت سان، پنيءَ پيريو جن،
توڙي ڪِي نہ ڪتن، تہ بہ ڪانڌ تنين جو ڪوڏيو.

29. Those spinners who had plied their wheels with their mind (i.e. devotedly) at dawn time, and who sincerely remembered Allah inwardly), He would befriend them even if they did no actual spinning.

چہ خوش وقتی مطلوبم روزگاری،
کہ یاری بر خورد از وصلِ یاری۔

How fine is the time and happy that occasion when a friend enjoys union with a friend

تاجي توريائون، تہ عيب نڪتا اڃيان،
ڪوٽي ڪاپائتين ڪي، پر ۾ پڇيائون،
چي "اگلڙي آئون، مون کان ٻڙا ٻڃا نہ ٿيا."

30. When the texture of yarn was examined and weighed many faults were detected therein. The spinners were called up and asked individually in confidence to account for them. Let each of them apologetically reply: "I am really at fault. I am sorry, I could not smoothen the intricacies in the cotton yarn".

Note: Arguments before Allah do not avail at all.

Our Lord! I we have (Indeed) been hard on our souls . (23, Al- Airaf).

VAI

ڪا ھِيئين سين لاءِ، پوريِ! ڪا ھيئين سين لاءِ.
تُنبائي تاڪيد سين، جن پڃايو پاءُ،
پوري! ڪا ھيئين سين لاءِ.
"لسي تند"، لطيف چئي، "ھلي تن ھٽاءُ"
پوري! ڪا ھيئين سين لاءِ.
پھيون تن جون جھرڪن جھوريون، ٻيو اڏائي واءُ،
پوري! ڪا ھيئين سين لاءِ.
ارٿ پاسي اوجھرين، توڪي سمھڻ آيو ساءُ،
پوري! ڪا ھيئين سين لاءِ.
"آڏيءَ"، عبداللطيف چئي، "روئي ريجھائج راءُ"

پوري! کا هيئين سين لاءِ.

O foolish girl! Heed what I tell you! and I repeat the admonition. There were spinners who sedulously carded cotton though they spun out yarn weighing quarter of a seer only. Latif says: "their yarn too was indeed smooth and fine. (But their cotton balls were damaged by sparrows. Then the wind came and blew them off." (That happened because the spinners were carefree and proud of their work and they did not appeal to Allah for grace). In addition you are given to sleep; and when you approach the wheel you feel drowsy.

Accordingly Abdul Latif suggests: the only commendable course for you under the circumstances is to appeal tearfully to the King (Allah) at midnight for His (mercy and) reconciliation.

زخاک آفریدت خداوند پاک،
پس ای بنده! افتادگی کن چوں خاک

Allah has created you from dust. Hence O bondman! Be submissive and fallen like dust.

SUR DAHAR
OR
THE VALLEY

INTRODUCTION

گاہی گاہی باز خوان ایں دفتر پارینہ راہ،
تازہ خواہی داشتن گر داغہای سینہ راہ۔ *(Roomi)*

Read sometimes this ancient document if you want to keep the wounds of your mind fresh

1. In olden times the river Indus, which was not restrained then by the present elaborate bund system, often threw out branches in the form of big natural canals which, in some cases, flowed over long distances, passing through desert areas and discharging into marshes. It seems one such branch, whose identity is enveloped in obscurity, had failed to function or had changed its course before or during the life time of Shah Abdul Latif, with the result that the canals taking off from it had remained dry and waterless, and the lands dependant on them had become barren. It is quite natural that the history of such a branch may have evoked interest in the poet; and he used it in this Sur to depict undependability of every worldly object.

2. Another presumption is that the poet may have referred to the legendary Hakro river, which took off from the Indus river somewhere in Bahawalpur and flowed through the eastern desert area of Sindh some centuries ago. The area on its banks was fertile and there were quite a few prosperous towns dotted here and there. It seems some phenomenal upheaval affected its course, almost obliterating its traces except in its tail reaches where some depressions survived, converting the once fertile area into an arid desert. Subsequently the 'Rani Nai' taking off from the lndus river, adopted partly the same course, but that too remained without water after some time.

According to Mr. Habibullah Bhutto, the Hakro was also the "Wahandal', which dried up during the Kalhora rule. It flowed by the South of Diplo town in Tharparkar district. It fed the 'Purani' or the old Dhoro. Thereafter it discharged in the Kutch desert marshes.

According to Mr. Muhammad Soomar Shaikh, Patihal dhoro, a big natural out let from lndus river in Badin district, was a very successful branch in the remote past. Later due to some reasons, which Mr. Shaikh has not been able to ascertain, the branch dried up, and the whole tract became desolate. Jasudans were the rich mercantile community of the tract.

Mr. Kalyan Advani wrote in his note on this Sur in his edition of the Risalo that while passing through the sandy mounds of the Tharparkar district, Shah entertained the thoughts expressed in the Sur.

I cannot say with certainty if the poet has referred to Hakro river or Rani Nai or to this Patihal or some other natural branchs which subsequently ceased to function. Allah knows best!

3. In Sura Saba the Quran has referred to the Sabians in Yemen having one of the best irrigational systems of antiquaty. It irrigated considerable area and converted it into gardens in continuity. It was known as the Paradise in Arabia. Later due to the peoples' arrogance and polytheism a deluge came, the dam burst and the people fled for their life. They never returned to Saba as the dam was never repaired and the distributaries remained high and dry. What were once the famous gardens of Yemen had instead some berries and Kandi trees of wild growth. This havoc occurred about four centuries before the birth of Islam.

In this Sur the poet has referred to the general desolation prevailing in the once fertile region. Due to non-avaiability of water supply the inhabitants of the area migrated to other places and the commerce of the region came to a complete stand still. All vegetation in the course of time withered, except perhaps some wild growth. The solitary Kandi tree or the solitary crane, or the dried up Phatul-wah canal which the poet has addressed in the Sur, symbolized disolation. The poet had displayed extreme sublimity of thought and fertility of expression in his address to them.

4. It seems there were some deep pools formed in the branch-river bed and in one such pool a typically big fish had settled down feeling immune from all external dangers. Due to short sighted-ness he did not swim back to the main river when the water in the branch had started falling. Soon he found himself in serious difficulties. Peril to his life loomed large. But the retreat then was impossible. It is certain that the fishermen attacked and killed him.

5. This Sur has four chapters and each chapter has one Vai. It deals with the following subjects:

(OLD) CHAPTER (1): related to the frailty of this world and the unexpected adversity following in the wake of general prosperity. It also reflects the unconcern of mankind to these important aspects of life. They feel secure in their circumstances and environments. In this connection the following Quranic verse is relevant:

> *The likeness of the present life is only as water which We send down from the clouds, then there mingles with it the produce of the earth of which men and cattle eat, till when the earth receives its ornature and looks beautiful and the owners think that they have power over it, there comes to it Our command by night or by day and We render it a field that is mown down, as if nothing had existed there the day before. Thus do We expound the signs for a people who reflect (24, Yunus).*

The other point which this chapter stresses is the desirability for an expeditious submission of repentance. In this behalf the following Quranic verses are reproduced:

> *Verily Allah undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allah turns with mercy; and Allah is the All-Knowing, the Wise. There is no acceptance of repentance for those who continue to do evil, until when death faces one of them, and he says: I do repent now (17 and 18, Al-Nisa).*

(OLD) CHAPTER (2): relates to the praise of Allah and the Prophet and contains supplications to them.

(OLD) CHAPTER (3): relates to the praise of Allah and the Prophet. It also contains admonitions to the mankind to observe vigil at night and remember Allah.

(OLD) CHAPTER (4): relates to:

(a) The transitoriness of life and the wail of the survivors to join the dear ones who have left the world earlier.

(b) Passing away of the spiritual persons. The availability of better amenities of Paradise, and the natural tendency of the seekers to avail of them.

(c) Ruthlessness of death and the surrender of all created life to it. Invertebrate of Satan and his desparadees also is depicted.

Note: Allegorically this chapter relates to the (i) inward urge in every human being to return to his native land whatever fascinations of a foreign country may be; and (ii) craze of a soul to remember the Hereafter and to return to Paradise, its native land whatever the tempting affiliations of the world may be.

6. Since the praise of Allah should take precedence over all other things, I have changed the order of the chapters as under:

Old New

Chapter 2 as Chapter 1

Chapter 3 as Chapter 2

Chapter 4 as Chapter 3

Chapter 1 as Chapter 4.

7. I have also bifurcated the revised chapters 1 and 2 each in two parts and the revised chapter 4 in three parts as per the subjects treated in them. There are more subjects than one treated in the above chapters.

8. I have changed the order of most of the verses in the Sur as per their appropriateness.

9. I have added new verses as under:

3 verses in the old chapter 1. i.e. in chapter 4.

1 verse in the old chapter 2. i.e. in chapter 1.

7 verses in the old chapter 4. i.e. in chapter 3.

All additional verses except No. 12 of chapter 4 are from Mr. Kazi's edition of the Risalo. The verse No. 12 is from Latifa Tahrik. I have added one stanza to the Vai in the old chapter 2 (chapter 1) from Mr. Advani's edition.

10. The allegories used in the Sur are explained as under:

مڇ	=	(Big fish) -Materialist person.
موٽڻ	=	(To return) -To repent.
ملاح	=	(Fisherman) - The Angel of death in this world or the interrogating Angels in grave after death
پنهو جام ڪيچي	=	(King Punhoo of Kech) - The Prophet.
صاحب	=	(Lord) - Allah.
ڪانڊ	=	(Consort) - Allah/Prophet.
ڪرو	=	(Evil Person) - Satan.
ڪونجڙي	=	(Crane) - Human being.
ماري	=	(Hunter) - Death, or Satan.
سنگهار	=	(Herdsman) - Spiritual leader or guide/the Prophet.
جاڙيجا	=	(A community of persons) - Infidels.

لاکو = (Name of a notorious dacoit) - Satan, The Angel of death.

لاکي = (Names of Lakhors' men) -' Nafs amarah' which Satan uses as a mount.

وڳُ = (Herd) - A group of persons or followers.

داڙو = (The intercessor) - Prophet of Islam.

اوڏ = The word symbolizes the illiterate working classes, the laity. It may also mean meek believers.

Note: Lakho Bavejo of Tharparker district will possibly remain controversial personality for all time. Some eulogize him as a kind person out to oblige the poorfolk. Others brand him as a terrible dacoit. It is however certain that good or bad, he was a resourceful man. One of his sons, Dost Muhamad became a saint.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
125	4	14	14

SUR DAHAR

Chapter - I

(Old Chapter - 2)

PART - 1 (VERSES 1-8)

"الله جيئن نالوءِ، تيئن مون وڏو آسرو،
خالق تنهنجي کاند جو، پرو پاند نہ کوءِ،
نالو رب سندوءِ، رهيو آهيِم روح ۾."

1/18 (old) O Allah! Your very name inspires in me growing confidence and hope. O Creator! Your forbearance is inestimable. O Allah, the Lord Fosterer! Your name alone pervades my mind.

"منو جيئن نالوءِ، تيئن مون وڏو آسرو،
کو در ناهِ جهوءِ، مون ٻيا در گهٽا نهاريا."

2/22 (old) (O Allah!) Your name is indeed sweet and I have complete reliance on you. I have been to many other 'doors', but there is none to rival yours.

"جيڏو تنهنجو نانءُ"، ٻاجهه ٻہ ايڏيائين مگان،
ري ٽنيين، ري ٽوٽين، تون ڇپر، تون ڇان،
ڪجاڙو ڪهان؟ توکي معلوم سڀ ڪا."

3/23 (old) Naturally my prayer for your mercy is consistent with your very illustrious name (or reputation). You need no pillars or prop. You are a shade and a shed. What need I tell you since you know everything?

"صاحب! تنهنجي صاحبي، عجب ڏٺي سون،
پن ٻوڙين پاتال ۾، پهڙ تارين تون،
جيڪر اچين مون، تہ ميريائي مانُ لهان."

4/19. (old) O King! Your sovereignty is indeed amazing. Sometimes You drown leaves and keep stones floating! (i.e. sometimes persons with light record of good deeds are approved by You vis-a-vis those with a heavy record of the same. If you condescend to come to me, I would be honoured inspite of my dirtiness - (or sins).

The following instance taken from the **موت کا منظر** and translated by me will, I hope, illustrate the importance of the above verse:

A saint had said: Once I observed a young woman peregrinating round the Qaaba and saying: "O Merciful Allah! I remember your past favours"! She bore a child on her shoulder. I enquired from her as to what had transpired between her and Allah which she referred to during the peregrination. She related her story as under:

"Some time back, my husband and my child and I had boarded a boat

on the high sea. Unfortunately the boat struck against a rock and foundered. It sank alongwith the crew and the passengers. Miraculously I found myself on a plank of the boat holding fast my child. I also observed a Negro sitting on another plank. We three were the only survivors of the tragedy. After some time the negro managed to bring his plank near to mine and got on it. Soon afterwards he moved towards me and made carnal overtures. I appealed to him in the name of Allah to realize our precarious position and remember Allah instead. But he did not relent. He seized my child and threw him in the sea. I fell on my knees and prayed to Allah to intervene and save me from the monster. Suddenly a whale appeared and seized the negro. He made a morsel of him. I thanked Allah for the rescue. My plank drifted for a couple of days and eventually reached a shady island. I got on the shore but remained there due to fear of the man and the beast. After some time I saw a boat sailing at some distance. I waved to it and the crew observed me. They took me on the boat. There was no end to my delight when I saw my child lying asleep in the boat. I madly took him up and hugged and kissed him. The crew thought that I was a mad woman. I then related my sad story to them. On their part they told me that a couple of days back a whale approached their boat with a child sitting on his back. They sensed a warning to take over the child or their boat would be sunk by the whale. Accordingly they took over the child and the whale left them in peace. The crew were so impressed by the miraculous reunion of the mother and the child that they repented of their past sins and prayed to Allah for Forgiveness.

This instance shows the working of Allah how He saved a little child and killed a monstrous negro! He makes possible what normally is impossible.

"صاحب! تنهنجي صاحبي، عجب جھڙي آھ،
وڏي سگھ سنديائِ، پاڻ وھيٽو آھين."

5/20 (old) My Lord! Your sovereignty is simply incomprehensible. In brief You are the Almighty, the Omnipotent.

"وڏي سگھ سنديائِ، ٻاجھن ڀريو آھين،
مون تان مھر مَ لاھ، آئون تنهنجي آھيان."

6/21 (old) But inspite of your Almightyness, you are full of compassion. Pray do not forsake me. I am your own bond woman.

Allah befriends those who commit themselves to Him . (159, Al-lrnran).

And Allah is very gracious to His bondmen . (30, Al-lmran).

"م ڪر، ڊول، ڊِلو، ناتو نماڻيءَ سين،
ڪونهي ڪميڻيءَ جو، ٻِگر تو ٻِلو،
تنهنجو نانءُ نِلو، ونيو ويني آھيان."

7/24 (old) O Beloved! Pray do not abate your interest in this wretched woman. She has no other anchorage excepting you. She remembers you alone and none else.

"ستر ڪر ستار! آئون اگھاڙي آھيان،
ڊِڪيين ڊِڪٺھار، ڈيئي پاند پناھ جو."

8/15. O Compassionate Allah! Pray observe 'pardah' from me and cover me up, as I am naked (i.e. sinful). You are the One to offer raiment. Kindly cover me up with it as a mark of your protection (implying forgiveness).

"o children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness is

the best". (26, Al-Airaf).

Chapter I - Part II

(Old Chapter 2)(VERSES 9-26)

"مدينيِ جا ميرا! سڻ منهنجا سڏڙا،"
"سرڻ تنهنجي سير، تون پار لنگهائين پهيڙا."

9/1 (old) O Prophet, Mir of Madina! Kindly attend to my calls. I have entered the midstream, relying on you as my mainstay. O beloved! May you help those in the predicament to cross the (surf laden) current.

کشتیم را غیر یار ای تو کس،
نیست دیگر نا خدا یا مصطفیٰ *(Sanat)*

O Prophet! I have no other pilot excepting you to steer my boat to safety.

"مدينيِ جا ڏڻيِ! سڻ منهنجا سڏڙا،"
"تنهنجي آهه تڻي، پي ڪنڌي ساريان ڪانه ڪا."

10/2 (old) O Prophet, the Lord of Madina! Kindly heed my calls. I rely solely on your aid. I know of no other shelter or support.

"مدينيِ جا گهوٽ! سڻ منهنجا سڏڙا،"
"ڪج محمد! موٽ، عاصي تنهنجي آسري!"

11/3. (old) O Prophet, the bridegroom of Madina! Kindly heed my calls. I request you kindly to stage a come back as I am a sinner and I rely on you as my mainstay.

"مدينيِ جا شاها! سڻ منهنجا سڏڙا،"
"ڪارڻ لڳ الله، سگهو رسج سپرين!"

12/4. (old) O Prophet, the sovereign of Madina! Kindly attend to my prayer. In the name of Allah, O beloved! Kindly reach me at your earliest convenience.

"مدينيِ جا ماها! سڻ منهنجا سڏڙا،
ٻيو نہ وسيلو واهه، آهيان تنهنجي آسري."

13. (new) O Prophet, the moon of Madina! Kindly attend to my calls. Let me tell you that I have no other anchorage, and I entirely depend on your patronage.

"مدينيِ جا شيرا! سڻ منهنجا سڏڙا،"
"پير مبارڪ پير، عاصي تنهنجي آسري."

14/5. (old) O Prophet, the lion of Madina! Kindly attend to my calls. Kindly take your auspicious steps towards me as I, a sinner, rely on you alone.

"مدينيِ جا ڄامِ! سڻ منهنجا سڏڙا،
آهيان تنهنجي سام، سگهو رسج سير ۾."

15/6. (old) O Prophet, the king of Madina! Kindly attend to my calls. You alone are my sole shelter. Kindly reach me in the current, (wherein I am caught), at your earliest convenience.

ونءُ مديني مگٹا! اکيون پير ڪري،
جت ماڻڪي محمد مير جي، جهرڪيو جوت ڪري،
پسيو جوت جمال جي، جت امتين نيڙ ٿري،
پريتئون پير پري، ڪج زيارت ذوق سين.

16/17. (old) O mendicant! Proceed to Madina, using your eyes (out of regard) as your feet. There the pupil of the Prophet's eye glitters and sheds light. (He sees those who stand in his presence.) His followers behold his grace and get tranquility. (O seeker!) You should proceed there to stand in his august presence reverently and see him to your satisfaction.

ڏڻي! سو وارئين واءُ، جو ميڙائو سڃڻين،
ويلي واٽ مٿانءُ، هِئين آسر مَ لهي.

17/8. (old) .O Allah! Kindly blow that breeze which may facilitate my union with the dear One. When I sit on the high way and gaze (in the direction of Madina,) I do not get dejected or become pessimistic at his non-appearance.

مٿي واٽڙين، نيڙ نهارا مون ڪيا،
ويندا مان پسن، مٿان سڳر سپرين.

18/9. (old). I looked over all the pathways (leading to Madina) in the hope that in case the Prophet condescended to come that way, my eyes should be able to see him.

ڪيچين ڪارڙ ڪال، نيڙ نهارا مون ڪيا،
ايندا پسان شال، اونٽي آريءَ جام جا!

19/10. (old) Yesterday I gazed strenuously for the Ketchi Lord. Would that I were to see the camelmen of King Punhoo reversing their course towards me!

اونين ڪارڙ اڄ، نيڙ نهارا مون ڪيا،
"پنهون جام! پهچ، تہ لاهيون اڄ اکين جي."

20/11. (old). Today I gazed for the beloved's camelmen out in vain. O King Punhoo! Kindly reach me so that the thirst of my eyes may be quenched.

نيڙَ جي نهارين، سي اڄ نہ اونٽي آيا.
هنجون نہ هارين، پاڻي پنهونءَ جام ري.

21/12 (old) Today the camelmen did not turn up though my eyes had looked for them in their direction. My eyes are so much afflicted due to the separation from King Punhoo, that they do not shed the (normal) watery tears.

نيڙ نهارا منهنجا، روئي ٿيا رت،
پنهونءَ هوءِ پهت، تہ پاري نين پاڻ سين.

22/13 (old). But instead they shed blood while they gaze. If Punhoo had been kind to me he would have taken with himself this bondwoman.

آب شوم سجده کناں تابہ گلستاں بروم۔

Let me become water, (i.e. shed tears profusely) in prostration so that I may go to the garden i.e. Paradise

نيڻ نهاري مُنهنجا، روئي رت ٽيا،
جي هڻان هوت ويا، سي اچن، تان آجي ٽيان.

23/14 (old). My eyes were so much strained by pathetically looking for Punhoo that they shed bloody tears. If my beloved, who had departed after union with me, were to come back I would be relieved of all depressions and would be healthy.

نيڻ نهاري مُنهنجا، رت ٽيا روئي،
ڏکن جي ڏوئي، آهي هٿ آَسونهه جي.

24/15. (old) My eyes gazed long and fixedly and in that process they shed bloody tears. Virtually I am like a wooden ladle in the hands of the strangers (or) the stranger holds the ladle and distributes sorrow therewith among his votaries.

اڄ اڱڻ ڪيڻان، آسر لڳي سوريان،
ڏونگر ڏينهن لڳان، مان ورڪن سپرين.

25/17 (old). Today I am cleansing my premises in the hope of my beloved's visit. He has been among the mountains for a very long time. May he return to me soon!

ڏونگر لڳن ڏينهن، مان ورڪن سپرين،
ڪيس نماڻي نينهن، آيل! هاروچن جي.

26/17. (old) May my beloved soon return to me! He has been away among the mountains for a very long time. O mother! The love for the Baluchi has made me miserable.

VAI

مون کي ننڊ نہ نيڻين نيڻين، ڪالهان ڪونُ لکن ۾.
موٽ تون آيل! منهنجي ماءُ! تو ڏک نہ ڪيڻين ڪيڻين،
ڪالهانڪونُ لکن ۾.
هو نہ نينم پاڻ سين، آئون جا ويندڙي سيڻين سيڻين،
ڪالهانڪونُ لکن ۾.
ڪالهوڻيان اڄ گهٽي، جهورڙي جهيڻين جهيڻين،
ڪالهانڪونُ لکن ۾.
ٻيون سپ واڱيون ورن سين، آنءُ جا واڱڙي ويڻين ويڻين،
ڪالهانڪونُ لکن ۾.
هيئنڙو، ڏاڙهونءَ گل جيئن، روئي رتڙو نيڻين نيڻين،
ڪالهانڪونُ لکن ۾.
"الا!" عبداللطيف چئي، "محب اسان نون ميڙين ميڙين"!
ڪالهانڪونُ لکن ۾.

I have been amidst the mountains since yesterday, and I have had no wink of sleep. O mother! Pray return home so that you may not suffer on my account.

The fact is that my relatives do not want to take me with themselves, but I do desire to go to them.

Since yesterday I have languished and weakened.

All other women are united with their husbands but I am entwined to taunts (for abandonment by my husband.)

Just as the pomegranate yields red juice, similarly my heart sheds bloody tears through the eyes and is red like the pomegranate flower.

Abdul Latif says, O Allah! May you join me to my Beloved".

SUR DAHAR

Chapter - II

(Old Chapter - 3)

ڪانڊ ٻين ڪيترا، مون ور وڏي وٽ،
مٽان ڍڪيئي هٿ، جنهن عيب منهنجا ڍڪيا.

1/3. (old) Other women too have consorts but mine is a veritable treasure for me, in as much as he is not only conscious of my faults, but he has actually covered them up by his hand.

The Prophet is more interested in his followers than they themselves are . (6, Al-Ahzab).

ڪانڊ ٻين ڪيترا، مون ور وڏي جُوءِ،
لوڪ نہ آڇي اوءِ، جي ڏس ڏوھ اڪين سين.

2/4. (old) Other women too have consorts, but mine has no peer in liberality of outlook. The fact is that even if he were to see me sinning, he would not betray me to others.

ڪانڊ ٻين ڪيترا، مون ور وڏي ڪاند،
پاڻان ڍڪي پاند، جي ڏسي ڏوھ اڪين سين.

3/5. (old) Other women too have consorts, but mine possesses unique forbearance. When he notices my being at fault, he quietly covers it by his shirt.

ڪانڊ ٻين ڪيترا، مون ور وڏي ذات،
لوڪ نہ آڻي وات، جي ڏسي ڏوھ اڪين سين.

4/6. (old) Other women too have consorts, but mine has supreme ideology. The fact is that if he were to behold me sinning, he will not give publicity to it.

TRADITION: The Prophet did not lose temper . He never slandered or gave publicity to a person's faults. He never reproached a person. (Nashar-aI-Tayab). -

"ور سين وجهيو ڪاڻ، ڪر سين ڪلڻ پائيين،"
"پوري مُنڊ اڃاڻ! ڪڻ ڇڏيو، تهم ميڙيين."

5/7. (old) You developed differences with your consort and preferred to flirt with a worthless rival. O stupid ignorant woman! You ignored the grain in favour of the chaff.

ڍول مَ ڪٽي ٻانهڙي، پرين مَ ڪٽي پاند!
آئون پنهنجو ڪانڊ، لوڪان لِڪي رائيان.

6/18. (old) May beloved not withdraw from me his arm (of patronage) or lift

from me his shirt (of cover) (particularly at early dawn time!) I may in that case get my consort reconciled to myself secretly from others.

ڪر ڪو پيرو ڪانڊ! مون نماڻيءَ جي نجهري،
پرين تنهنجي پاند، ڏوليا! ڏڪي آهيان.

7/1. (old) My consort! Pray visit me, a humble woman, in my cottage. O Darling! Your shirt has given me the necessary cover (of protection.)

Note: Here the 'shirt' seems to be symbolic of the shirt of Hazrat Yusuf who had sent it to his father for restoration of his eye sight.

جيئن تون قائم، ڪانڊ! تيئن آئون ور! ولهي نہ ٽيان،
پکي ڇنا پاند، ڳنڍ نہ ڄاڻي ڪو ٻيو.

8/2. (old) O Consort! So long you are with me, I would not feel forlorn. The rafters are broken and the roof of my cottage has given way. None else (except you) knows how to repair it. (i.e. I am broken up by the vicissitudes of life and you alone can help me out.)

ستا اٿي جاڳ، ننڊ نہ ڪجي ايتري،
سلطاني سهاڳ، ننڊن ڪندي نہ ٽئي.

9/8. (old) O you who are asleep! Awake. It is not desirable to indulge in excessive sleep. One does not attain to union with the Sovereign through catalepsy.

از خواب گراں، خواب گراں، خواب گراں خیز، *(Iqbal)*

Awake from this heavy sleep.

ای پاسبان بیدار شو خفتن نشاید پاسبان *(Roomi)*

O you guard! Awake. It does not behoove a guard to sleep

ڪِي سمهه، ڪِي جاڳ، ننڊ نہ ڪجي ايتري،
ايءُ مانجهاندي جو ماڳ، جو تو ساڻيهه پانئيو.

10/9. (old) You may certainly sleep for some time; but you must keep awake for some time too. On the whole you must avoid excessive sleep. This world is a temporary phase - just to pass your afternoon. Please do not consider it as a permanent dwelling place.

> *Stand up in prayer at night, except a small portion thereof - half of it, or make it a little less than it, or make it a little more than it.*
> *(264, AI-Mozammil).*

"جاڳڻ منجهان جس، آهي ادا! تنهن کي،"
"لاهي جو" لطيف چئي، "مٽان قلب ڪس،"
"ورنهه! ڪجانءِ، وس، صبح ساڻ،" سيد چئي.

11/10. (old) Those persons who have the credit to keep awake (at night) would, according to Latif, get the rust removed from their hearts. Sayed says: "O young man! Get up at dawn time and make efforts (to please Allah)".

Note: The word **ورنہ** may mean 'young man'. The above translation is based on this interpretation. But it also means 'in the other case'. The stanza would then be translated as: The Sayed says: in the other case do your best in the morning, i.e. offer the morning prayer. If we adopt the first interpretation, the

sign of exclamation shall be inserted after ورنہ prefer the first interpretation.

Verily getting up at night is the most potent means of subduing the self .
(6, Al-Muzammil).

"ستي نہ سرندياءِ، ڪر پچار پرين جي،
وهامي ويندياءِ، گهٽا هٽندين هٿڙا."

12/11. (old) You will gain nothing through sleep. Better keep awake and remember the beloved. In the other case your life will soon come to an end, and then you will rue its wastage.

"هي تان ٿورڙيون، جي تون پورا! پسي پلئين،"
"راتيون ٻيون گهٽيون، جي تو ايندين هيڪليون."

13/12. (old) O stupid man! The nights that you pass in this world are in fact few. Do not make an error in that connection. The other nights that you shall have to pass alone (in grave) would be numerically very many more.

سمهٽان ساڙو، جيڏيون! جيڏوئي ٿيو،
پرينِ سين پاڙو، منهنجو نند نبيريو.

14/13. (old) O friends! I have indeed suffered immensely due to sleep. It is this (wretched) sleep that has alienated me from my beloved's closeness or union.

سمهٽان ساڙو، جيڏيون! جيڏوئي ٿيو،
هوت لنگهيا هاڙهو، تون اناسي اوجهرين.

15/14. (old) O friends! I have indeed suffered considerably due to sleep. My beloved has crossed Harho mountain and I am yet swaying and nodding drowsily!

پرهه ڦٽي، رات گئي، جهيٽا ٽيا نڪت،
"هاري! ويءِ، وٽ، گهٽا هٽندين هٿڙا."

16/15. (old) The night has passed. The constellations are dimmed in brightness. The dawn has set in. O imbecile! You have lost valuable opportunity and you shall certainly rue it.

پيئي جا پريات، سا ماڪ مَ پسو ماڙهئا!
روئي ڇُڙي رات، ڏسي ڏکويَنِ کي.

17/16. (old) O people! Do not misjudge as dew what drops at dawn time. The fact is that these drops are the tears which the night sheds, being moved at the sight of the afflicted persons.

هر شبنمے دریں رہ صد بحر آتشین است،
دردا کہ ایں معمار شرح و بیاں ندارد *(Roomi)*

Each drop of dew that drops on the road of love constitutes a hundred oceans of fire. It is a pity that this riddle cannot be explained in detail.

سڃيون راتيون سمهين، چڏي پيءَ پچار،
پانئيَئي سپ ڃمار، سڃڻ هوندا مان گهرين.

18/17. (old) You slept for full nights and you dropped remembrance of the the beloved too. Possibly you thought that he would be with you in your

house all your life.

مُسَنِ منهن سنرا، كريا گهڻو كلن،
سي تان وسرين، آيا جن كمن كي.

19. Those with beautiful faces (i.e. with good performances) are in difficulties; and the evil minded persons laugh and enjoy life. They have forgotten the job with which they have been commissioned in this world.

Benefit yourself with your disbelief a little while; you are surely of the inmates of fire. (8, AI-Žumar).

قِريا پسي قِيڙ كرين كير نہ چكيو،
دنيا كارڙ دِين، وڃائي ولها ٿيا.

20. They saw the foam and went astray at its sight. They did not taste the milk beneath it. They bartered their religion for (the attractions of) the world and certainly they were the losers in the bargain.

These are they who have taken work in exchange for guidance. But their Naffs has brought them no gain, nor are they rightly guided.
(6, AI-Baqarah).

VAI

مون سين هوت نہ كندا هيئن، مون نہ ڇڏيندا ڇپرين،
ماءِ! ڄام نہ كندا هيئن، الا! مون نہ ڇڏيندا ڇپرين.
هوتن جي هيكاند كي، آئون رئان راتو ڏينهن،
مون نہ ڇڏيندا ڇپرين.
ڇيڙي وڏيس ڇپرين، ٻاروچاڻي نينهن،
مون نہ ڇڏيندا ڇپرين.
لكون لڳن كوسيون، ڏاڍا تپن ڏينهن،
مون نہ ڇڏيندا ڇپرين.
مون كي پرين ميڙئين، روجهڙيون ميڙئين مينهن،
مون نہ ڇڏيندا ڇپرين.
"الا! عبداللطيف كي، سڃڻ ميڙ، سميع!"
مون نہ ڇڏيندا ڇپرين.

I pray and hope that my beloved would not do it - that he would abandon me amidst mountains. My mother! I very much hope so. I appeal to Allah too in that behalf! I yearn for union with him and I shed tears all the time.

My love for the Baluchi Lord has neutralized me and made me beside myself. Hence I am roaming about amidst mountains.

Hot winds blow and the days on that account are extremely hot here.

(O Allah!) May you join me to my Beloved in the same way as You satisfy the yearning of the white footed antelope for rain!

(O Allah!) the Hearer of my requests! Kindly unite me with the Beloved. "Verily You are the Hearer of requests". (38, AI-Imran).

SUR DAHAR

Chapter - Ill

(Old Chapter - 4)

PART 1, VERSES NO. 1-21

روھ راماڻا ڪن، اڄ پڻ ھلڻ ھاريون،
ڪرڱل ڪونجڑين، رائي ۾ رات ڪيو.

1. The cranes that are to go away today, created a furore in the mountains. In fact last night too there was a great commotion in the mountains on account of their departure.

Note: The crane is a large size monogamous migratory bird from Russia. It is red in colour with the back ground of white. It flies in flocks, and never moves about except in pairs. It generally lands near some reservoir, pool or small lake. It has a beautiful long neck. It is definitely a spectacular bird. It used to visit Sindh in a sizeable number in the days of Shah Abdul Latif. It is a rare sight in Sindh at present. It is reported to be landing in Dera Ismail Khan tract instead. The hunters generally used decoys to trap or kill these birds near the place of their landing.

ڪونجيون ٽيون ڪُٽڪن، جيڪس ھلڻ ھاريون،
ٻچا پوءِ اَڻن، وڃن واندا ڪنديون.

2/12. The cranes coo and cry alternately. Perhaps they are about to depart. They have left their young ones behind in their native hills and it is on their account that they yell.

آيون ڏور ڏَري، اصل سندي آسري،
ڪنيڑ ڦُونءِ ڪَري، پاڻا پير ڏکويا پکٽين.

3/13. They had landed in the Darhi valley as per the ancestral convention. But the soil happened to be hard and rough for their wings; and their feet suffered on that account.

آئيون اڳئين هير، اصل سندي آسري،
پڑ ۾ پسان نہ پير، سيڻن ساجھر لڏيو.

4/14. The cranes, as usual, landed at the same place where their predecessors had done. (They hoped that some day they shall return to their original place.) But the pity is that I do not find a trace of the dear ones any where. Obviously they have left earlier.

Note: In the above two verses there seems a tacit reference to the Divine assurance to Adam contained in the Quranic verses to the effect that those of his progeny, who maintained faith and performed good deeds, shall come to no harm or grief, and that they shall be readmitted into Paradise. (Vide 25, AI-Baqarah).

چُٹي نہ، اُيي روءِ، سنياريو کي سڃٹين،
هيءَ جھڃندي چوءِ، تہ آڻون اُکنبي آهيان.

4-A. The (isolated) crane refuses to pick a grain. She merely stands and weeps in the memory of her dear ones. In extreme anguish she expresses pathetically that she yearns for the departed cranes. (Kazi)

Note: It is a habit of the crane that, when isolated, she refuses to take food.

وڃر اُکيري، سر ساريو، سور چري،
جهري جھڃندي ڏي، سنيها کي سڃٹين.

5/2 This particular crane that had detached from the flock, remembered her associates, recalled the lake, (where they collectively swam), and was depressed on account of these memories. She pined and languished due to their absence, and she sent them messages.

"وڃر وساري، وينئين کيئن ماڻ کري،"
"ک تو نہ ماري، رُڻ جُهڙ سندي سڃٹين."

6/3. O Crane! How is it that you have forgotten the flock and remained quiet in their absence? Could not sweet memories of the dear ones kill you?

شرم بایدت از حیات خود کہ بیدیدار او،
درد دلِ من آرزوی خیر و شر باز آمدند *(Kamaluddin Ismail of Iran)*

It is a matter of shame that in his absence too the thoughts - good and bad - should again enter my mind.

"وڃر ويا وهي، کالھ تنھنجا کونجڑي!"
"کندينءَ کوه رهِي، سَر ۾ سپرينِ ري؟"

7/4. (old) O crane! Yesterday your flocks passed away. What will you do in the lake without the dear ones?

وڃر کيو وتن، پِرت نہ چنن پاڻ ۾،
پسو پکيئڑن، ماڙهئان ميٺ گھٹو.

8/5. (old) The cranes move about in a flock. They do not disrupt community bonds. just mark! The birds have better values of social association than human beings.

وڏي وڃر هيرُئين، چُٹي نہ ٻين گڏ،
کونج کريندي سڏ، ويئي وهامي راتڑي.

9/6. (old). The isolated crane belonged to a big flock. (The others have gone away and she is left alone). She refuses to pick up grain in the company of other birds. (Poor creature!) She called repeatedly (her past associates but in vain). In the meantime the night too wrapped itself.

قسمت آندیون کونجڑيون، وطن سندن روهُ،
کنھن جو کونھي ڏوھ، رزق رازق هٿ ۾.

10/7. (old) The cranes originally hailed from the mountains. It is the destiny that brought them to this place. None of them is to blame for this forced migration and none can move against it. The subsistence is in the hands of the Providence who obviously had wished it that way.

"We provide you with subsistance". (182, Taha).

Note: (1) This verse may also mean that the man originally lived in Paradise. Later, not by his fault nor by his consent but in pursuance of the Divine decree, he was forcibly transplanted on earth. After all Allah is the provider of the livelihood wherever He wills and He willed it that way.

(2) It may also refer to the migration of the poet's ancestors from the mountaneous Arabia.

خلق چوں مرغابیاں زادہ ز دریای جان،
کئے کند ایں جا مقام مرغ کزین بحر خاست *(Roomi)*

Mankind, like the water fowls, are sprung from the sea, the Sea of soul, risen from that Sea, why should the bird make here her home?

مَ لنؤ ڪونجي! ماٺ ڪر، چور مَ هيئين چاڪ،
ڦٽيون جي فراق، سي گهر گهاريندين ڪيترو.

11/8. (old) O crane! Keep silent. Do not warble and thereby refresh the heart's wounds. How long can they remain at home, who smart under the wounds caused by separation from their dear ones?

Note: The last portion is a sort of soliloquy on the part of the poet.

مَ لنؤ ڪونجي! ماٺ ڪر، چور مَ هيئين سل،
ڳوڙها مٿي ڳل، جِم وهاٽيءَ وهائين.

12/9. (old) O crane! Keep silent. Do not warble and thereby reopen the pores already made in your heart. Please see that you do not betray your feelings by allowing tears to trickle down your cheeks at dawn time.

ڪونجڙيءَ ڪالھ لنئين، سڃڻ وڏم چت،
آئون جنھن ريءَ ھت، گھنگھر گھاريان ڏينھڙا.

13/10. (old) The crane and that made me remember my dear ones warbled yesterday. The fact is that without him I pass miserable days here.

اُتر ڏي آلاپ، ڪالھانڪُون ڪونج ڪري،
پِرين پسي منجھ خواب، وهاٽيءَ وايون ڪري.

14/11 (old) Since yesterday the crane has been sending out affectionate strains in the northern direction. Possibly she has seen her beloved in a dream and is sending out strains in pursuance of it.

روھ نہ آئينءَ رات، ڪوھ نہ ڪرڪينءَ ڪونجڙي،
اڄ توھِين جي تات، سَر ۾ سارڻ آيون.

15. (new) O crane! Why did you not go to the mountain (in company or pursuit, of the other cranes) last night? Why did you not even warble then? Just mark the difference! They themselves have come to the pond to see you.

فرد میگیرد ز ملت احترام،
ملت زِ افراد می یابد نظام *(Roomi)*

The individual takes significance through the community which in its turn secures its organization through individuals

وڃر ۾ وائي، ڪالھ تنھنجي ڪونجڙي!
سَر ۾ سارينئي گھٹو، پينر ۽ پائي،
پسين نہ ڦاھي، جا ماريءَ سندي من ۾!

16/15 (old) O crane! Yesterday there was talk about you in the flock. Your brothers and sisters in the pond remembered you very much. I hope and pray that you do not fall in the trap as projected by the huntsman (i.e. Satan).

ڪونج نہ پسين ڳک، ڊپ جنھن سين ڊپيو،
ماريءَ ماري لک، وڃر ھٹي ويچون ڪيا.

17/16 (old) O crane! Do not fail to distinguish the straw which the hunter uses to camouflage the trap beneath it. The fact is that he has disintegrated lots of flocks through his deceitful murderous trap.

(Satan said) "Then will I surely come upon them from before them and from behind them and from their right and from their left" (17, Al-Airaf).

ڪونج نہ لکيو ٻاڻ، جو ماريءَ سندي من ۾،
اوچتي پرياڻ، وڃر ھٹي ويچون ڪيا.

18/17. (old) The crane had not noticed the arrow which the hunter had planned to use against her. He took the aim and shot it suddenly but fatally. Thus had he liquidated flocks of cranes earlier and affected their ranks.

مسکین خبرش نیست کہ صیاد اجل،
پی در پی اونہا دہ جان می طلبد *(Khayam)*

The poor creature did not know that death lay in ambush for her and was after her life

"چيتاڪيو چٽيج، بداماٽي بُٽِ ۾،
نيٽين ننڊ مَ ڏيج، چيڙون چپر آئيون."

19/20. (old) O crane! Pick up your grains circumspectly in the Badamani waste land! Beware! Better do not go to sleep because countless huntsmen have got in the mountains with evil designs.

Note: These huntsmen may imply the huntsman Satan.

ای کبک خوش خرام کجا می‌روی بایست،
غرہ مشو کہ گربہ زاہد نماز کرد۔ *(Khayam)*

O struting partridge! You strut about conquetishly. Do not be misled by the fact that the cat has become pious and taken to prayer

بغل منجھ بندوق، ماريءَ ميرا ڪپڑا،
ماريو مير ملوڪ، لتاڙيو لڪ چڑھي.

20/18. (old) The hunter wears dirty clothes and he carries a gun in his armpit. He goes on killing all and sundry including royal personages till he reaches the mountain passes and completes his peregrination of the world.

Note: (1) The angel of death is ever busy with his mission to liquidate those whose term of life had expired.

(2) The mountain passes may mean the end of the universe.

(3) The above five verses may also refer to Satan, who is busy all the time with his nefarious programme to way lay and mislead human beings.

"ماري مرين شال! ڊپَ وڃنئي ڊهيون،
جيئن تون اچي ڪال، وڏو وڇ وڙهن ڪي.

21/19. (old) O you poacher! May you die and your secret traps be blasted! Yesterday you poached among lovers and caused them asunder (through a deliberate design).

TRADITION: The Prophet of Islam referred to death as the destroyer of all worldly pleasures, affiliations and programs.

SUR DAHAR

Chapter - III

(Old Chapter - 4)

PART -2, 15 VERSES

ڪاڇي ڪاهيائون، سڇ ڪ سگهارن لڏيو؟
مون تنُ ماريائون، پاڻا وجهي گوندرين.

1/23. (old) They (i.e. my relatives) seem to have moved towards the catchment area at the foot of mountains. Is it a fact that they have really migrated there? In that case they have made me wretched and full of grief.

ڪاڇي پيئي ڪوڪ، سڇ ڪ سگهارن لڏيو؟
"مادر! سي ملوڪ، اڻي ويا اُڪري."

2/24. (old) There is commotion in the mountaineous catchment area. Could it really mean that the herdsmen have migrated there? O mother! it seems these elegant persons crossed the tract during the last rains.

ڪاڇو ۽ ڪوهيار، ڏونگر سندن ڏيهڙو،
ساجهر نهي بار، ڪوهه نه وئين ان سين؟

3/25 (old). The rocks, mountains and their catchment areas are generally the halting places of these herdsmen. (O woman!) Why did you not take your wherewithal on your head and leave along with them?

Note: If **لَهي** is interpreted as **لاهي** then the second stanza may be translated as: Why did you not disburden yourself early of the worldly affiliation and leave without them?

جِيَن سن سنگهار، اجهي جن جي گهاريان!
مانَ لهنئون سار، اچي اوڪين ڏينهڙين.

4/26. (old) I wish long life to the herdsmen under whose patronage I live in this world, so that they may take care of me when I am in difficulties here.

"سنگهارن ساري، ساڻي! ڏيج سنيهڙا،"
"سا هيڪلي گهاري، مُنڌ ڪاڇي ڪندئين."

5/21. (old) O friend! Please contact carefully the herdsman and deliver to him my message that I am living in isolation on the valley's bank at the foot of the mountains.

"ڪير ڪريندي ريس، آيل! سنگهارن سين؟"
جنين جي خَميس، واريون واري ڇڏيون.

6/22. (old) O mother! Who can afford to vie with the herdsmen who have

fixed Friday nights for distribution of milk in charity?

ڏڻ ڏارڙ، ڏار رهڻ، ايءُ نہ سنگهارن سِٽ،
ڪاهي ايندا ڪڏهين، مٽي واندِ وهٽ،
جي هاڻو هونئي مِٽ، تہ بہ اوڍو لاهہ مَ ان جو.

7/27. (old) To keep a herd of animals and to live separate from other herdsmen would be inconsistent with their professional code. Sometimes however (out of the correction) they take their animals to an isolated pen (in a jungle valley like the poet himself who had settled on a mound). But let me warn you! Even if your relatives be strong persons, do not remain off the guard (against death; none can afford to ignore him in any circumstances) (or) if the dacoits or the cattle lifters be your relatives, then too feel apprehensive from them.

مَنڊيون مَٽ گُڙن، جهوڪ بہ سونهن پهيڙا،
سندي سنگهارن، جوءِ جيارِي جڏڙِي.

8/31. (old) (Wherever they are) their jars are noisy with the churning of curd. The way farer are attracted to their camps and they benefitted thereat. In fact their dwelling place revives and enlivens weak and miserable persons.

پوريين پاند ٽمن، جهڱ جهاڳي آئيون،
ڪاڇو مينهڙين، منداڻتو ئي ماڻيو.

9/32. (old) The fair brownish buffaloes seem to have waded through the sheet of water, because water still drips in drops from their bodies. Obviously they have had enough of seasonal rains in the catchment area of the foot of the hills.

ونهين سنگهارن جي، سونهاري سانجاڻ،
پوءِ ٿا پينَ پاڻ، پهرين پيارين پهڙا.

10. (new) The herdsmen's women do very good service. They serve their guests first and then they take their meals.

جهجان پسي جهوڪ، آيل، سنگهارن جي،
جن ٽي پيءَ پياريا، منجهان مَٽن موڪ،
لڏي وڃان لوڪ، انڱي ويا سي اُڪري.

11/28. (new) O mother! I see the deserted place where the herdsmen had encamped for a short while. They used to serve others liberally with pure (water or milk) from jars. It is a tragedy that all of them have left us.

نئي نهاريو نار، تان پرت پراڻي نہ ٽئي،
ويچارا سنگهار، ڪنهن سائي جي سانگ ويا.

12. (new) I went to the persian wheel (fixed on the agricultural land) to revive friendship with the herdsmen. (Alas! They were not there.) Possibly they had left for some other land providing grass.

ڪيڏانهن ويا سنگهار، جي هئا هِنهين پيٽين،
ڏور تہ ڏوريون يار، ٻيلي ٻنهين ڪنڊين.

13. Where have the herdsmen gone who used to reside at these places; Let us explore both sides of the forest (i.e. the world) for them, O friends!

جھوکون نہ جھٹکن، وگ نہ پسان وٹ ۾،
"آیل، سنگھارن، جیکس چتاٹو چت کیو."

14/29 (old) These days their settlements are deserted and quiet; nor are the herds visible anywhere near about them. O mother! Possibly the herdsmen have migrated permanently and settled at Chitand (i.e. they have died and departed.)

جي پائين وس چران، تہ سنگھارن سين لڏ،
تہ ھاجي سندي ھڏ، کوک نہ سڻين کڏھين.

15/30. (old) If you want to graze your cattle on a green meadow, (i.e. in the ever green gardens of Paradise), then go along with (or follow) the other herdsmen (and remain in their association). In that case you will have no occasion at any time to hear a groan of suffering or loss.

"No fear shall come to them, nor shall they grieve". (112, Al-Magareb).

TRADITION: On the Day of Judgement a person shall be among those whom he loved in this world.

ہر کہ خواہد ہمنشینی با خدا،
او نشیند در حضورِ اولیاء *(Roomi)*

He who seeks proximity with Allah, associates with spiritual leaders.

SUR DAHAR

Chapter - III

(Old Chapter - 4)

PART - 3, 22 VERSES

راءَ سين رڻا جي، تن جاڙيجن جاڙ ڪئي،
ڪيئن ماڻيندا سي، چوڏهن چارو ڪچڙو؟

1/33. (old). The Jarejas had rebelled against the king that was indeed a bad performance on their part. How would they, under the circumstances, be entitled to enjoy the royal meadow with multiple path-ways?

Note: This verse may also be interpreted as under: The infidel atheists who deny the existance of Allah and His Oneness and disobey His commandments, shall not be forgiven nor admitted in Paradise, which has vast gardens and multiple doors and roads.

جاڳو، جاڙيجا! سما! سُک مَ سمهو،
پسو ان پاريا، لاکو ٿو لوڙيون ڪري.

2/34. (old) O Jareja Samas! Keep awake. You should not indulge in a care free sleep, (particularly when you have forfeited the royal patronage by your refractoriness). Beware of Lakho, who is committing depredations in your region.

لاکو لوڙائن سين، چوڏس ٿو چڙهي،
وڙهيو، وريامن، جا، ڏڻيو ڏڻ هڻي،
پيس جو پري، سو واهر ڪنهين نہ واريو.

3. (new) Lakho commits dacoities in all directions with the aid of his accomplices. In action with those brave men who resist him, he takes away their cattle so swiftly and so far off that they are never recovered by their owners.

ٽاڻونکين پلاڙ، سدا هڻن ڪرڪرا،
لاکي لوڙائن جا، اهڙائي اهجاڙ،
ڏيئي تنگن تاڙ، ڪُوڪ ڪارِيندا ڪچڙي.

4/36. (old) Lakho and his accomplices are generally busy with cleaning their mounts and settling their saddles (i.e. they keep their mounts clean and saddles ready to go out at any moment). These are their symptoms. O Kutchi (the prosperous capital!) They will tighten the belts of their mounts and cause havoc to you.

پُڇئان پُلي پير، وڏو راءَ رڪيب ۾،
ڪچ رهندو ڪير، لاکو لوڙائن سين؟

5/35. (old) The Raja heard of Lakho's crimes. He became extremely panicky. He mounted a steed and left Kutch Bhuj. The prospect was that none could stay in Kutch with Lakho and his accomplices harassing all.

ڇڻان ڀلي نگيو، ڏيئي پاڳوڙي پير،
جسي ۽ جسراج جو، مٿي وانڍين ويرِ،
ڪڇ رهندو ڪير، لاکو لوڙائو ٿيو.

6. (new) The Raja mounted his steed and left Bhuj in panic at Lakho's activities. (There was another reason for his panic or flight to wit). Jasso and Jasraj the two local chiefs, had developed differences with the public and in view thereof they took no action against Lakho. They may even be in collusion with him. The concensus of opinion there was that none was prepared to stay in Kutch in view of Lakho's crimes.

لکي ۽ لاکو ڀئي مئا، ڀاجھ ٿي،
"قادر لاٿو ڪڇ تان،" اديون! "اولاکو"،
وانڍين ۾ واکو، "ريڀاڙي رهي ويا."

7/37. (old) It is indeed Allah's mercy that Lakho and his steed Lakhi -both are dead. O sisters! Thus Allah has removed a great cause of worry from the people of Kutch. It was generally expressed by isolated dwellers that their cattle were safe after Lakho's liquidation.

Note: The following verses, quote instances of Lakho's depredation (or the havocs of death.)

ريڀارڙ! ريجھاءِ، لاکو لُولاٽين سين،
سائو مان سندياءِ، ٽٽ مٽائي ٽاکرو.

8/38. (old) O herdswomen! You should have tried to move Lakho by entreaties. Perhaps that brave horseman might amend his policy (or conduct) in your case (and may not have taken away your herd).

ريڀارڙ روئي، واڙي وڏا وڇڙا،
سمورا سوئي، هڻي هتان ساڻ ويو.

9/39. (old) The herdswoman wept when she put the young ones of the animals in the pen, because Lakho had taken away all her grown up animals with himself.

رڙي ريڀارڙ روءِ، اُيي ڊَنگھر جَھل،
پري هتان پل، ڪيتريون ڪاهي ويا!

10/40. (old) The herdswoman wept while standing by the side of the enclosing fence. Her numerous pedigree buffaloes had been taken away by Lakho and his confederates.

رڙي ريڀارڙ، روءِ، اُيي ڊنگھر ڊار،
وجن اُڇ وَڳ هنيو، سئم جي سوار،
ڪاڇي ڀنهين پار، ڏاکو هن جو دسِيين.

11/41. (old) The herdswoman wept while standing near the enclosure. She wailed tearfully that her entire herd was taken away by some mounted dacoits. The fact is that on both sides of the catchment area consternation prevailed about Lakho's ruthless excesses.

رڙي ريبارڙ روءِ، واڙيءَ پايو وڇڙا،
ڪر ويڙ ڪنگهار ڪي، چنچل اُپي چوءِ،
واڙي وچ نہ ڪوءِ، لاکو لوڙائن سين.

12/42. (old) The herdswoman wept and wailed while she enclosed the younger stock in the pen. She cursed Lakho by name amidst hysterics. She said: "Let none keep the younger animals in pen, because Lakho moves about with his confederates and he would take them away.

لاکا لک سُجن، ڦُلاٽيءَ پير ٻيو،
جنهن پر راڻا، راڄڻا، ڪوٽن منجهه ڪنبن،
جنهن جو جاڙيجن، ستي سنچو نہ لهي.

13/43. (old) There are millions of Lakhas (in the world) but Lakho Phulani was of different pattern. Even the kings quaked in their forts at the mention of his name. So far jarejas were concerned, they used to have nightmare about him in their sleep.

لاکا لک هئا، ڦلاٽي پير ٻيو،
آجا اوڏ ٽيا، پلءِ لڳي جنهن جي.

14/44. (old) There are millions of Lakhas (in the world) but Lakho Phulani was of different kind. Members of the Od community entertained no worry, as they thought that they enjoyed his patronage.

لاکو لکيءَ تي چڙهي، لکِي لاکي هيڻ،
سونهاريون سر ڪيو، پيريو ٻڌي ٻيڻ،
ڪندو ڏمر ڏيڻ، صباح ساڻ سيکهين.

15/45. (old). Lakho used to mount the mare by name Lakhi~ He used to seize beautiful damsels and then mightily resisted their restoration. He would ruthlessly treat all of them on the morrow (i.e. soon afterwards).

اڏيو جو اوڏن، سو ڊنگهر ڊِلو مَ ٽئي!
جنهن پر ويهي ڪن، ليکو لاکي ڄام سين.

16/46. (old) Let not the structures put up by the Odes weaken! Let them may sit in them and settle labour charges with Lakho (who often engaged them on construction works)!

لاکي لڄ ڪنئي، اسان اوڏڙين جي،
ڪندو ڪانہ ٻِي، اڳ وسوڙهل آهيون.

17/47. (old) The Od woman used to express with confidence that Lakho had undertaken to protect them; and that he would never deceive them as they themselves were unsophisticated persons.

Note: Lakho the dacoit had perhaps married an od woman and that had given the community a sense of security against his depredations.

لاکا لڄ سندياءِ، اوڏ اگلي آهيان،
پکا سي پرتاءِ، جي اجهي تنهنجي اڏيا.

18/48. (old) O Lakha! We are your proteges - the dirty and reproachable Odes. Our cottages are at your sufference. In fact we have been sitting under

protection. (This is what the Od woman always pleaded).

اڏيندي اوڏن، لڏڻ جي ڪا نہ ڪئي،
لاکو مٽان تن، اوچتو ئي آئيو.

19/49. (old) When they put up their dwelling cottages, they never thought of migrating from them. But Lakho swooped on them all of a sudden.

Note: The man does not think of his death when he constructs a house for himself but time will make him wiser.

اڏي اڏي اوڏ، چڏي ويا پيٽيون،
ٽکاٹا ۽ ٽول، پيا آهن پٽ ۾.

20/50. (old) While they were busy with the construction of houses (Lakho attacked them and) they were forced to abandon those very same houses. Their dwellings and their house-effects are lying there unattended.

چنل چڇ هٿن ۾ ڪلهن ڪوڏارا،
پورهئي خاطر پنهنجي، اُٺن سوارا،
اوڏ بہ ويچارا، لاکا! وڃن لڏيو.

21/51. (old) (The poor) Odes used to get up early in the morning and take up their old and worn out winnowers in hands and spades on their shoulders for doing labour. They were very mindful of their daily routine (i.e. prayers). O Lakho! Even those poor Odes are migrating due to your depredation. (Death does not spare any person - righteous or unrighteous).

ڪڏهن ڳاڙهو گهوٽ، ڪڏهن مڑه مقام ۾،
واريءَ سندو ڪوٽ، اڏي اڏبو ڪيترو؟

22/52. (old) One day a man is a proud bridegroom; but some other day his corpse lies in a grave yard. Why then and how long can one build a fort on a sandy waste?

Note: I have altered order of the verse on the ground of appropreateness.

عاقل بچہ امید دریں شوم سرا،
بر دلت او نہد دل از بہر خدا،
ہرگاہ کہ خواہد نشیند از پا،
گیرد اجلش دست کہ بالا بنما *(Khayam)*

What hope has this deadly Inn for the wise?

And why does he hanker after annas and pies?

For, when he hoards and wants to settle down,

His hand is pulled by death and asked" He! arise".

بد عہدیٔ عمر بیں کہ گل در دہ روز،
سر برو نمود و غنچہ کرد و بشگفت و بریخت *(Iraqi)*

Just mark the infidility of the life! In barely two days time the rose sprout, buds, blossoms (and decay) and sheds its petals.

"هي سپ هلڻ هارا، ڪون رهندو ڪو هت،" جيڏيون!
"اڏيا رهندا اِتهين، هي سپ ماڳ موچارا،"
ڪون رهندو ڪو هت جيڏيون!
جن کي باشاهيون بلند هيون، سي ويا ڇڏي ويچارا،
ڪون رهندو ڪو هت جيڏيون!
"ڪل نفس ذائقة الموت"، سمجهج اهي اشارا،
ڪون رهندو ڪو هت جيڏيون!
داڙُو دڙِي اُتهين بخشائيندو بدڪارا!،
ڪون رهندو ڪو هت جيڏيون!
"الا" عبداللطيف چئي، ات ستر ڪج ستارا،
ڪون رهندو ڪو هت جيڏيون!

O friends! All these persons in the universe shall depart some day. None shall stay here permanently. All these attractive buildings of theirs shall survive them.

Even the kings with vast dominions - the poor chaps - left the world. "Every person shall taste death". This is a Divine admonition, and it should be understood and borne in mind.

The intercessor (i.e. the Prophet) will, Insha allah, intercede for sinners and get them the Divine pardon.

Abdul Latif says prayerfully: O Compassionate Allah! Pray put a veil on my misdeeds on that occasion (i.e. on the Day of Judgement), do not take into account and expose my misdeeds, kindly forgive them directly.

SUR DAHAR

Chapter - IV

(Old Chapter 1)

VERSES NO. 1-10

ڳر ڪي ڳالهڙيون، ڪنڊا! ڏور ڏٺين جون،
ڪيئن سي راتڙيون، ڪنهن پر ڏينهن گذاريئي؟

1. O Kandi tree! Please do relate to me some reminiscences of the old beneficiaries from this irrigational branch. How did you pass your nights and days in the good old days (when the branch flowed fully and the trade prospered happily?)

ڪر ڪا ويهي ڳال، ڪنڊا! ڏور ڏٺين جي،
هڙي اڄ حال، ڏکيا ڏينهن گذارئين!

2. O Kandi tree! Please do narrate to me some anecdotes of the past beneficiaries of this branch. It is a pity to see you so depressed these hard days!

ڪنڊا! تو وٽان، سڄ ڪِ سيٽن لڏيو؟
مڃر تو مٽان، ڇٽيو پُون ڇڱا ڪيو!

3. O Kandi tree! Please do tell me if the dear patrons have really abandoned you. It is strange that your fruit is so full, that it drops in bunches from your branches inspite of your bereavement!

Note: **سيٽن** normally means relatives. Here I have interpreted the word as patrons.

جان تو هڙو وَڃُ، ڪنڊا! ڏور ڏٺين جو،
پاٽان ڏيئي ڏڍ، موريءَ مڃر نہ ڪرين.

4. O Kandi tree! If you really felt so much bereaved on account of the absence of the old beneficiary traders, you should never have blossomed on your branches with an unruffled non-chalance.

جان تو هڙو سور، ڪنڊا! ڏور ڏٺين جو،
مٽي لامن ٻُور، موريءَ مڃر نہ ڪرئين.

5. O Kandi tree! If you really felt so forlorn due to separation from the dear ones, you should not have borne yourself so unconcernedly as to allow flowers on your branches to bear fruit.

به ایں دل شکستہ و ایں جانان نا امید،
کے طاقت فراقِ لقای تو داشتم۔ *(Kamaluddin Ismail)*

With a broken heart and a frustrated life,

How can I bear separation from your face?

ڪنڊا! ڪڇاڙيان، اُيو آهين ريل ۾؟
پريان پڇاڻان، سڪي ٻانگهر نہ ٽئين؟

5-A. (new) O Kandi tree! Why do you still stand isolated in the green belt depending on rain water. Why did you not wither after departure of the dear ones?

ڪنڊا! تون ڪيڏو، جڏهن پريو ڏورو وهي؟
جسودن جيڏو، تو ڪو گڏيو پهيڙو؟

6. O Kandi tree! How old (or tall) were you when the branch flowed to its full capacity? Do you happen to meet any pedestrians like the old Jasudas these days?

سچ ڪ سڪو ڏور، ڪنڊيءَ اَڪ ڦلاريا؟
جُنگن ڇڏيو زور، سَر سُڪا سونگي گيا؟

7. Could it be time, (it is almost unbelievable) that the branch has really dried up and that Ak fibre plants have sprung up widely and blossomed on its banks. Is it also true that such local inhabitants have lost the financial potentiality the branch has dried and the tax collectors have withdrawn?

جڏهن ڏاڇي، ڏور، ٻئي وَهن ٻليار ۾،
تڏهن تازين طور، هُئو جسودن سين.

8. When the Dagi canal (possibly an off shoot of Patihal) and itself flowed by the side of Balyar, then the jassuda businessmen stock of thorough bred Arab horses.

سُڪي ڏور ڏيون ٽيو، ڪنڊيءَ ڏنو ڪائو،
سو پاڻي پٽيهل ۾، اڇيون نہ آيو،
ماڻهن ميڙائو، ڪِهين ڪِهين پيٽين.

9. At present the branch has practically dried up with a little water streaking along its bed. Sar grass has grown on its banks. Patihal canal too had not received the same old water supply. Accordingly these days there was a thin concourse of people in the canal areas.

پٽيهل! تو ۾ پُور، اڇيون آهہ نہ آب جو،
سُڪين ڪهڙي سور، پيئِي واري وچ ۾.

9-A. (new) O Patihal! You do not carry the same discharge of water as before! What particular worry could have dried you to such an extent that the sand deposited on your bed?

پٽيهل چئي: "پرين ڪي ساري آئون سڪو"،
"آهيِم اولاڪو، جسودن جي جان ۾."

9-B. (new) Patihal replied: "I have dried up due to the sad memories of my friends, the jassudas. l am disconsolate about them".

Note: This verse shows that Patihal had dried up very much before Shah's days. It is obvious that Shah did not know the cause of the canal's desolation.

ڊور نہ اڳينءَ ڊار، مَهند ملاحن لنگهيو،
موڙي ڇوڙيا مڪڙا، پسي پاڻيءَ پار،
جسودن جيها يار، پيئڙا ويرِ وِماس ۾!

10. The branch did not flow at the old discharge level. (There was an appreciable fall in it.) The boatmen had already taken cognizance of the fall in water level and diverted their boats to other canals. In view of these circumstances even the carefree and friendly Jassuda tradesmen were very much worried due to the fall in the level of water.

Note: Verses No. 1 to 10 depict frailty of life and of the material prosperity.

SUR DAHAR

Chapter IV

(Old Chapter 1)

PART - 2, VERSES NO. 11-18

جان واهڑ ۾ وَهه، تان تون مڇ! نه موٽئين،
ڪائي ۾ ڪوهه ڪرئين، پوءِ موٽڻ جو پهه؟
سر مٿي تون سهه، ههميزون ملاحن جون.

11. So long there flowed a stream of water in the branch, O fish! you did not swim back to the river, (but you sought refuge in 'Sar' grass.) Why do you think of retreat now when there is no way of escape and no water in the branch? You will have to bear the onslaught of the fishermen on your head.

> Note: The verse may mean that the repentance offered by a delinquent when he is face to face with death, is unacceptable; and he will have to receive punishment for his transgressions.
> (vide verse No. 18, AI-Nisa).

جان جر هڙو جال، تان تون مڇ! نه موٽئين
پوندءِ اڇ ڪ ڪال، سانيويون سانگين جون.

12. When water was in abundance in the branch, O fish! you did not swim back to the river. Today or tomorrow the fishermen will catch you in their nets.

جان جر هڙو سير، تان تون مڇ! نه موٽئين،
آڏا اڏي ڪير، گهٽ بہ جهليا گهاتئين.

13. When the water level in the branch was high, it did not occur to you, O fish! to retreat to the main river. Now the fishermen have impounded you by pitching poles on all sides.

متو آهين مڇ، ٽلهو ٽيو ٽونا هٽين،
جا تو ڏني آڇ، تنهن پاڻيءَ پُنا ڏينهڙا.

14. O fish! Your present predicament is due to your obsession for over development. You have become an aggressor. The fact is that you were deluded by immensity of water in the branch at one time. But it is no more there now.

ڏوران پسي ڏور، وهين جي نہ وهرون ڪري،
هوند نہ پَئين هور، مانگرياڻيءَ مڇڙا!

15. From a distance you could see the cord of the hook (and not the hook itself.) If you had not pulled at it with force, O fish! Possibly you would have been spared of the sad consequences.

از صیادی می شنود آواز بحر،
مرغ ابلہ میکند آں سوئے سیر۔ *(Roomi)*

The hunter imitates the sound of sea and the stupid bird hears it and takes it as genuine. He flies in that direction (to his death.).

جا تون گھيڑِي گَھٽ، مانگرياڻي مڇڙا!
نيئي پچاڑيا پٽ، تنهن ڪنڌيءَ ڪِي ڪيترا.

16. O fish! Strangely enough you swallowed the hook and it got fixed in your gill. The result was the same that occurred in a lot of similar cases, when the hooked fish were dragged out on the bank struggling for their very existance.

Note: The verses No. 11 to 16 depict the initial apathy, nay, the sense of false security that a human being feels in his environments, his persistent waywardness and indifference to repentance, and his later struggle to offer repentance when he is face to face with death. At that time the curtain is about to be dropped on him, and his repentance shall not avail him.

TRADITION: Allah accepts repentance till the time the prospective patient gets into throes of death.

ڪنڊي ڪلين وچ ۾، جڏهن هنئي جن،
موٽي مون پرين، ڪيڙ جي ڪانہ ڪئي.

1 7. When my Beloved entangled the hook in my tonsils, He never bothered to disentangle it therefrom.

العشق عیش و طیش

Love exhilerates you and then puts you beyond the mark.

ڪُنڊي ڪلين وچ ۾، جڏهن هنيائون،
اُڦٽ نہ ماريائون، ڏور ڏيئي ويا ڏک جي.

18. When my Beloved fixed the hook in my tonsils He neither extricated it nor did He put me to instantaneous death, but he just allowed it to remain there with the painful cord dangling (so that He may pull it again at any time.)

در محبت تا نہ سوزی بال وپر
کی شوی ہمرنگ آتش سر بسر۔ *(Hazrat Bu Ali qalandr)*

So long you do not burn your feathers (i.e. body) in the fire of love, how can you be one with fire in totality?

VAI

لايئي جا ورن کي، سا کانڌ! مُنهنجي ڪورا.
ماءُ ماريندم ڪڏهين هن پرينءَ جا هورا،
سا کانڌ! مُنهنجي ڪورا.
اچن پرين پڀکيا، ڪر ٻاٻيهو جيئن مورا،
سا کانڌ! مُنهنجي ڪورا.
سيٽين سرکنڊ سپجي، ٻيو عطر پرين اتوارا،

سا كانڈ! مُنهنجي كورا.

چپر كٹوري ٹيو، ہي تازي قلن ڤورا،

سا كانڈ! مُنهنجي كورا.

"الا" عبداللطيف كي، "سانول ميڙ سنيوڙا،"

سا كانڈ! مُنهنجي كورا.

O Beloved! (i.e. the Prophet of Islam): Kindly allow me what you had granted to the other shapely persons (i.e. kindly grant me, a sinner, the same favours which you had granted to the righteous people); (or you have adorned yourself for my sake. What a pleasure to note it!)

O mother! Some day I shall die while yearning for my Beloved.

He struts on toes like the 'Pabiho' and the peacock.

He has immense sandal fragrance and perfume. (He liberally smells of them.)

In fact by his contact, the mountain is full of the flavour of musk and the fragrance of flowers.

Abdul Latif says: "O Allah! Kindly join me to my adorned Beloved"

> Note: The above Vai clearly seems to have been written in praise of the Prophet, who according to traditions, always smelled of perfume.

SUR RIPP
OR
THE CALAMITY

INTRODUCTION

ساقی بیا کہ ہاتف غیبم بمژدہ گفت،
با درد کن کہ دوامی فرستمت۔ *(Hafiz)*

O′ cup bearer come! Allah has conveyed to me the happy news to bear patiently my pain, and He was going to send to me medicine for it.

1. Could any calamity be more grievous for a lover than that of separation from his Beloved? Certainly not. It is this calamity that the poet has Iamented in this sur, whose name is consistant with its theme. It has been aggravated by the fact that the Beloved is not easy to meet.

There are two chapters with three vais. All of them are full of pathos. In the first chapter the poet laments his separation from the Prophet, whom he remembers at all times and for whom he pines and sheds tears. The more he remembers him, the more he suffers mentally; and yet he would not cease remembering him. In fact he is most keen to remember him whatever his suffering may be. In the second chapter, which contains some highly philosophical verses, the poet has advised the seeker to scrupulously contain his love within himself like a Potter's kiln, and not allow it to leak out. He sheds tears which ofcourse he cannot control and he entreats the Prophet to show mercy to him and meet him while he lived.

2. I have added the Vai No. 2 in chapter 2 from Mr. Advani's edition of the Risalo.

3. I have corrected text of the following verses:

Verses No. 17 and 25 and Vai 2 of chapter 1, and

Verse No. 3 of chapter 2.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
47	3	10	13

SUR RIPP

Chapter - 1

گوندر ڪِيو غرق، ماءُ! منهنجو جندڙُو،
ڏکويَنِ مَرڪ، مٿي سڳر پنڌڙُو.

1. O mother! My heart is extremely sad with grief. But then it surely befits the love afflicted persons to pursue their journey i.e. course of conduct unflinchingly.

گوندر گڏياس، صحت نِيَڙِم سڃٽين،
مادر! مارياس، ڦوڙائي پرينءَ جي.

2. When woes overtook me, my Beloved (the cause thereof) deprived me of my health. O mother! It is the travails of separation from the Beloved which are killing me.

گوندر هٿ نہ پير، وِرهہ منجھهين وَهٽو،
ڪُڙهہ ۾ قطارون ڪري، سورن لايا سير،
مون جيهي گهاري ڪير، هيڪلي ريءَ سڃٽين؟

3. Pathos has no hands or feet (to move about or catch hold of its victim) love causes it and permeates it and it narrates it and then flows through the body. Its pains originate and assemble in the region of the heart and then travel in various directions. Who else like me can pass life alone without the Beloved.

اُڻي جيئن مورن، اوپڙ ولهارن ۾،
سا پر گوندر ڪن، جُه ڦوڙائو سڃٽين.

4. Just as the grass grows naturally in barren lands after a rain-fall, similarly the travails have a wild growth in me as soon as the Beloved separates from me.

لائي جو ويا، منجھهين ٿو مچ ٻري،
سو اُجهامي ڪِئا، جنهن سوريندڙ سپرين؟

5. What had been kindled within me (by my Beloved) on his departure has now developed into a conflagration. How can it be put out when it is being fanned by the Beloved Himself?

ڳهڻ تہ ڪچائِي، سور نہ سانڍڻ سُٽرا،
ايا تہ آئي! ڏيل مُنهنجي ڏک سين.

6. It would reflect immaturity on my part if I divulge my painful condition. Simultaneously it is very difficult to suppress it. At present too my body is feeling the pains and the consequential discomfort, O mother!

جيئن سو تئيءَ ترو، كامي كوري وچ ۾،
مون كي ڏنو سڃٽين، منجهان سڪ سرو،
ور جهيٽو ايءُ ٻرو، مَ ڦوڙائو سڃٽين.

7. Just as when a frying pan is placed on fire, its bottom, is scalded due to contact with it. Similarly my Beloved has created the same situation for me by serving me a sip of His love, which keeps the fire of love always burning within me . Even then welcome indeed is the slow fever it caused, only that the Beloved should not separate from me.

اُپريا مِ انگور، سُتي سپرين جا،
كايو كايو سور، لڇيو لوچيو اُٽيان.

8. While I lay asleep, I felt the pains of separation growing within me like vines encircling upwards, I writhed with them and suffered them to the point of restless wakefulness and then helplessly I left the bed.

ڳرن ۾ ڳرهيج، روئي ڪِج مَ پڌرا،
تان سوراٽي سهيج، جان لاهيندڙ ڪو لهين.

9. You may then give vent to your woes in secret but try not to betray them through tears. Till you find somebody who can relieve you of them, suffer the anguish patiently.

عشق آں نبود کہ ہمچو بلبل نالی،
ہرگہ کہ بمیری و نہ نائی عشق ست *(Khayam)*

That is not love if you wail like a nightingale. A lover may die but not moan. That is love.

ڳر مَ ڳُجهو روءُ، پڌر وجهه مَ پرينءَ ري،
سورن سير هوءُ، هينئڙا! ڪم ڪنن جيئن.

10. You may even shed tears due to the anguish, but that should be done strictly unobtrusively. Never betray anguish during the Beloved's absence. just as the roots of the lotus plant in deep water become strong, similarly you should develop fortitude to bear the ever-increasing pains of separation.

لاهه مَ پچاران، سُک ۾ سمهه جندڙا،
ڪر جهوري ڪيٽان، ڪالهوٽيان اڄ گهٽي.

11. Do not cease remembering the Beloved (even though it may aggravate the anguish,) nor enjoy sound sleep in complete oblivision. You should so adjust yourself that each succeeding day should add to your pains.

جهجي، جهانءِ ڪري، ماڻ نہ اچي مون هِيئن،
سڃڻ سي ساري، هو جنين جو هيرئون.

12. My heart constantly bewails and weeps for the beloved. It knows no rest. My heart would remember him for whom it is trained in that behalf.

جهوري، جهجڻ، جهانءِ، مون جنين جي نہ لهي،
آيل! ائين مَ پانءِ، ڪِ آئون جيئندي ان ريءَ.

13. I can never cease remembering him, missing him and pining in his absence. O mother! Do not think for a moment that I can live without him.

جاءِ نہ سجو ڈينهن، هينئڙو اوڻي وڃ جيئن،
مون پريان سين نينهن، ڇنڊ ڪاڙڻ ڪو نہ ڪيو.

14- Just as a herd of grazing camels does not remain stationary at one place but strays here and there, similarly my heart too knows no peace, but is always restlessly on the look-out for the beloved. In fact when I fell in love with him, it was not with a view to forget him or fall out with him later.

لاهيان جي نہ چتان، الله! ان مَ وسران،
مڙهيو مَنجهارا، جيءُ مُنهنجو جن سين.

15. O Allah! May he not forget me! I always remember him. My heart is inwardly intertwined with him.

پل پل ۾ پليانس، پل نہ رهي پرينءَ ري،
جيئن جهوريءَ کان جهليانس، جهڇيو تيئن جهوريءَ پوي.

16. I try to restrain my heart every moment not to languish for the Beloved, but all in vain. The more I try to restrain it, the more it demonstrates.

میتواند کہ دہر اشک مراحسن قبول،
آنکہ دُر ساختہ است قطرہ باراں مرا۔

It is possible that He may approve of my tears on the analogy that a drop of rain becomes a pearl.

ڪکر منجهہ ڪپار، جهڙ نيٽئون نہ لهي،
رات مُنهنجي روح ۾، اُنا پرين آپار،
آءُ، سجڻ! لهُ سار، وِرهہ وکوڙي آهيان.

17. There are clouds in my head and rain does not stop from my eyes (in the form of tears). The fog banks are always there. Last night my heart remembered the Beloved very much, (and it was restless on that account). O Darling! please do come and attend to me, because I am completely overtaken and beset by grief.

بادیدہ و دل از دہہ ماندم ببند غم فرو،
اندوہ پنہاں یک طرف آشوب پیدا یکطرف *(Ghalib)*

I was pulled down by the travails on two fronts, to wit, the eyes and the heart; and they manifested through internal sadness on the one hand and open restlessness on the other.

مون منجهيئي مينهن، ڪوهہ ڪريندیس ڪکرين؟
سرلو سارو ڈينهن، مون پريان جو نہ لهي.

18. The rain originates and is formed within me. Why should I think of (and wish for) clouds? For the entire day my Beloved's clouds (recollection) do not leave me for a moment.

ستي سنيريوم، ڪو ڳڻُ هاروچن جو،
ڪنڌ وهاڻو ٻِنو، هريو هٽ ٽيوم،
سجڻ ياد پيوم، جاڙ جيان ٽي جيڏيون.

19. While lying (on bed) I seem to have recollected some attribute (or favour)

of the Beloved. Immediately tears flowed from my eyes and my pillow and hand (under my head) became wet. Thereafter I remembered Him more and then I realized O Friends! that my existence without Him is gratuitous (or out of question).

سجڻ سنيريام، پيم ڪَر ڪپار ۾،
جهڙي تهڙي حال سين، پرين نہ وسريام،
هريا هٿ ٿيام، نيٺئون نير وهي.

20. I remembered the Beloved. It was a mental recollection first occurred to my brain whatever may be my physical condition (it seems certain that) I shall not forget Him. Tears flow from my eyes, and my hands (in wiping them) get damp.

سنيريو جيان، ڳالهيون پريم! تنهنجون،
ڳڻ ڪيترا ڳڻيان، ٿورن مٿو ناهه ڪو.

21.O Beloved! I merely live on the memory of certain bits about you. It is impossible to count your favours, they being innumerable.

Which, then, of the favours of your Lord will you deny? (13, AI-Rahman).
"If you count the favours of Allah, you shall not be able to do it."
(34, Ibrahim).

جُه سي سنيرجن، سَهه تنين سين اوريان،
لُونءَ لُونءَ هيٺ وڃن، رڳون ربابن جيئن.

22. As I recollect things about you, I refresh my love and share it with them and repeat them lovingly). All my veins throb with your love beneath my bodily hair like the chords of a violin.

سچ ميدانی چه ميگويد رباب،
ز اشک چشم و از جگرهای کباب۔ *(Roomi)*

Do you know any bit of what the violin says? It conveys to you the significance of tears and a roasted heart.

ڇِتر رهي نہ ڇِت، ويٺين واڳيو نہ رهي،
رئيءَ لڄي نت، هينئڙو واٽ وِرک جيئن.

23. My mind knows no rest. Even the endless public reproaches have influence on it. Miserable me! I am as much enveloped in sorrows as road side tree is covered up by the dust blown against it.

ڇِتر رهي نہ ڇِت، سوران صبر نہ ڪري،
سجڻ ساري نت، ويڳاٽو ٿيو وِجُهلي.

24. My mind feels most uneasy and impatient due to travails of separation. It remembers the Beloved and straightaway it moans in extreme sadness.

بصد دفتر نمی گنجد حدیث درد مشتاقی

A hundred volumes cannot contain the story of love.

چوري چوري ڇِت، جان نئين وهاٽيءَ نڪران،
نينهن گُهرائي نت، پريان سندي پير ۾.

25. I console the heart for the entire night, and just as at dawn time I feel to have succeeded in diverting it, my love again puts it on the same rails.

Note:(1) After offering the late night optional prayers and seeking forgiveness of Allah at dawn, as referred to in verses No. 17 and 18 of chapter AI-Zaryat, translated below, the seeker just thought it fit to attend to his worldly commitments, when suddenly he heard the Muazzin's call for early morning prayers and he was led back to the prayer mat.

Verse No. 17: *They used to sleep but "little of the night"*

Verse No. 18: *And at dawn of the day they sought forgiveness*

چتيتاريان چٽڪن، سنپاريانِ سَهِي،
اندر رُوح رهِي، مون کي صورت سپرين جِي.

26. When I remember him, the wounds reopen and I am overwhelmed by sadness and anguish. Inspite of it I do remember Him so much that the Beloved's image is ever present in my mind.

چيتريان چُٽڪن، وسارِيانِ نہ وسري،
ويروتار ڏکن، سڃڻ پڳي هڏ جيئن.

27. When I remember him, his recollections overwhelm me. Even when I strive to forget Him, I fail in the attempt. Like a fractured bone, my Beloved's separation causes me pain constantly.

چيتاري چونڊياس، ڳالهيون سيوئِي سڃڻين،
جُه مقابل ٿياس، تہ سپ وڃنم وسري.

28. (Often times) I recollect all these things and propose to remind the Beloved about them. But (the pity is that) when I meet him I forget all my grievances.

گفتگو آئينِ درويش نبرد،
ورنہ با تو ماجراها داشتيم *(Hafiz)*

It is not the principle of the true lovers to make complaints. Else I had a lot to talk to you about

وصل تو بدر کرد ز دل درد فراقم،
در صحن حرم با مغيلان چہ کندکس۔ *(Mir Jan Ali Shah)*

Union with you purges from my mind all memories of travails. The fact is that within the holy precincts (of Kaaba) none remembers the pricks of the roadside thorns

VAI

جو نوازي ڏڏ، آسر لاهہ مَ ان جي.
ويهہ داتا جي در تي، لنگها! لاهي لڏ،
آسر لاهہ مَ ان جي.
اوڏايان اوڏو گهٽو، کهڙا ڪرئين سڏ،
آسر لاهہ مَ ان جي.
اگلين کي اوڏو وهي، گندا ڪري گڏ،

اَسر لاھ مَ ان جي.
ڪھڙا جڏ جڏوئيين، جود ھندان جڏ؟
آسر لاھ مَ ان جي.
اڇيان عجيبن جي، اَھُکا ٻڏڻ مڏ،
آسر لاھ مَ ان جي.
آدم تئائين خلقيو، جا ڪچي منجھان ڪڏ،
آسر لاھ مَ ان جي.
"اوليءَ ۽"، عبداللطيف چئي، "سڃڻ ڏيندو سڏ"
آسر لاھ مَ ان جي.

Do not despair of aid from Him who patronizes black heads. O mendicant! unpack your goods and sit (imploring) at the Lord's door.

He is extremely near you, (nearer than those who are near you.) Why do you then bawl out to Him?

> Note: The above verse is based on a tradition that the Prophet had asked his followers not to invoke Allah loudly as, according to him, He was nearer to them than their camel's neck.
>
> *We are nearer to him (i.e. the man) than even his jugular vein. (16, Qaf).*

He (the Prophet) sits near the ugly persons and He collects to himself those who are dirty (i.e. the sinners).

Thousands came as apostles to the world. But our Prophet also was apostle plus a merciful person.

O blackhead! What sins of yours would you eliminate or deny before the generous Lord?

It is useless to resort to unavailing floats (i.e. pretexts or intermediaries) in the presence of the Wonderful Lord.

Just recollect that Adam was created from what was dug out of a pit (i.e. earth). (That means that the man basically is nothing, and as such he should be submissive rather than argumentative.)

Abdul Latif says: "The Friend shall certainly respond to my call (and come to my relief) when I am beset by difficulties.

ساربان بارمن اُفتادہ خدارا مددی،
کہ اُمید کردم ہمرہِ محمل کرد۔

O caravan-incharge! Help me in the name of Allah, as my baggage has fallen down. I joined this caravan and the litter simply relying on your grace.

SUR RIP

Chapter - II

سڄڻ سان نہ پيٽ، ڳُجھ ڳرهيان ڪن سين؟
ڳالهيون انهينءَ ريٽ، سلا ٻَڌي موريون.

1. I have had no exclusive meeting with the Beloved. To whom should I relate His love secrets? Thus His secrets (or matters) have germinated in my mind like grass on the riverian fertile land.

ڳالهيون پيٽ ورن ٻم، وڌي وڻ ٿيون،
پَر سين مون نہ ڪيون، گوشي ٻِرين نہ گڏيا.

2. His love secrets have now developed into a veritable tree. I have not divulged them to others. The Beloved, too, has not met me in secret, so that I could have confided them in Him.

ڊوليو ويئڙو ڊور، تان ٿي سيءَ گذاريان،
مادر! مون مَ چور، نت پڌر پوندیس پرينءَ ري.

3. The Darling has gone far off and I am passing the (winter) night in chill. O mother! Please do not prick me lest I may disclose my love for the Beloved in His absence (through tears).

ويو ٻاروچو نڪري، انگن چاڙهي انگ،
روئي ڏُنم رنگ، ويچارن وڻن ڪي.

4. My Lord left me after having put my body on the gibbet (of love). I wept and wept till the adjoining trees which were in a pitiable condition, became green on account of the water so supplied (or they became red, being stained by my bloody tears.)

ٻاهر لَڳَهه نہ ڪوءِ، اندر جُهور جُهڙ وهي،
وِسائيندِي وڃڙي، حب جنين ڪي هوءِ،
لالن جنين لوءِ، سي اوڳائين نہ اکيون.

5. There are no clouds on the sky but my body inwardly feels like a rain-laden cloud. The lightening will flash and there would be a downpour for those who entertain the (spiritual) love. The eyes, wherein the sweetheart dwells, shall not feel drowsy.

مون تان لاهه مَ، سپرين! اکين جا آڳم،
ڪري ملار مينهن جيئن، وسي لاهه وهم،
تو ڏٺي مون غم، ڏينهن جا ڏور ٿيا.

6. My Beloved! Do not dissipate clouds (or mercy) from your eyes towards me. Kindly cause a downpour to wash off all my misgivings. When I see you of course all my sorrows weighing on my mind for several days disappear.

Note: Hazrat Abu Bakr's mind was often assailed by certain

depressing misgivings when he was away from the Prophet. He complained of it to the Prophet and sought his blessing for their dissipation.

نيڻ نہ ننڊون ڪن، پڳو آرس اکڙين،
اُجھاميو ہرن، توکي ساريو، سپرين.

7. My eyes do not go to sleep. In fact they have shaken off all drowsiness. When I remember you, they are just ablaze (with the light of love).

قرار از دل شد و از چشم خوابم،
ندانم تاچہ در سر دارم امشب *(Nawab Subi)*

I have lost peace of mind. My eyes have lost sleep. I do not know what is the matter with my head tonight.

سئِين نہ سيڻانِ، ناھ اُبتي ان سين،
ونءُ سھِي ويڻان، تو نہ سرندِي تن ري.

8. What appears as untoward, from the Beloved is, in reality, not so, because it is not His policy to do any thing untoward. Despite His reproof you must seek Him as you cannot afford to bear His separation.

من ترش مصلحتم نہ ترش کینہ و غل *(Roomi)*

I am sometimes harsh but that is for your good not out of spite.

گُوني ۽ گُوني، پرين پٽائين گج جيئن،
جي من مجونِي، سي ڪيئن وجن وسري؟

9. My Beloved is multi-coloured and soft like a silken bodice. How can He, who makes mind ecstatic, be forgotten?

اندر اندريون، جيئن سي وانجھيءَ لٽ ۾،
مون تن تيتريون، تہ "ڪيئن ملبو سڃڻين؟"

10. Just as an oar, when in operation, creates manyfold swirls in water, similarly the separation from the Beloved and the craving for union with Him constantly raise the endless propositions in my mind as to how to meet the Beloved. (My mind is constantly in a wail.)

جيئن سي کوھيءَ نار، وھن واري گاڏڻان،
ھينڙو پريان ڏار، نبيريانس نہ نبري.

11. Just as a temporary (shallow) well, when operated by means of a Persian wheel, yields water that is mixed up with sand, which cannot be separated from it, similarly my heart is inseparably charged with the beloved's remembrance (or image), and it cannot be detached from it howsoever much I may try.

سہر سيءُ پيو، نہ مون سوڙ، نہ گبرو،
نہ مون ڪانڌ، نہ قوت ڪِي، جوين وھي ويو،
تنين حال ڪھو؟ نِڌر جنين نِجھرا.

12. It is extremely chilly now and I am without a quilt or mattress. It is a pity that I have no consort (here) nor vitality (to help me bear the cold).

My youthfulness too is a matter of the past. The condition of those who pass

winter in improvised and tottering huts may better be imagined than described.

اُتر اوتون ڏئي، نہ مون سوڑ، نہ گبرو،
سيءُ ساڙيندو سي، جنين نِڌر نِجهرا.

13. The northern wind is fiercely blowing, and I have no quilt or mattress. The terrific cold will blast those whose abodes are in a weak and tottering condition.

اُتر ڏني اوت، نہ مون سوڑ، نہ گبرو،
چارئي چنيءَ پوت، مون ريڑهيندي رات گئي.

14. The northern wind is unrelenting (tonight), and (unfortunately) I have no quilt , or mattress. For the entire night I had been pulling at the four corners of my head cover to wrap up myself. Thus did I pass the night.

نينهن نهائينءَ جان، ڍڪيو ڪوه نہ ڍڪئين؟
جر جيري ڇڏي، تہ ڪيئن پچندا ٽانءَ؟
سندي ڪنيارن، ڪن ڪريجا ڳالهڙي.

15. Why do you not cover up and keep secret your love as the potters shut up (their pots) in a kiln? If the fire lost its heat, how can the pots be baked? Take the tip carefully from the potters and keep the flame aglow without any leakage or exposure.

نينهن نهائينءَ جيئن، ڍڪيو ڪوهہ نہ ڍڪئين؟
جر جيري ڇڏي، تہ رچ پچندا ڪيئن؟
تون پڻ ڪريج تيئن، جيئن ڪنيار ڪن ڪم سين.

16. Why do you not cover up and keep secret your love as a potter's kiln? If the fire (in the kiln) were to lose its intensity, how can the pots in it be baked? You too should follow the instance of the potters in this behalf and not leak out the secret of love.

نهائينءَ کان نينهن، سک، مُنهنجا سپرين!
سڙي سارو ڏينهن، ٻاهر ٻاڦ نہ نکري.

17. My dear friend! Learn love-making from the potter's kiln. It burns within itself for the entire day and yet not a vapour comes out of it (to betray its internal plight).

"نيڙ نهائينءَ جان، ستي لوڪ ڍڪيان،"
"اجهاميو ٻران، توکي ساريو سپرين!"

18. When people go to sleep I try to shut my eyes and stifle my tears like the potter's kiln. But (no sooner I succeed therein,) the flame (of love) gets rekindled on my remembering you, O my Darling!

ڪِي جو ڪنيارن، مٽيءَ پائي منيو،
تنهن مان تر جيتري، جي پوي خبر ڪرن،
هي تان هوند مرن، هُن اگڙ اورا تو ڏئي!

19. It is not exactly known what the potter (i.e. Allah) mixed with clay and kneaded it (for making human moulds.) But He did mix something with it. If the malevolents (i.e. Satan and his confederates) were to know about it, Satan

would die of the shock and his people would raise a wail of lamentation for him in this world.

> *"O Satan! what checked you from prostrating to him (i.e. Adam) whom formed with My both hands?" (75, Sad).*

Note: (1) In this verse the poet seems to have relied on two Quranic verses - more on the first than on the second. Both verses are translated below. According to the sufistic conception of the unity of soul it is connected with the first Quranic verse, wherein it has been said that the mankind has been produced from one Being. Shah has always stressed this unity in the Ground and Essence of all souls. According to him, there is no plurality in the Reality, and as such all human souls in their plurality are One.

In this verse Shah seems to have implied mixture of the Divine Essence with clay for production of human beings. By (evil person) he obviously refers to Satan and his confederates, and more remotely to those persons who do not subscribe to the doctrine of Wahdatul Wujud or monism.

QURANIC VERSES:

a) *And He it is who had produced you from a Single 'nafs' or (self). (98, Al-Anam).*

b) *Your creation and your resurrection are only like the creation and resurrection of a single soul . (28, Luqman).*

(2) The verse is capable of another interpretation as under:"Allah had entrusted the make up of Adam's mould to the angels" (This is what Hafiz supports in his poem reproduced below). The angels mixed something with the clay. Possibly it was the Divine essence, or the sacred wine. If Satan had the least insight in it, he would have died of jealousy, because he himself was made of smokeless fire. If that information had leaked out to the universe, it would have been burnt to cinders because of the momentous nature of the information.

The verse No. 5, chapter V of Sur Kohyari may also be read alongwith the present verse.

جوہرست انسان و چرخ اورا عرض *(Roomi)*

The noumenan self of man is the substance and the heavens are His attributes.

دوش دیدم کہ ملائک در میخانہ نہ زدند،
گلِ آدم بسرشتند و بہ پیمانہ زدند۔ *(Hafiz)*

Yesterday I saw that the angels opened the door of the tavern, mixed with Adam's clay the (Divine) wine, kneaded it and made out the mould.

VAI-1

سرتيون! سگيٽيون! ساريان پير پرينءَ جو.
مون پنهنجي پرينءَ سين، ڳجهيون ڳالهڙيون،
ساريان پير پرينءَ جو.
ڳالهيون، پريم! تنهنجون، وڏي وڻ ٿيون،
ساريان پير پرينءَ جو.
گوشي پرين نہ گڏيا، کر سِين مون نہ کيون،
ساريان پير پرينءَ جو.
لالائِيءَ جي لوءِ ۾، ساري رات سنئيون،

ساريان پير پرينءَ جو.

توبه آهي تن کان، جي هٿان مون ٿيون،

ساريان پير پرينءَ جو.

مون کي ڏٺي نہ مُنهن ۾، جي مُون کالھ ڪيون،

ساريان پير پرينءَ جو.

ارتو اوتڙ سکيون، عادت اکڙيون،

ساريان پير پرينءَ جو.

مُنهنجا ڪم ڪريم تي، ٻيا ڪن ٻيون،

ساريان پير پرينءَ جو.

"الا!" عبداللطيف چئي، "صاحب، ڪج سنئيون،"

ساريان پير پرينءَ جو.

My friends! My relatives! I am watching the path of my beloved to whom I have to relate some confidential matters. O Darling! Such matters have increased with me to the size (and mass) of a tree.

My Beloved did not meet me in private, and I avoided relating my secrets to the evil one.

In the village of the Lalaai (i.e. the beloved) there is the feast of vermicelli for the entire night.

I really repent of what I did in the past (i.e. of my past misdeeds).

I hope and pray that He should not confront and embarass me with my past sins.

> *And do not cause embarrassment to me on the Day when all creatures shall be resurrected. (87, Al-Shura).*

My eyes have developed the habit of shedding blood-red tears.

دل خورد زخمی زدیده خون چکد،
ایں چنیں زخم از کمانِ دیگرست *(Ahmed Jami)*

(My heart has become wounded, but strangely enough blood trickles from my eyes. Obviously this wound has been caused by means of an unusual bow).

I have committed all my affairs to Allah, the Compassionate. Others adopt other methods.

> Note: ڪريم may also imply the merciful Prophet.
>
> *So commit yourself to Allah , (79, Al-Naml).*
>
> *Put your trust in Allah because He is adequate as guardian*
> *(48, AI-AhzabI.)*

بریں نازم کہ ہستم امت او،
گنہگار، و لیکن خوش نصیبم۔

(I am proud of the fact that I am the Prophet's follower. Indeed I am a sinner but rather a lucky sinner).

Abdul Latif says: "O Allah! Kindly rectify my position as a sinner."

> *Except those who repent and believe, and do good deeds, for as to these,*

Allah would change their evil deeds into good deeds, and Allah, is the Forgiver, the Merciful . (70, Al-F urqan).

VAI-2

جيئري زيارت، جي مان هوءِ پرينءَ سين.
سڏر مُنهنجا سپرين! مون تان لاهه مَ هٽ،

مولا! مون کي ميڙئين، سپريان جي ست،
چنڊيان کِهه اکين سين، پيرين وجهان هٽ،

ڏوران ڏٺم سپرين، هُئم جنين جي سڪ،
"اديون!" عبداللطيف چئي "مڃيائون منٽ."

I very much wish to see the beloved during my life time!

My affectionate beloved! Pray do not deny me your full patronage.

نگاہ لطف کے امیدوار ہم بھی ہیں۔

We too are supplicants for a look of mercy.

O Allah! Kindly join me to the party of my beloved.

(In case I do meet Him), I would touch his feet and cleanse them with my eye lashes.

From a distance I saw the beloved for whom I was yearning so much.

Abdul Latif says: "O Sisters! He has kindly granted my request (to meet me)."

SUR KARAYAL
OR
THE PEACOCK
INTRODUCTION

دعویٰ مرغابی کردہ است جان،
کے ز طوفانی بلا دارد فغان *(Roomi)*

I have claimed to be a water fowl. How can I then complain of a violent storm?

1. It is a short Sur. It has 2 chapters, with one Vai in each.

The first chapter of the Sur deals with the true believers including the Prophets. They are all interested in acquiring the Divine knowledge and pleasure, as distinguished from the materialists, who pursue the common place worldly attractions.

The second chapter depicts character of the desert-dwellers of Arabia of the early Islamic period. The poet likens them with the venomous cobras who, if and when they bite a victim, kill him on the spot or disable him for life.

2. The allegories used by the poet are explained as under:

هنج ۔ للو	=	Swans - Prophet of Islam. It includes the true seeker or believers.
لُڙ	=	gales - Disturbances in the world.
پاڙهيري	=	Hunter -Satan.
ڪينجهر	=	Kinjhar lake - The world.
پنهون ۔ جام ڪيچي ۔ بلوچي	=	The Prophet of Islam.
مور ۔ ڪارايل	=	Peacock - The true believer.
سَر	=	Pond or Reservoir in a valley -Mécca or the Kaaba in it which is in the middle of the valley.
ڪپر	=	Attractive, but deceitful venomous snake Satan.
گاروڙي	=	Snake charmers - Evolved true seekers.
جهونا ڳڙهه جلائيو	=	Burnt Jhunagadh - Created commotion in Paradise (i.e. mankind).

پٽون = Pearls - Divine guidance/knowledge.

حضوري = Courteir - Favourite true believers.

3. I have amended the text of verses No. 5 and 13 of chapter 1.

4 (a) I have transferred the opening two verses of the second chapter to the first chapter as Nos. 31 and 32 thereof. They are more appropriate to that position.

(b) I have added in chapter 2 one verse from Allama Kazi's edition of the Risalo as No. 4-A and four verses from **شاهه جي رسالي جو مطالعو** by Mr. Din Muhammad Wafai as verses No.8, 9, 10, and 11

(c) I have split up chapter 2 in two sections as under:

Section -1 verses No. 1 to 7.

Section -2 verses No. 8 to 11.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
43	2	13	8

SUR KARAYAL
OR
THE PEACOCK

Chapter I

"وحده" وائي، چڑهندي چيائين،
سو لُڙ لنگهيائين، جتي پارک پکيان.

1. "Allah is Unique". With these words he (i.e. the swan) flew off. He had successfully steered through the difficult storm, the test zone for birds.

Say. 'He is the Unique, the most supreme. (16, AI-Rad)

ڀگهن سين ٻاڙ هٽي اُڏاٽو آڪاس،
جتي پرين سنداس، سو سر مٽي هنجڙو.

2. He discarded and abandoned the cranes and flew skyward. His goal was the reservoir, where his beloved lived.

So leave them alone. Verily they are an abomination. (94, Al-Touba)

Note: The verse may mean that the seeker took to self-abnegation and worship of Allah. It may also mean that the Prophet discarded the beliefs, affiliations and society of the local pagans and took to the worship of Allah, the Unique. (vide Sura Toubah).

اکڙيون اوڙاهه ۾، اُيو تکي تار،
پٽون جي پاتار، هنج تنين جو هيرئون.

3. With eyes fixed on the deep sea the swan gazed penetratingly and scanned the area - particularly its bottom - for the pearls, as he is used to them only for his nourishment.

وجين نہ پيهي، پٽونءَ لاءِ پاتار ۾؟
ڪنڊيءَ تي ڪيهي، هاج تنهنجي هنجڙا؟

4. O swan Why do you hesitate and not plunge into the deep sea for the nourishing pearls? What is to detain you on the shore, dear swan?

چند چوں ساحل کنی حاصل کنی بی مغز را،
غوطہ بزن در قعرِ دریا وگوہر یکتا طلب

So long you confine yourself to the shore only, you will get the trash. Better dive deep to the bottom of the sea and secure the priceless gems

اونهون جت اوڙاهه، هنج تتهين هوءِ،

ايءُ ڪانيرو ڪوءِ، جو ڇاڇر ۾ چيرون ڪري؟

5. The swan should be where the water is deep. It is for 'Kanero' variety of birds to wallow in the mire.

تاکے چوں موج بہر سو شافتن،
در عین بحر پائی چوں گرداب بند کن۔

How long would you toss about in all directions like a wave? Make your foot firm like a vortex.

ٿيو حضوري هاڻ، سوجھا پيس سَر جي،
ڪنڊي لڌي ڪاڻ، پکيئڙي پاتار ۾.

6. He has now been initiated as the courtier. He has also been imparted the Divine knowledge about the reservoir. This bird - very secretive by nature - discovered a mine (of gems) in the deep sea.

Note: Here the reference is possibly to the Prophet of Islam who was the last apostle and yet he was most favoured by Allah.

زاں دیر بر آمدی ز یوسف کہ بباغ
اول گلِ زرد آمد و آخر گلِ سرخ *(Sarmad)*

You came after Yusuf on the analogy that the yellow flower appears first in the garden and then comes the red rose.

اڇو پاڻي لُڙ ٿيو، ڪالُوريو ڪنگن،
ايندي لڄ مرن، تنهن سَر مٿي هنجڙا.

7. The pure and transparent water of the reservoir was made muddy and dirty by the herons. Seeing its uninviting condition, the swan deemed it ignominous to approach it.

O you who believe! Verily the idolators are unclean. (27, Al-Touba).

وينو جيئن وماسيين، حيرت پئو مَ هڏ،
لاتيون جي لباس جون، سي ڇپائي ڇڏ،
"آئون"، "اسين" ڪَن جي، پاسي تن مَ اڏ،
تن طالبن گڏ، تہ ويجھو ٿئين وصال کي.

8. As you meditate, never get surprised (at what is manifested to you). Suppress all talks (or traces) of hypocrisy or half truths. Do not associate with those who are egoists. You should certainly mix with the true seekers, because thereby alone you will be nearing union with Allah.

(a) *And when it is said to them: 'come, so that the Apostle of Allah may ask forgiveness for you' they turn aside their heads, and you will find them keeping back, as they are full of pride. (5, Al-Munafiqun).*

(b) The believers should not take disbelievers for friends in preference to the believers.

وينو جيئن وماسيين، حيرت پئو مَ هور،
اونهو جو اڇو وهي، ڳِهڙي تئائين گهور،
ڏَنيون هڏ مَ ڏور، گهوريو گَب گسن جو.

9. During your meditation do not get amazed (at what is manifested to you). Get into the deep water which is clear of impurities and search for the pearls

therein. Do not explore the shores. Fie on the dust of disbelief rising from the paths running parallel to it (i.e. the straight path)!

Note: The poet advises the seeker to pursue the straight road, to be firm in his faith and discard all doubts and misgivings. Instead of the dusty and misleading by-paths he should directly resort to self-abnegation and complete submission to Allah. According to him that would cut short the distance between the seeker and his goal.

And say: This is My road - the straight. Hence follow it; and follow not the other ways lest they may deviate you from His path. (153, Al-Anam).

وينو جيئن وماسيين، حيرت پئو مَ هاڻ،
"للن کي" لطيف چئي، آڇي ساڻ آراڻ،
ڪنگن لٽي ڪاڻ، گڏيو هنج حبيب کي.

10. As you meditate, do not get amazed (at what is now manifested to you). Latif says: "Take my tip "Lala" birds are allergic to pure water. Hence do not associate with them. (It is good that) the goose (took the advice and) dissociated with the herons with the result that he met the beloved."

And We have not made you a keeper over them, nor are you a guardian over them. (107, AI-Anam)

پکي پيهي نگيا، منجهان لِٽڙن لک،
ڪنين ماڻڪ ميڙيا، ڪنين رتا پک،
پڻيءَ لائي لَک، گڏيو هنج حبيب کي.

11. Millions of birds i.e. seekers lived and dyed their wings. Later they used the wooden planks as foot-holds and thereby landed from the boats on shore. (This means that they lived and used the conventional method of Sharah.) Some of them collected rubies and some merely dyed their wings red. The goose (i.e. the Prophet of Islam) joined the Beloved (i.e. died) after leaving behind millions of his followers.

Note: The verse signifies the achievement of various true believers in different ways. Some became distinguished saints, while others had a little distinction.

هنجن سين هيڪار، جي ڳُڙ ڪري نهارين،
ڀگهن سين ڀيهار، ٻيلهه نه ٻڌين ڪڏهين.

12. If once you deliberately looked (or lived) with the geese, and developed a similar outlook, you would never again associate with the herons.

هاريا هنج! ڀگهن سين، ڪيهي ٻڌين ٻيل؟
ميرو متائيج تون، اڇي ڪر اُڪيل،
ڪنگن ساڻ ڪُويل، للا جيئن لڙ پئين.

13. O you half-witted goose! Why do you associate with the herons? You must immediately abandon the dirty (water) for what is pure and clean. Beware lest in the company of the herons you are caught in the dirty vortex at an odd hour (i.e. you die as an associate of the unbelievers).

Let not the believers take disbelievers for friends in preference to the believers; and whosoever does it, he has no connection with Allah.
(28, Al-I mran)

O You who believe! verily the idolators are unclean (27, Al-Touba).

از آب شور سفر کن بسوی آب حیات،
رجوع کن بسوی صدر جان زصف تعال۔ *(Roomi)*

Get away from the bitter water to the elixir, the water of life. Return from the vestibule to the high seat of the soul.

اڇو پيو اڇاھ! تہ اڇائيءَ ابھو،
وھڻ وَڙ نہ ان جو، پاڻيءَ لڙ للاھ،
سَسر ڏجي ساھ، ڪُسر ڪنگن قبرون.

14 .O white and clean bird! If you drink pure water, you would cross the sea. It would not become of you like herons to be inactive or chicken hearted against a vortex. One should better sacrifice his life in a good cause (or at a good place) than have an ignoble burial like herons.

Those who believe, migrate and strive in the cause of Allah have the highest rank with Allah. And it is they who shall truimph. (9, Al- Touba).

ڪُسر ڪنگن قبرون، سُسر ساگاھيج،
ھنج! ھتي جي ڳالھڙي، ٻگھن مَ ٻوليج،
ماڻي تون مُڙيج، چئج مَ ڪھين چُھنج سين.

15.You should live a chaste life (and in good company). It is for the herons to lead a bad life and have an ignoble burial. O Goose! Whatever is Divinely communicated to you, it should not be disclosed to the herons (or ordinary persons). When you return after your union (with the Beloved), do not disclose the secret to a short sighted person (i.e. disbeliever) (as he will not appreciate it).

Note: Abu Jahal had persistantly refused to believe in the ascention of the Prophet.

سَر سُڪي سال ٿيا، ھنج ھريو ئي پير،
ڪنگ ويچارو ڪير، جو رسي انِھيءَ رمز کي؟

16. It is years that the reservoir has dried up but the foot prints of the goose are still fresh. (It means that even now centuries after the demise of the Prophet, the true believer gets inspiration from the Sunnah, as during the Prophet's life). Such an unusual distinction is not possible for a heron.

آءٔ اڏامي ھنجڙا! سَر ۾ سارينئي،
متان مارينئي، پاڙھيري پھ ڪري.

17.O Goose! Please come on this side. You are being remembered at the reservoir. Please beware lest the hunters may conspire against you and kill you.

Note: This is an admonition:

(a) From a dead true believer to a living fellow believer to die before his death so that he may not be a victim of Satan viles; or
(b) From a true believer to a hypocrite to lead a chaste life and beware of Satanic schemes.

سَر ۾ پکي ھيڪڙو، پاڙھيري پنجاھ،
سنديءَ آس اللہ! لُڏي لھرن وچ ۾.

18. The fact is that for every single bird in the reservoir there are about fifty hunters lurking against him. O Allah! He sways in the surf depending on

Your grace all the time.

Note: The above verse illustrates the de facto position of the man in the world wherein he is beset by multifarious seductions; and it becomes a problem for him to lead an irreproachable life. In this connection the following extract (translated) from Moulana Azad's "Sarmad" is relevant and interesting; "To me the world seemed an idol temple of love and adoration. There was nothing in it except the living idols. Each of them expected my submission and surrender. Each of them was disastrous for the heart and the senses. Their each manifestation was a fire for the honour and self-control. Their each look was killer of the patience and peace.

الفراق ای صبر و تمکین، الفراق،
الوداع ای عقل و دین، الوداع

Wherever I moved I was welcomed with chains and nooses. In whatever corner I sought shelter, it proved to be a dungeon for my senses. If there were one chain, its links could be counted. I had only one heart but I could see hundred hunters arrayed against me, each ready with a quiver-full of arrows. I could focus only one look but the world was full of manifestations. Each of them threw an arrow at me. Each of the robbers threw a noose at me. Each magician practised his magic on me. Each of them spread a snare of love to catch me therein after paralyzing my senses and rendering me beside myself by his looks."

وادی بر صید کہ یک باشد و صیادی چند

Alas for the victim to be one and the hunters being many!

And in the like manner have We made for every Prophet as enemy the evil doers from amongst the men and the jinn . (112, Al-Anam).

دلبو منجھ درياھ، پکي پسي آئيا،
ويچارا ويساھ، آڻي اُت اڙائيا.

19. The poor birds have come to the river, being victims of a deception practised on them through a decoy. They were tricked into the belief that the decoy was a genuine living bird, with the above result.

پکي جنھن پچائيا، تنھن ۾ ساھِ نہ ماھ،
منجھ ڪرنگھر ڪاٺ جو، مٿي پکن گاھ،
ويچارن ويساھ، آڻي اُت اڙائيا.

20. The decoy used for deception and later for the neutralization of the birds has neither life nor flesh. It is a mere wooden frame with grass placed over it to mean its feathers. It is this grass which actually deceived the birds.

Verily he has no power over those who believe and put their trust in Allah (99, Al-Nahl).

And when the matter is derided, Satan will say "And I had no power over you except that I called you and you obeyed me. (22, Al-Ibrahim).

Verily Satan's strategy is weak . (76, Al-N isa).

جيئن قطر چٽيو ڪُڙھ پرئين، ٻول ٻجھندين ھنج!
موتي جي مھراڻ جا، پورا چُٽج پنج،
اڄ ڪِي صباح سنجھ، ٿو ڏٻيءَ ۾ ڏير ٽئين.

21. What a pity, O Goose! that inspite of knowing the relevant orders you are addicted to satisfying the stomach only? You will have to account for your covenant (with Allah), which binds you. Instead you should feed on five specific pearls of the sea. Please note that (life is short, and) either today or tomorrow you shall be trapped into death.

Note: The five specific pearls referred to in the above verse may mean the five fundamentals of Islam to wit, Oneness of Allah and apostleship of Prophet Muhammad (may peace of Allah be on him). Five times prayers, fasts during the month of Ramazan, Zakat and Hajj.

ڪؤنر پاڙون پاتار ۾، پؤنر پِري آڪاس،
ٻنهين سندي ڳالهڙي، رازق آندي راس،
تنهن عشق ڪي شاباس، جنهن محبتي ميڙيا.

22. The lotus plant has its roots deep in water. The large black fly flies in air. Allah, the Fosteror, satisfies the craze of both for each other. Their mutual love deserves credit as it satisfied the individual yearning of both the parties and united them.

ڪؤنر پاڙون پاتار ۾، پؤنر پِري ۾ سُڄ،
ٻنهين سندي ڳالهڙي، عشق ايءُ اُهڃ،
توءِ نہ لهين اُڄ، جي پيئو پيئن پاڻ ۾.

23. The lotus plant has its roots deep in water. The Bumble Bee moves about in wilderness. The references to them serves as an illustration of love. Though both of them drink water (of love) as much as they can, yet their thirst (i.e. yearning) is not quenched. Their love is not satiable.

ڪنڊين ۾ ڪوهه ڪرئين؟ گسن ۾ مَ گذار،
وڃي وحدت ويءَ ۾، گهتون ڇڏي گهار،
شريعت جو سَر لهي، تن تئائين تار،
حقيقت هنجن سين، طريقت تنوار،
منجهان ئي معرفت سين، اندر تون اُجار،
هدايت جي هوءِ ۾، ڇُٽيو تون چانگار،
تہ پاڙهيري ان پار، ڪونہ ڏسين تون ڪڏهين.

24. What are you busy with on the shores? Do not waste your time by moving along the trodden paths. Get into the meadow of the Oneness of Allah and dwell there without any fuss. Find out the fundamentals of Sharah and observe them fully. Pass through the stage of Hakikat, (or Divine knowledge) with the geese and adopt self-abnegation in addition. Please cleanse your heart with the Divine knowledge and sustain yourself on and keep in view the guide's admonitions. If you do as above, you shall not encounter the hunter (Satan).

جيهر لوڪ جهپ ڪري، اوهير اُڏامن،
پٽون جي پاتار جا، چيتارئو ڇُٽن،
ڪوهه ڪندا تن کي، پاڙهيري پهه ڪري؟

25. The geese fly off only when people are asleep (i.e. the seekers take to prayers generally after people go to sleep.) They discriminately pick out pearls only from the deep water. What harm can hunters cause to them even

after they conspire and collude among themselves.

Note: These pious seekers are immune from the Satanic influence even when collusion with those of the Nafs.

ماڻڪ چُوڻو جن جو، هنج حضوري سي،
ڇِلُر ۾ ڇنب هڻي، مڇي ڪين نہ اي،
لوڪ نہ لکيا تي، جيلاھ ڀوڻن ٻگھن گڏيا.

26. These geese are the courtiers in the real sense who feed on pearls. They never insert their beaks in mire to pick out a fish. Since they move about with herons, people are not aware of them in particular.

Note: In this verse the poet has said that the true believers or seekers never stoop low to adopt the customs and conventions of the pedestrians. At the same time it is difficult to spot them out as they mix freely with all and sundry.

هنج مڙوئي هنج، ميرو مَنجھن ناھ ڪو،
جتي رھن سنجھ، سو سر ڪن سرھو.

27. All geese (i.e. the Prophets) are alike. None of them is dirty or reprehensible. They make fragrant the reservoir where they pass a night.

Note: (1) There is no distinction between prophets. All are equally holy. They have left good memories in whatever region they lived and pursued their mission.

(The Prophet and the believers say:)" We make no distinction between any of His apostles." (285, Al-baqarah).

(2) سَرُ is a Persian word. Its dictionary meaning is "rich land or middle of a valley". In Sindhi language it generally means wild grass - Here it means the reservoir.

سَرَ اھي ئي اڳيان، پکي ٻيا پيا،
جن لئو لاتيون ڏنيون، سي ويچارا ويا،
پاڻوندر پيا، وڃي ڪينجھر ڪنڌيين.

28. The reservoir is the same, only that different birds are using it now. Those birds, who used to sway on tree branches and chirp - the poor creatures - are gone for ever. They were all generous, with doors open for every person, and they have gone over to the other bank of the Kinjhar lake (i.e. the next world).

ويا مور مري، هنج نہ رھيو هيڪڙو،
وطن ٽيو وري، ڪوڙن ڪانيئرن جو.

29. All Peacocks and geese are dead. Not one single goose survives now (i.e. all prophets have departed from the world). The world is now inhabited by malafide Kanero birds (i.e. by the hundrum type of materialist persons).

سَرھو سَر وڃائيو، ڪوڙن ڪانيئرن،
رڻا روھ وڃن، ڪنھن هيڻائيءَ کان هنجڙا.

30. These malafide birds (the disbelievers) spoiled and defiled the fragrant reservoir. The geese migrated to the mountains due to some weakness.

Note: In this verse the poet seems to have referred to the sacrilege committed by the pagans of pre-lslamic Arabia by housing 360 idols in the House of Allah at Mecca and to the subsequent migration of

the true believers to Madina under orders of Allah.

سو پکي سو پِچرو، سو سَر، سو ئي هنج،
پيهي جان پروڙيو، مون پنهنجو منجهه،
ڏيل جنهن جو ڏنجهه، سو مارِي ٿو منجهه قِري.

31. (new). He is the bird; He is the cage; He is the reservoir and He is the goose. This is what I learnt after looking within myself and knowing my own secret. He who causes pain in the body that hunter, actually lives and circulates in my system. (Verse 1 of chapter 2)

Note: Here **ماري** may mean death, Satan or the baser self.

مرغ خویشی صید خویشی دام خویش،
صدر خویشی فرش خویشی بام خویش۔ *(Roomi)*

You are yourself the bird, the prey and the trap. You are yourself the chair, the floor and the balcony.

کارايل جي کوڏ، مون کينجهر سپ نهاريو.
وري واهيري نہ وريا، للا لاکيٽيءَ لوڏ،
هِيئين جنين سي هوڏ، سي هنجڙا سپ هلي ويا.

32. Due to my love for the goose I looked for him all over the Kinjhar but in vain. The Lalas, well known for their swaying gait; never returned to their resting places. Obviously all the geese, whom I loved so dearly have left for good. (Verse No. 2 of chapter 2).

VAI

پلو جيڏيون! آئون جا بلوچي جي آهيان.
کنيزک کيچين جي، ناتر نانءُ سڏائيان،
پيزار پنهونءَ جام جي، اکين سين اڻائيان،
پلو، جيڏيون! آئون چشمن سين چائيان.

My friends! It is good for me and I am happy to belong to the Baluchi Lord. I am a bondwoman of the Kechi Lord and I bear the name of Natir. I would like to lift the footwear of Punhoo with my eyes. Bravo, O friends!I would like to bear it on my eyes.

SUR KARAYAL

Chapter - II

Section - 1

سنها پانءِ مَ سَپ، وياءَ واسينگن جا،
جنين جي جھڙپ، هاڻي هنڌان ئي نہ چري.

1. Do not misjudge young ones of the cobras as lean or ineffective. Their one single bite would immediately kill an elephant on the very spot.

Note: It is said that one Ajanshah, a desciple of Makhdum of Hala, had criticised the poet for having annoyed the then Makhdum, whom he compared to an elephant and a dragon and the poet to a small lean snake. The poet then composed the verses No.1 and 2 and passed them on to the detractor.

سنها پانءِ مَ سپ، سُکا جنين پيٽ،
تنين جي جھپيٽ، جُنگن کي جوکو ٿئي.

2. Do not misjudge the snakes which are lean with scraggy belly. Their bite would constitute a formidable danger even to the stalwarts.

گرچہ کس بی اجل نخواہد مرد،
تو مرو در دہان اژدھا۔

Though none dies unless it is so decreed, yet do not throw yourself in the mouth of a snake.

آسڙ جن اِريج ۾، اُو ڪَچر وِھ کري،
تن جا مُنھن ملکن جھڙا، ٽِکو تان نہ ٽري،
جي اُنھين ساڻ اڙي، تہ کانھي جاءِ جَريءَ جي.

3. They live in deserts - these extremely venomous snakes. In appearance they resemble angels, i.e. they are handsome in appearance but their bite is fatal. Whoso falls out with them, he has no chance of survival at all.

آسڙ جن اريج ۾، تن جي وِھ جو ورنُ ٻيو،
تن جو ڪنڌو ئي ڪم ڪري، جي مٿس پير پيو،
پُرينئان آھي پڌرو، تن نانگن جو نِھو،
ڪِلي ويل ڪِھو، جو سامھون ٿئي سپن کي؟

4. They live in desert areas, and their venom has a peculiar trait. If some one happens to put his foot on a cobra, a mere gaze would be fatally effective against him. The pedigree of these snakes is well known all over the world. They are universally recognisable, who dare face these particular snakes when once they are engaged in a combat?

وِهه هٿين، وِهه پيرين، وِهه جنين جي وات،
ڪا جا ڪاري ذات، جا مورن پڻ مٿي چڏي.

4-A. This particular variety of the black cobras have venom in their hands, feet and mouth. Even peacocks avoid them.

ڪنهن ڪنهن ڪاريءَ ذات کي، مور پہ متائين،
جي چَتُرا چَکيا ڪري، تہ وڃ ورائي ڏين،
ساڻ سمورا نِين، جي مَڻين پانئين موٽيا.

5. Even the peacocks avoid coming in clash with some of these black varieties (of cobra). If they bite adroitly, they can turn back herds of peacocks. In that exigency the peacocks consider them inverterate and they migrate (to another region).

پهرين ڪاري نانگ جي، ڪو چرڪيل چيڙ ڪري،
جي هڻي ڏنگ ڏسائيو، تہ ويجهو تان نہ وري،
جيڪي نُپ مري، جيڪي سِکي صحت کي.

6. Rarely would one, unless the fate is against him, approach and tease a cobra. If it bits after taking an aim, the victim shall not approach it again. Either he shall die on the spot or lose health for all time.

ڪَپُرا! گاروڙين سين، وڏو وڏءِ ويرِ،
نانگا! نہ ويندين نڪري، تو ڏر مٿي پير،
هيءُ تنين جو ڊير، جن جهونا ڳڙه جلائيو.

7. O 'Khapur' snake! You have openly fallen out with the snake charmers. I have, however, put my foot over your hole and you are disabled to come out. Note that this is the dwelling place of those who had set fire to Junagadh and burnt it.

Note: (1) The verse suggests that by means of prayers we can curb and control Satan's designs against us. Here **ڪپر** implies Satan or the baser-self, though literally it means a deceitful venomous snake.

(2) In this verse the poet seems to align himself with Bijal, the famous bard, who had conquerred Rai Diach, the King of Junagadh, by means of his musical performance. The snake charmers also use music as their weapon.

(3) Here Junagadh implies worldly affiliations.

SUR KARAYAL

Chapter - II

Section - 2

جن جي واڇان وهم وهي، سي ڪارا ڪارونيار،
ڪچيا تان ڪڏيا، وڙهندي ڪن نہ وار،
جن جا اهڙا پار، سي گئون ڪن گاروڙين ڪي.

8. Those vipers that discharge unrestrained venom from the mouth are the intensely black cobras. If you tread on them, they would at once jump at you and fight to the finish. The snakes with these traits kill even the snake charmers/killer ascetics.

Note: Sometimes Satan and his accomplices really become pervicious even to pious man.

سر ۾ سانجهيءَ وار، مورن مانڌاٽا ڪيا،
ستون ڏين سين تي ڪيئن ڪارايل ڪٽدار،
مارين نانگ اپار، وهم پيتائون وٽئين.

9. At night fall the peacocks camped at the reservoir. They attacked the snakes successively, killed a considerable number of them and drank cup-fulls of their poison.

Note: The highly evolved persons, however, subjugate the evil spirits and crush them after a great fight as per the following verse.

موران موٽ ميهٽو، توڙي نانگ نہ ڪن،
ڪارايل ڪارِن ڪي، ڳارا ڪيو ڳهن،
وٽين وهم پِين، سڪ سڪين نہ لهي.

10. The peacocks (at the sight of snakes) would consider it derogatory to retreat. The snakes too would not think of yielding to the peacocks. In the fight that ensues, the latter assault the snakes and devour them piece meal. They then drink cup-fulls of their poison, because mere sips thereof would not quench their thirst.

ڪاپي، ڪارايل پاڻ ۾، مٿي دڙ دڙين،
نيو نانگ نہ ڏين، موران موٽ ميهٽو.

11. The snakes and the peacocks would be locked in a decisive fight because the snakes would not yield and the peacocks would think it derogatory to retreat from the encounter.

Note: (1) In case of encounter both parties determinedly struggle for survival.

(2) The world has often witnessed encounters, and some of them

were very gruelling, between the champions of faith - the friends of Allah - and those of disbelief - the friends of Satan. Whenever Allah found the faith under pressure of the false ideals, He reinforced it through teachings of Prophets or reformers. Satan too has always been busy in inciting Firaons, Qaroon, Abu Jahal and Abu Lahab. This encounter has never ended. Both parties still live, ready for an encounter wherever it appears unavoidable.

The poet has possibly referred to the above type of encounter between the forces of the good and those of the evil in the last few verses.

VAI

لک سين للو پتو، کوڙي راند کوڙو چٽکو،
لنئيو جيئن لامين چڙهين، کريو کارايل
کٽکو،

کوڙي راند کوڙو چٽکو.

ک تو کنين نہ سُئو، شهباز جو سٽکو؟

کوڙي راند کوڙو چٽکو.

All this flattery and fawning is for a short time. The world is an undependable pastime which is not worth the candle. Its glitter is a will-o-the-wirp. O Peacock! You sway on tree boughs in a swarm, noisily chirping all the time. Have you not heard of the swoop of the falcon?

SUR BILAWAL

INTRODUCTION

وصف پاکی وقف ہر نورمہ است،
تابش گر برنجاسات رواست۔ (Roomi)

(The attribute of holiness is considerably related with the light of the moon, though it is shedded on impure objects too).

1. A tradition of the Prophet of Islam states as under:

Allah says: a human being contradicts Me when he disbelieves in the (ultimate universal) resurrection and he vilifies Me when he says that Prophet lssa is My son.

It is clear from the above tradition that imputing to Allah what is palpably false is tantamount to His vilification.

On the same analogy, though on a human level, Shah Abdul Latif would be justified to consider it as his vilification if some one dubs him as a panegyrist or a humourist, which definitely he is not.

2. It is generally alleged by commentators on the Shah's Risalo that in Sur Pirbhati, the poet has sung the praises of King Sappar of Lasbella, and in Sur Bilawal, he has done the same in favour of Jadam Jakhro, a widely popular person in Lower Sind. They have even gone to the extent of considering the poet as a pioneer of panegyric poetry in Sindh.

Considering the personality and status of Shah Abdul Latif, a spiritual saint of high calibre, who has generally preached self abnegation, the allegation is absolutely obnoxious and it deserves to be ignored rather than discussed. I advise my friends to study both the Surs in the context of my translation and decide for themselves whether their view could be correct.

کار پاکان راقیاس ازخود مگیر،
گرچہ باشد در نوشتن شیر وشیر۔ (Roomi)

Do not judge the holy man according to your standards. No matter of 'Sher' (i.e. Lion) or 'Shir' (i.e. milk) are written alike.

3. The dramatis personae engaged by the poet in his Surs are meant to serve an academic and representative purpose only. Sur Pirbhati, an early morning hymn, is full of praise of Allah's munificence. King Sapar is mentioned therein only for sustenance of the popular interest in him. In fact wherever he is mentioned, the poet mean Allah.

In Sur Bilawal the poet has praised the generosity and kindness of the Prophet of Islam. In fact it is not only Jam Jakhro who is mentioned as the hero but Abro, Samo, Jam, Doonger Rai, Rai Rahu, master of the mound, master of Kutch etc: have also been similarly mentioned. They all mean the Prophet by different names coined for the occasion.

There is no evidence on record to show that the poet had on any

occasion contacted personally or through a letter any of these persons or their successors, or received any present from any of them. The panegyric poetry has always some temporal purpose to serve. Since the latter is not established, it is indiscreet to suggest the former.

If Shah had the mind to be a panegyrist, he would have composed poems eulogising Mian Noor Muhammad Kalhoro, the Ruler of Sindh, who was his disciple.

4. The other suggestion of the commentators that Sur Bilawal or more particularly its chapter 4 is humorous is simply preposterous. Personally I do not see any tinge of fun in it. Briefly stating it relates to a person who has several vices. He is dirty and ugly. He smells horribly. He is a glutton. He is not given to prayers; and on the top of all this, he has bad spiritual record. But he has repented and is smitten by love for the Prophet. He sits persistently at his door. He is not prepared to leave it for any other door. He has even assumed the duties of a scavenger. He cleanses the Prophet's stables and he is happy with it. He is crazy about the fragrance, which he attributes to the perfume seller - the Prophet.

ماگر قلاش و گر دیوانہ ایم،
مستِ آں ساقی و آں پیمانہ ایم۔

If we are drunkards and tipsy it is the cup bearer and his cup who are responsible for it

He has secured a leather stocking of the Prophet and preserved it as a sacred relic. He is not prepared to part with it under any circumstances. In fact he feels it fragrant like a rose and addresses it as under:

ای گل بتو خرسندم تو بوئی کس داری

O rose! I am happy with you, for you have the fragrance of some person

Ultimately he gave up his life in the Prophet's service. Can this presentation of the poet be considered as a humorous story by any standards?

تیڈی باندیاں دی مئیں باندی ھاں،
تیڈے در دے کتے نال ادب۔ *(Ghulam Farid)*

I am a slave of your slaves. I have respect for your dogs.

5. The Sur has four chapters and each chapter has one Vai. Like Sur Ramkali, it is a feminine concept of Sur Hamdib of India. It is full of praise for the status and munificence of the Prophet. In two verses of chapter 3 to wit No. 1 and 4, however, the poet has invoked the aid of Hazrat Ali - the Lion of Allah - to suppress his baser self, which he alleged, was harassing him.

6. (a) I have changed the order of 17 verses in aggregate in all chapters of the Sur.

   (b) I have made Vai of chapter 1 to change place with that of chapter 4 Mr. Kazi too has done the same.

   (c) I have made the following additions to the verses in various chapters:

   One verse in chapter 1 from Mr. Kazi's edition.

   Five verses in chapter 2 from Mr. Kazi's edition.

   One verse in chapter 3 from Mr. Advani's edition.

7. The various epithets used by the poet are explained as under:

i) Sappar Sultan may mean Allah/Prophet.

ii) Abro Samo, Doonger Rai, Gangajal Rai, Rahu, Raj Rahu, Halar Dhani, Bhit Dhani, Kutch Dhani, Hote, Kuran Jam, Manah Muni, Jadam jakhro, Attar, Hadi Hashmi and Rahamatul-il-Alamin - all of them mean the Prophet of Islam.

iii) **مجوسي** means fire worshipper or a disbeliever. It may also signify the refractory 'Nafs' (i.e. nafs ammarah).

iv) **مطيع** means one who is obedient or suppressed. It may signify the obedient 'Nafs' (i.e. nafs mutuamanah).

v) **لعنتي** means accursed. It implies Satan.

vi) **وڃندڙ** was a disciple of the poet. He is one of the chief characters in Sur. At first he was an irreligious reprobate. But he reformed later.

vii) Alaudin (King of Hindustan) may mean Hazrat Ali.

viii) **ڪوٽ ڪفار جو** may refer to the Jew's fort of Khaibar for whose conquest Hazrat AIi had played a valiant part.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
80	4	36	17

CHARITY IN THE CONTEXT OF SUR BILAWAL

1. In this Sur the poet has briefly described as under the following prominent features of the munificence of the Prophet of Islam, for whom he has adopted different aliases of Rahu, Samo and Jakhro:

   a) He fills with alms the bowl of each supplicant to its capacity.
   b) He gives away millions of rupees to supplicants.
   c) He attends immediately to supplicants.
   d) He gives away costly gifts like pedigree horses, despite the supplicant's common-place request.
   e) He does not avoid supplicants. On the contrary, he calls them and welcomes them.
   f) He does not enquire into their bonafides, nor does he ask them for details of their requests. He is ever ready to accommodate them to the maximum.

2. The basic principle of charity is that Allah wants thereby to test the man in his pretension that he loves Him. Wealth is a very covetable possession in this world. It is a means to prosperity, honour and happiness. According to Iman Razi wealth is the cause of power which is perfection, and perfection is loved per Se; and that which leads to the beloved is loved; wealth is accordingly loved. It is a natural human trait to amass it. Conversely to spend it liberally in the name of Allah is indeed a clear proof of the man's love for Him. It was in this light that Allah fixed charity as a fundamental of the faith. It is likely to receive better appreciation if it is given secretly and unobligingly.

3. It would be appropriate to reproduce hereunder a few relevant Quranic verses and traditions, which I assume the poet had in his mind:

   a) Allah befriends those who oblige (139, AI-Imran).

   b) O you who believe! Give away a good thing which you have (lawfully) acquired. (267, Al-Baqarah)

   c) You cannot attain to the ideal goodness unless you spend in charity what you love. (92, AI-lmran)

   d) And spend of that, where with We have provided you, before death comes to one of you. (10, Al-Munafiqun)

TRADITIONS

   a) Give charity with both hands. That will save you from destruction.
   b) Give something to a supplicant even though he may be mounted on a horse.
   c) Give good and wholesome articles in charity.
   d) Give charity smilingly and ungrudgingly. If one rupee is so given, it exceeds in value a hundred thousand of rupees given grudgingly.

SUR BILAWAL

Chapter - I

وِسهُ انهين ويڙ کي، جيئن دعوت کيئِي داتا،
مضمضه واتا، وجهه ته ڏيَئي وات ۾.

1. You must believe in the statement of facts prefered by the munificent (i.e. the Prophet) for your guidance. Rinse your mouth well (i.e. make yourself fittingly receptive), so that he (i.e. the Prophet) may pour it down your throat (as a gesture of grace).

ہزار بار شویم دہن بمشک و گلاب،
ہنوز نام تو گفتن کمال بے ادبی است۔ *(Qudusi)*

If I were to rinse my mouth with musk and rose water a thousand times, then too to utter your name would be unreverential

کڍي گهل گهران، صلح ڪر سلطان سين،
ته تون تنهن دران، ڏيهاڙي ڏاڙ لهين.

2. Purge all malafide urges and prejudices from your mind and make peace (in the form of complete submission) with th King (i.e. the Prophet). In that case you shall receive alms from him daily.

پيءُ مَ طهورا، وانءُ اورانگهي اوريان،
وچان جي وصال کي، سي سپ اُجورا،
حاصل حضورا، سَمي جي سپ ٿئي.

3. Hanker not after the celestial wine, much less taste it. You should by pass it on your way to the goal (i.e. union with Allah). Ignore completely whatever benefits (including Paradise) are available on your way to the goal, they are mere reward for your approved actions in this world. They constitute an impediment to your union with the Beloved. You can obtain all of them from (or through the intervention of) Samo (i.e. the Prophet).

Note: Hazrat Rabia Basri once took a jug of water to quench the fire of Hell, and a lamp to Set fire to Paradise. "That way", she said,"would the people get rid of these institutions?"

سَما! تو سِرَ چَٽ، نہ ته پاڳارا پُرس ٻيا،
ڳَهڻ تنهنجي ڳچڙي، اچي جال جگت،
جن جيهائي پَٽ، تن تيهائِي ٻِکيا.

4. O Sama! You alone bear the Crown, although there are so many turbaned (i.e. illustrious) chiefs. O You munificent! Numerous persons come to your door seeking bounty. Each one of them receives alms as per the capacity of his bowl.

پيريون پيري پڄ، هي جي منجهان پوريُون،
ٻئي در ڪنهين مَ وڃ، ريءَ هاشمي هيڪڙي.

5. The drums are hollow from within. Break them because all hollow articles are undependable. It would be better for you if you do not approach any other door for anything except that of the Hashimi Sardar (i.e. the Prophet).

سمو تن سڏ ڪري، جن تي وڏو ويرِ،
اُٿي تہ آجي ٿيانِ، پائي پاکوڙي پيرِ،
تو ريءَ ٻيو ڪير، سرٽين جا سونڀا سهي؟

6. Samo calls those who are heavily burdened (with sins.) If only he were to get up and get in saddle for me, I shall be absolved. Who else except him is there to bear the burdens of those who seek his patronage (i.e. of his followers)?

سَرٽين جا سونڀا سهي، وسيلو ولهن،
"لڏي ڪين"، لطيف چئي، "اڳيان لال لَکن،"
"جت ڪوڙين ڪين ڪُڇن، اُت پاٻوهي پڌرو."

7. He attends to the commitments of his followers - he being the mainstay of the helpless people. Latif says: "My beloved would not get nervous in the presence of huge crowds. In situations when millions would find themselves inarticulate, the Prophet would remain composed and he would be distinguished by a smile on his face.

موسیٰ ز خویش رفت بیک پرتو صفات،
تو عین ذات می نگری و در تبسمی *(Shaikh Jamali)*

Moosa lost consciousness when he witnessed one single Divine manifestation. On the other hand you actually behold Allah and still smile.

Note: On the Day of Judgement no other Prophet would muster courage to plead for the salvation of his followers except the Prophet of Islam.

He is ardently desirous of your welfare; and to the believers he is compassionate, merciful . (127, Al-Touba).

جو چَليون پسِي نہ چَڪيو، تنهن واڪاڻيو وڪ،
لڏي ڪين، لطيف چئي، لکن اڳيان لِڪ،
پير نہ موڙي پنهنجو، تڪيءَ پئجِي تِڪ،
سَرٽين ڏئي سڪ، هڪل سين هالار ڏڻي.

8. He never wavered or retreated in the face of heavy odds against him; nay; he accelerated his pace with firmness. Latif says: he never faltered or wavered in the least in the presence of millions of persons. He never retraced his steps but always marched forward with alacrity in difficult situations. This master of the Halar range of mountains (i.e. the Prophet) would reassure his followers (on the Day of Judgement) with one exclamation.

He did not withdraw his eyes (out of terror) or dilate them (out of amazement). (17, AI-Najm).

Note: (1) The Prophet remained composed in the battle of Uhud inspite of a setback

تڙ تڙ ڪيم ترس، سَرُ نهارج سيرو،
"ڏيندءِ لک"، لطيف چئي "راڄ راهوءَ جي رس،"
"ولها جنهين ويا ڪيا، پاڳ تهين جي پس،"
"ڪوڙين لاهي ڪس، جي ڳالهائي ڳاٽ ڪٽي."

9. Do not stop at each ford (or pool). Look for a full pond. Latif says: "If you contact Raj Rahu (i.e. the Prophet) at his place, he would grant you millions (of benefits). Go and witness his head wear (the crown) (i.e. contact him), who has enriched numerous destitutes. If he were to raise his face and talk (with interest) he would remove rust from the minds of millions of persons (and elevate them spiritually)".

Note: **راڄ راهو** means guide of mankind i.e. the Prophet.

O you who believe! Respond to Allah and the Apostle when he calls you so that he may give you life. (24, AI-Anfal)

آروڙجي اُٽيو، ديمن وڏائين دُک،
"لاڏائين"، لطيف چئي، "عالم تان اهک"،
"تن سَرڻين ٽيا سُک، جي اجهي آيون ابڙي."

10. Resolutely he engaged the enemy (of infidels) and caused them consternation. Latif says: "he has relieved the mankind of numerous discomforts (i.e. he has introduced many reforms and removed distress.) All those persons who sought shelter of the Abro (i.e. the Prophet), benefitted and became happy".

آروڙجي اُٽيو، ديمن وڏائين دانهن،
پاڻوهيو پير ڪٽي، سمو سَرڻينِ ڏانهن،
مٿان مٿي ٻانهن، ايو آڃي سلطان کي.

11. He engaged the enemy with determination and created panic in them. The Samo (i.e. the Prophet) always helped his followers smilingly. He would raise his arms and offer them to the Sultan(i.e. he would submissively express his unstinted readiness to obey all orders of Allah and fight in His cause.)

"علاؤالدين" آئيو، تنهن جي هاڻيءَ هاڪ هَئي،
ڳگو ڪوٽ ڪفار جو، پيئي پُڄ پئي،
آرڙ ٻڌي ابڙي، ٽي رڙ ۾ رُک رَئِي،
تيغين تاءُ تکو گهڙو، سگهي ڪونہ سهي،
"رب هب لي امتي"، چڙهيو جام چئِي،
سمي سام ڪنئي، سَرڻين جو سک ٽيو.

12. Allauddin came on the scene. His elephant trumpeted. The fort of the infidels cracked and collapsed, and people in Kach Bhuj got panic stricken (i.e. the infidels who had not believed in the apostleship of the Prophet were demoralized at his sight and majesty). The Abro Sardar took up arms (for defence of Dodo.) Swords flashed in the wilderness. Few could stand their impact. At that time the Jam (i.e. the Prophet) set out with the words of prayer: "My Lord! Kindly (absolve and) deliver my followers to me". Since Samo had undertaken the responsibility to obtain the Divine pardon for them his followers were tranquilized and later benefitted''.

Note: (1) The word Alauddin in verses No. 12 and 13 may

appropriately be interpreted in its literal sense to mean the 'one superior in faith (i.e. Hazrat Ali), who was known as the gateway to the knowledge of faith.

(2) Alauddin Khilji murdered his uncle and father-in-law King Jalaluddin and ascended the throne at Delhi in 1296 A.D. He conquered practically the entire India. According to history, Alauddin never came to Sind. But during his reign two Soomro princes of Sindh - Dodo and Chanesar, struggled and clashed for the throne of Sindh on the death of Khafif. Dodo was more popular than Chanesar, and he was eventually declared as the ruler. Chanesar went to Delhi and sought help of King Alauddin. The King sent with him a sizeable army under the command of Salar Khan. Dodo and his partisan Soomros learnt of the advance of the Khilji troops and they despatched their families with Sardar Abro Samo to Kach Bhuj. The Soomro fought bravely with the King's troops but they were defeated. They escaped to Kach Bhuj. The royal troops, however, followed them there and defeated them again. Sardar Abro was killed in the fight. The Soomros capitulated and the King's troops withdrew to Delhi..

علاؤالدين آئيو، ڪٽي چَل چُڳير،
ڪهين ڪين هِمتيو، ڪان جهليندو ڪير؟
سومِرين سام ڪئي، ابڙي ڪيو اٽ پير،
هو مهائين مِير، پر مستوراتن ماريو.

13. Allauddin, the King, came on the scene with an army. None dared to offer resistance to him. Who could offer himself to receive his arrows. The Soomro ladies sought patronage of the Abro. He accepted their request readily and informed them accordingly. (He escorted them to Kach Bhuj). He was indeed a brave noble man. He was moved by the ladies. (Actually he died in their defence.)

سَرٽين جي سڪ لئي، سام ڪئي سردار،
جي آيون ابڙي جي آڌار، سي سونگ نہ ڏيندیون سومريون.

14. (On the same analogy) Samo (i.e. the Prophet) undertook the protection of his followers for their salvation. Those persons who sought to come under his banner, would not pay the taxes.

Note: This verse may mean that due to the intercession of the Prophet his followers would not be punished on the Day of Judgement.

And whoso obeys Allah and the Apostle, he shall be among those on whom Allah has bestowed His blessings . (69, Al-N isa).

ٻيئن مڙني ڏنيون، پر ڏئي نہ ڏونگر راءُ،
اڻ ڏٺين آڏو ڦري، ڏٺي ڏئي ڪٺاءِ؟
لوريون لڪ مٽاءُ، ان مٿيري موٽائيون.

15. Others surrendered their proteges but not the king of mountains (i.e. the other Prophets expressed their inability to plead with Allah the case of their followers and they left them to their fate, but the Prophet of Islam accepted their request). He was the person who could defend even unseen persons i.e. who were alien to him. How could he then forsake the seen ones (i.e. his awe followers whom he knew well)? Their valient chief salvaged and saved millions of humble supplicants.

ابڑو اڳاهن ۾، پرجهلو باري،
سمي سوالين کي، ويلهه وساري،
منهن مُني جکرو، طاماعن تاري،
پڇي سي پاري، جي عاجز اجورن ۾.

16. The Abro is an inflexible patron among the Sardars. The Samo would not take any respite while pursuing the case of supplicants; (or he would make the supplicants forget their hunger i.e. he would feed them well). This Jakhro, the Protector, would steer to safety all seekers of his help. He would take particular interest in the feeble and resourceless persons. He would call them and attend to them personally (on priority basis).

*Note: **ويلهه** has two meanings: respite and hunger. Hence the above two interpretations.*

ابڑو اڳاهن ۾، سَيرَ جيئن ٻيلي،
سي پٽ ڪنهن نہ پُريا، جي ٿو پَر ٻيلي،
سڃڙ سانوڻ مينهن جان، رُجون ٿو ريلي،
اچن جي ويلي، تن ٻور بخشي پٽ ڏٽي.

17. Among the stalwarts, the Abro is as firm and shady as a big forest tree. He covers those fields which none attempted to do (i.e. his activities are unrestricted) (The range of his mission is the entire universe). Like the monsoon rains the darling showers his favours in a very wide circle.

ہنوز آں ابر رحمت دُر افشان است خم و خمخانہ با مہر ونیشان است۔

At present the merciful cloud is raining pearls, and all pitchers and taverns bear evidence of his munificence

ابڑو وَڏَ وڙو، سُوَڙو، سمو سونهن سين،
تنهن در سپ اچن، ڪنڌ نہ ڪيي ڪچ ڏٽي.

18. The Abro is very magnificent. He is highly cultured. He is the handsomest of all. All persons seek him and the 'Master of Kutch' (i.e. the Prophet) is so gracious that he does not turn away his face from any supplicant.

Verily you have in the Prophet of Allah an excellent model. (21, Al-Ahzab).

آئون جکري جيهو، پُرس نہ پسان ٻيو،
وائي جنهن جي وات ۾، "ڏيو ۽ ڏيو."
وڃي ڇو نہ ويهو، ان در مٿي مگٽا؟

19. I do not find any person like Jakhro (i.e. the Prophet). All the time the only words, which he utters significantly, are 'give' and 'give'. "O bard! why do you not then go and sit at his door for alms?"

پڑ ۾ اُيو پاڻ، ساٿيئڙن سڏ ڪري،
پلي جي لاڏاڻ، سپ لنگهيندا لکيون.

20/19. He would stand in the arena (on the Day of Judgement) and call his followers. All of them shall, lnsha Allah, get through the narrow mountainous pass through intervention of this noble man.

And if these persons come to you when they have committed a transgression and seek forgiveness of Allah, and if the Prophet too seeks forgiveness for them, verily they shall find Allah the Acceptor of repentance and the Granter of mercy. (64, Al-N isa)

ڈِک ڈِکيندو، مون نہ ڇڈيندو، شفيع، شافع سپرين.
انڈا، اونڈا، اکڙئا، سپ نباهي نيندو،
شفيع، شافع سپرين.
واتن ويچارن جي، دارو پاڻ ڏرينڈو،
شفيع، شافع سپرين.
ڏهارين کي ڏاکڙا، لڪ سپ لنگهيندو،
شفيع، شافع سپرين.
نور ناکارو نہ ڪري، محمد ﷺ منٺ مڃيندو،
شفيع، شافع سپرين.
هِتِ، هُت، حامي هن جو، اڳيان آڏر ڏيندو،
شفيع، شافع سپرين.
طهورا تڙيَن کي، پاندپ پيارينڈو،
شفيع، شافع سپرين.
پاڻ سڃاڻي پاڻهين، ڪامل ڪرم ڪرينڈو،
شفيع، شافع سپرين.
تنبو آڻي تاءَ ۾، عاصين وٽ اڏيندو،
شفيع، شافع سپرين.
داتا دوزخين تان ليکو لهرائيندو،
شفيع، شافع سپرين.
رسڻ ويڑ رسي ڪري، مشڪ رنگ مٿيندو،
شفيع، شافع سپرين.
"رحمت اللعالمين" اَهُکي آگهه ٿيندو،
شفيع، شافع سپرين.
اُتي عبداللطيف جو هادي هتُ جهليندو،
شفيع، شافع سپرين.

My beloved, the remarkable intercessor (with Allah) will not forsake me. He will cover up my sins.

He will take to safety all blind, disabled and crippled persons.

He will himself administer medicine to the miserables.

He will steer the sinners through all difficult passes.

The Prophet Muhammad (may peace of Allah be on him!) who is the light of Allah, will accede to our supplication.

The Prophet is the luminous lamp. (47, AI-Ahzab)

Note One of the names of the Prophet is Nur or the Light.

In this world he is the supporter of the weak and resourceless persons. In the

Hereafter too he would strech out his hand (to the needy).

Note: The word may refer to the poet as well.

TRADITION: (Qudusi) Allah has sent me as the supporter of the illiterates.

The chief would himself offer the holy wine to the rejected ones (i.e. the sinners) for a drink. Their souls were originally the residents of Paradise and they were expelled from it.

The ideal person will show kindness to all due to his inherently good nature.

He will provide tent for the sinners under the blazing sun (on the Day of Judgement which would be terribly hot).

The generous Prophet will intercede with Allah for those who are marked for Hell and get their accounts of deeds settled to their advantage (i.e. he would get their punishment remitted).

At the appropriate time for help he would kindly intercede and then annoint liberally each follower with musk.

TRADITION: A good friend is like a dealer in musk. Either he would give you the musk as a present or you would purchase it from him. In any case you will enjoy the fragrance. The "mercy for the universe" will help all persons in the hardships.

"Allah sent not the Prophet but as a Mercy for all mankind."
(107, Al-Anbiya).

ای رحمت للعالمین ای شافع ہر مذنبین،
احوال ہر قلبِ حزین پوشیدہ نبود از شما۔ *(Saadi)*

O mercy for the universe! O intercessor for all sinners! I am sure no remorseful heart (like mine) is hidden from you (On the Day of Judgement) the guide (i.e. the Prophet) will hold Abdul Latif by hand.

سید و سرور محمد نور جان،
بہتر و مہتر شفیع مجرمان *(Roomi)*

My Lord, Prophet Muhammad (may peace of Allah be on him) is the light of our life. He is the best and the greatest intercessor for sinners

SUR BILAWAL

Chapter - II

جکرو جوڙي، پاڻ ڏٽيءَ پيدا ڪيو،
ڪيهر جيئن ڳَر ڪٽي، مُڇون ملهه موڙي،
گهوٽ چڙهيو گهوڙي، پيڇينِ لائي پيڇرا.

1. Allah fashioned Jakhro Himself and then enlivened him. The latter has the (distinguished and awe inspiring) bearing of a lion with the curly whiskers. After Jakhro got on his mount (and propagated Islam), he put on track those who had deviated from it.

جکرا، جئين شال، تنهنجو ڪنين مدو مَ سڻان،
جيئن تون اچي ڪال، نالائق نوازيا.

2. O Jakhro! I wish you long life! May my ears not hear anything prejudicial to you! It was only 'yesterday' that you patronized (and reformed) the undeserving persons due to personal goodness.

Note: In this verse, the poet possibly refers to the insinuations of the then non-Muslims that the Prophet was a magician, or that magic was practised on him, and that he was a poet, or insane, or that he was tutored by others to say what he said; The poet wished that he may have no occasion to hear any thing derogatory to the Prophet.

جکرا! تون جئين، تنهنجو مدو ڪنين مَ سڻان،
اکين ۽ هِيئين، ٻنهي تاري تنهنجي.

3. (New) O Jakhro! May you live long, and would that I hear nothing prejudicial to you! My eyes and heart depend on you alone for solace.

جکرو جس کرو، ٻيا مِڙئي مَل،
سمي جي سهاڳ جي، ڪنهين نہ پوي ڪل،
مِٽي ان مرسل، اصل هئي ايتري.

4/3 (old) There are other brave persons too but jakhro is absolutely admirable. None knows exactly about the time of Samo's good fortune (i.e. about his appointment as the Apostle). The clay selected for his mould was peculiar and it sufficed for him alone. There was no residue left therefrom.

Note: (1) Noor-e-Mumammadi was created very much before Loh Mahfuz and as such its date of creation can not be determined. It was created from the 'Ahdiat' or Oneness of Allah.

جکرو جس کرو، ٻيا سپ انيرا،
جئتائين گهڙيو جکرو، تئتائين نہ ٻيا،
مٽي تنهن ماڳا، اصل هئي ايتري.

5/4. The Jakhro alone deserves all praise. The other chiefs were ineffective

and prone to utilize the services of others as Raja Ani Rai had done against Rai Diach. At the place where Jakhro's mould was fashioned no other chief was moulded. That was mainly because there was no more clay of this special quality available for making other moulds.

جکرو جس کرو، ٻيا مڙئي خان،
متي ان مڪان، اصل هُئي ايتري.

6. (new) The Jakhro alone is laudable. The other chiefs are mere Khans or notables. The clay available at that particular place was merely sufficient (for the Prophet's mould only).

جکرو جِس کرو ٻيا مڙئي ڄام،
مِتي ان مقام، اصل هئي ايتري.

7. (new) The Jakhro alone is creditable. All other apostles are Kinglets. The clay at that particular place barely sufficed.

جکرو جِس کرو، ٻيا مڙئي مير،
جئان گھڙيو جکرو، تئان نہ پڙيا پير،
مِتي ان خمير، اصل هئي ايتري.

8. (new) The Jakhro alone is praiseworthy. The others are mere Mirs or knights. They can not reach or keep pace with the former. The kneaded clay at that particular place was not enough for more than the Prophet's mould.

جکري جِھو جوان، ڏسان ڪونہ ڏيھ ۾،
مھڙ مڙني مرسلين، سرس سندس شان،
"فڪان قاب قوسين او ادنيٰ" اي ۽ ميسر ٿيس مڪان،
اي ۽ آگي جو احسان، جنھن هادي ميڙيم ھھڙو.

9/10. (The Jakhro is peerless). I do not see any person like him in the universe. He is the leader of all apostles and consequently his status is higher than theirs. In fact he became "as it were, one chord to two bows or closer still to Allah." That was the highest station in nearness to Allah which he obtained. Verily it was a favour of Allah that I had the good fortune to have got a guide of his type.

So that he became, as it were, one chord to two bows, or closer still
(9, AI-Najm)

Verily it was a favour of Allah onto muslims that He appointed one from amongst them as His apostle. (164, Al-I mran)

ڏني جادم جکري، چت ٻيا چڙھن ڪينِ،
سمون تن سارون لھي، جي مٺاءِ مسڪين،
انھيءَ ملھ مبين، لڏي سار سين جي.

10. (new) When you see Jadam Jakhro, (you feel sure about realizing your objectives and as such) you completely forget other apostles. Samo attends to all those persons, who are miserable and resourceless. He is definitely brave in all aspects, and he takes care of all persons (without distinction).

ڏني جادم جکري، چت نہ ٻيا چڙھن،
تہ ڪي ڪوھ ڪڇن، جنھن سر ليي سيرو؟

11/5. (new) When you seek Jakhro (you feel sure of support). Accordingly you simply forget other chiefs on the analogy that when you come upon a pond full with water, you would not think of sinking a well there.

هٿان جادم جکري، وٽيءَ وچ مَ پوءِ،
پي پي سو پر ٿيو، جو حاتم پسي هوءِ.
کيف ڏاران کوءِ، جيئي کو مَ جهان ۾!

12/6.(old) There does not occur any delay or obstruction to the cup (of holy wine) reaching them from the hand of Jadam Jakhro. Whoso happened to be beside this Hatim of the cup bearer (i.e. generous like Hatim) would drink the wine and libitum to his full capacity. Would that none may live in the world without enjoying the wine!

هٿان جادم جکري، وٽيءَ پوءِ مَ وچ،
"اچو آيو نِچ!" سمي وائي وات ۾.

13/7.(old) The wine served in a cup by Jadam Jakhro is neither delayed nor denied. It is a prominant trait of the Samo that he always welcomes his seekers exuberantly.

راهوءَ جا رهيام، سنيها سرير ۾،
ٻيا در وسريام، ڏٺي جادم جکري.

4/8. (old) I have borne in mind the messages so kindly sent to me by the Rahu. In view of them and more particularly after contacting him, I absolutely forgot about other persons.

Note: (1) The 'messages' possibly imply the Quranic guidance. and Sunnah.

(2) Rahu implies the Prophet.

راهو! تنهنجي ريت، پرکنڊين پڌري،
گهٽا گهوڙنِ چاڙهيءَ، مسافر مسيت،
پُڇين کا نہ وڏِيت جي آيا سي اگهيا.

15/9.(old) O Rahu! Your particular way is very well known all over the universe. You provided mounts to many a person, who for want of a dwelling place, had sought shelter in mosques as pedestrian travellers. Your most remarkable trait is that no enquiry or interrogation precedes your alms. Every supplicant is accommodated.

عطاء و ما سبع السوال ولاامری
سول اراد السوال وهو مرعدو *(Qasida-i-Simtul Muhammad)*

He gives bounty before he hears a petition or before a trembling petitioner opens his lips.

سمون سوائي، ٻَهُون ٻئنيان اڳرو،
دانَهم جي درٻار ۾، ورتي ايءَ وائي،
ڳَهَڻَ ڳالهائِي، مُهڻ سپ ملهائيا.

16/11 (old). The Samo is very much more active and effective than his colleagues. This is what everybody says in the court of Allah, the Wise. He is a genuine ornament. When he speaks he bewitches everybody.

جيهُس کونہ جهان ۾، هند، سنڌ، سورت هاڻ،
در داتا مگ مگتا، ٻئي جي کي مَ کاڻ،

پاڻوندر پاڻ، حال ڀَسي پال ڪري.

17/12 (old)There is none like him now in India, Sindh or Surat or as a matter of fact in the whole universe. O mendicant! You had better beg at the door of this generous person. Do not approach or undergo favour of any other person. He is munificent and has an open door. He observes the condition of each supplicant and offers him relief accordingly.

ڪري آس اپار، پاريءَ جهليو نہ رهي،
ٻيلي ۽ گِرنار، اُنو گنگا جر جڪرو.

18/13.(old) He is a veritable ocean which is not contained or bounded by a shore. Hence approach him with full quiver of requests. This Jakhiro's mercy inundates all regions including Lasbello and Girnar (i.e. his mercy is universal) like the riotous water of the Ganges (in India) which overflows its banks.

پيهي پنُ پاتار ۾، جت ڳڙهه گنگا جر راءُ،
ڇڏي حيلا هن هنڌ جا، اُنهيءَ جڪري پاسي جاءُ،
اوڏو ٽي الله ڪي، ڪاچ تنهين جو ڪاءُ،
سڪن ايندءِ ساءُ، ويلهه ويندءِ وسري.

19/14 (old) (But do not assume Ganges, inspite of its many benevolences, to convey adequately to you the munificence of the jakhro.) For that purpose you must delve deep, deeper than the Bed of Ganges, to reach its fountainhead, where (not a colleague of the river, but) as its master, the king of its waters, he dwells, and he is not exposed to pollution at will by any person, but he lives in a formidable fort. It is from this master mind -the Jakhro - that you should beg for alms. To start with, you must abandon all temporal resources and influences and contact him alone. Remember Allah all the time and get near Him through prayers. You should feed yourself on what He is pleased to provide you (i.e. take lawful food.) If you do as above, you shall enjoy spiritual prosperity and you shall forget all about your present troubles.

Offer namaz and get near Allah . (20, Alaq).

تاج دول شہی بنامت کردند،
عرش و فلک و کعبہ مقامت کردند،
اکنوں کہ بہ رہبری امانت کردند،
سر تاسرِ آفاق غلامت کردند *(Khayam)*

Allah assigned to you all the riches and kingdoms of the world. He made the Emperean, the sky and the Kaaba as your residences. Since you were made leader of all in regard to guidance, all objects in the universe were placed at your service.

ڏمريو تہ ڏيئي، پرچيو تان پاڻ پري،
جنگ جڪري ڪي، ٻئي چگيون ڇِت ۾.

20/15.(old) This veteran Jakhro has wonderful traits). He is very good at both ends. Even when he is annoyed, he gives (i.e. he blesses as he did in Taif, where he was very much harassed even injured by the local non-Muslims). And to those supplicants with whom he is pleased (i.e. with his companions in particular and with those who serve him well), he is remarkably generous.

He (i.e. the Prophet) is ardently desirous of your welfare; and to the believers he is compassionate, merciful . (127, Al-Touba)

VAI

آسرو آهي، مون کي هوت حبيب جو.
جان جان اوڏا ڪرها، پهچان تان ڪاهي،
مون کي هوت حبيب جو.
موت، مُنهنجا سپرين! واڳون ورائي،
مون کي هوت حبيب جو.
شفاعت جا شفيع جي، تنهن ۾ قير هٿهيڙ ناهي،
مون کي هوت حبيب جو.
مير محمد ڪارڻي، اڙيا ڇُٽائي،
مون کي هوت حبيب جو.
اِهي ڪم ڪريم جا، جيئن لنگا لنگهائي،
مون کي هوت حبيب جو.
"لطف ساڻ"، لطيف چئي، "مُوڙها مِلائي"،
مون کي هوت حبيب جو.

I rely fully on my beloved Punhoo (i.e. the Prophet). Whenever I get near the camels of Punhoo he drives them away. (Hence I cannot overtake him).

My dear Lord! Kindly return to me by reversing the course of your mounts.

There is not the least doubt in the Prophet's intercession for his followers.

Lord Muhammad (may peace of Allah be on him) shall obtain release (i.e. salvation) of those who are charged with and detained due to sins.

> TRADITION: Due to their sins the sinner Muslims shall be detained by Allah on the Day of judgement. Later Allah will extend mercy to them and admit them into Paradise.

It is only this generous personage who shall steer to safety the disabled habitants (i.e. heinous sinners).

Latif says: "He is generous enough to meet and look after the dullards (i.e. the sinners) who shall all be confused on the Day of Judgement).

> *And those on whom they call beside Him possess no power of intercession, but he who bears witness to the truth and they know him. (86, Al-Zukhruf).*

SUR BILAWAL

Chapter-III

ليپي لعنتيءَ کي، جو آڻيءَ ۾ آهي،
انڌو مون عليل سين، سينو ٿو ساهي،
علي شاهه! اچيج تون، تنهن کافر تي ڪاهي،
لٽي وجهه لاهي، مٿو مجوسيءَ جو.

1. The deceitful and the accursed (Satan) who is extremely mischievous -the blind fellow - is keen to harass me - an infirm man. O Hazrat Ali! kindly come to my aid and attack the infidel and behead him -the Fire worshipper (or the infidel).

Fight you therefore against the friends of Satan; Verily Satan's strategy is weak . (76, Al-Nisa).

(Ayub exclaimed to Allah: "Satan has afflicted me with toil and torments. (41, Saad)

And say: My Lord! I seek refuge with you, lest Satan may come to me. (98, Al-Mom inun).

Note: (1)lmam Ahmed did not include the Fire worshippers among the people of the Book.

(2) Hazrat Ali was ancestor of the poet. Due to his proverbial bravery he was titled "the lion of Allah". His sincerity of action is equally famous.

از علی آموز اخلاصِ عمل

Learn from Hazrat Ali the sincerity of action

مار مَ مُطيع کي، مَجوسيءَ کي مار،
وڏي جنگ مَ وسار، ننڍڻان نفعو ناهه ڪو.

2. Do not kill him who is already obedient to you but kill the Fire worshipper; (i.e. do not kill the good 'self', or 'Nafs'). Do not forget about the major war. It is no use having minor skirmishes.

Note: (1) The 'nafs' has three stages, to wit, nafs ammarah or the refractory self, nafs 'Iawama' or the rebuking self, and nafs 'mutmaina' or the obedient self. The first stage is the beastly and the third stage is the ideal stage.

ننڍڻان نفعو ناهه ڪو، وڏي مَ وساري،
مجوسيءَ ماري، اڪبر ڏي اچيج تون.

3. There is no particular advantage in indulging in minor skirmishes. Do not forget the major battle. You should kill the Fire worshipper (i.e. the infidel). Then take the major battle (against your baser self).

لقد رجعنا من جهاد الاصغريم،
با نبی اندر جهاد اکبريم (Roomi)

Verily we have returned from the minor warfare (against the non-Muslims). We have now turned alongwith the Prophet to the major war.

اصغر ڏي آهن گهٽا، تون اڪبر ڏي آءُ،
متان لوڙو لاهئين، مجوسيءَ مٿاءُ،
حيدر جي هٿاءُ، وڙهه تہ ويري مارئين.

4. There are lots of other persons who are occupied with the minor encounters against sinfulness. You should turn to the great battle. Please see that you never cease your action against the infidel (Nafs). Better fight under the banner of Hazrat Ali, so that you may be able to liquidate your enemy.

پاندپ سين نہ پاڙيان، سوين ٻيا سردار،
آهي مثل مينهن جي، سخيٰ تنهنجي سار،
حاتم هڙده هزار، جُهڙ تنهنجي جهپيا.

5. I would not equate hundreds of chiefs with the leader. His generosity and personal interest are continuous and universal like rains. His generosity has eclipsed 18000 persons like Hatim.

بحر ایں خاتم شده ست اوکہ بجود،
مثل او نبود و نخواہد بود (Roomi)

He is the seal mark because in his generosity he stands unrivalled for all times

جُهڙ تنهنجي جَهپيا، هزارين حاتم،
ڪوجهن سندا ڪم، ڪامل ريءَ ڪير ڪري.

6. His generosity has put in shade thousands of Hatims. The fact is that none except this ideal man would attend to the requests of ugly persons (i.e. sinners).

جي تون آساتُو آهين، تہ ونءُ جکري لائي،
متان وڃ وڃائيين، ڪنهن ٻي در ليلائي،
سمي سامائي، چنتا لٿي چارڻين.

7. If you are a supplicant for something, you should go to the Jakhro. Do not put yourself at a disadvantage by supplicating and seeking aid at other doors. After adolescence of the Samo all worries of the bards have ended.

Note: Here adolescence may mean appointment as the Prophet of Islam.

جي تون آساتُو آهين، تہ چانئٹ ٻِي مَ چور،
ڪِيرا ڪميتن جا، ڪٽي آڻي ڪوڙ،
ان در عراقي گهٽا، ڇانگون ڪيو ڇوڙ،
تنهن سيد وڏي سوڙ، جنهن ۾ مٿو لڪايو مگٽي.

8. As a supplicant for any thing you should not seek any other threshhold (except that of the Prophet). Fix large wooden pegs to tatter the local bred

'Kumait' horses there. In fact you will find the Iraqi horses in plenty there, and you may take away even a herd of them. The Prophet's quilt is quite spacious, and supplicants can cover themselves up under it and still be comfortable.

سَمو سخاوت جي، وينو پڇي پر،
ڪونيو ڪنگالن کي، ڏئي دلاسا در،
مٿي ولهن وَر، ڏيهاڙي ڏاتار جِي.

9. The Samo merely wants to know how he can benefit a supplicant with his generosity. He calls in the destitutes (i.e. who have no record of good performances), and consoles them encouragingly. This generous person is very kind to poor people and helps them each day.

ڪوهه نہ جُهاريين جکرو، جنهن ڏيهه ڏيا ڏيئي؟
جي لُڏيا ٿي لينگهن ۾، شالن ۾ سيئي،
سمي سپيئي، طاماعو تار ڪيا.

10. Why do you not approach the Jakhro for charity since he has satisfied people of various countries? Those persons, who used to shiver in tatters, have received woollen shawls from him to keep them warm. The Samo has fully satisfied all supplicants.

الا! جُنگ جِيَن، اجهي جنين گهاريان،
شال مَ سکي وِيري، جئان پَهِي پِينَ!
مرکڙ اکڑين! تو ڏني مون سک ٿئي.

11.O Allah! May the veteran live long under whose patronage I am living! May the well not dry up from which he draws his drinking water! O you with charming eyes! Every time that I see you I get tranquility.

تیرے چمن کی ہمیشہ بہار زندہ رہے۔

May the spring of your garden remain perennial!

ايندي لٿي اڄ، پير پُريندي نٹريا،
ويئري منجهه سُڄ! ڪر لڏي رڙ اُڪارئين.

12. As soon as I arrived at your door my thirst was quenched and the soles of my feet felt normal (i.e. all symptoms of fatigue disappeared). Like an oasis in desert you tranquilize the desert travellers and help them to cross the wilderness.

تون اوڍر، تون اوڍڪو، تون اجهو، تون آڳ،
هت پڙ تنهنجو تکيو، مهند پڙ تونهِين ماڳ،
سي لوريون ڏين نہ لاڳ، جي اجهي آيون اَبڑي.

13. You are the refuge, the shade, the shelter and the leader. You are our mainstay in this world and in the next too you are our goal. The destitute women who had secured patronage of the Abro, were remitted all taxes. (This means that all resourceless followers of the Prophet, who had no bank balance of good performances, were granted pardon by Allah).

سڏر شهتيرن ۾، پرجهلو پاري،
سمي سوالين کي، ويلهين وساري،
پڇي سي پاري، عاجز عجوزن ۾.

14. (new) He is strong among the beams (i.e. other prophets). He is a formidable supporter. This Samo knows no rest when he is engaged in accommodating supplicants. He is deeply interested in those of his followers who are weakest among the weak.

اکين سو ئي اوڙکيو، جو ڪنين سومَ ڪرن،
ماڻُ منهنجو من، ڄام پسنديئي پَتيو.

15/14. Whatever I had heard (in praise) of Karan Samo (i.e. the Prophet) I found him absolutely conforming therewith. O mother! My heart was satisfied directly when I saw the King.

پسنديئي پر ٿيا، جکرو ئي جاجڪ،
تئان ڏني مگڻي، طهورا جي تِڪ،
سمي پيڱينِ سِڪ، واصل ٿيا وصال ڪي.

16/15. The bards became satisfied at the first sight of the Jakhro. He gave the mendicants a sip of the celestial wine and quenched their thirst of yearning completely. They were then united with him (with Allah).

جي اُڏمئو اڇ، تہ وسندو سون سُنگ،
جال ڏَئيندو جُنگ، جڳ ڏيئندو جکرو.

17/16. If he is ardently moved on any day, he rains golden grains. This brave person will surely satisfy many persons. Verily the Jakhro will satisfy the entire universe.

And we have sent you not but as a mercy for all people (107, Al-Anbiya).

VAI

جئان ڏنائون پير، جئان ڏنائون.
پيڱا ڪوٽ ڪفار جا، اچي عليءَ شير،
جئان ڏنائون پير جئان ڏنائون.
متي اگڙ آيا سونهڙ لڳا سير،
جئان ڏنائون پير جئان ڏنائون.
جئان نبي نِگيو پَري مبارڪ پير،
جئان ڏنائون پير جئان ڏنائون.
لٽا ڏڪ، سڪ ٿيا، ٿي واڌائيءَ ويرِ،
جئان ڏنائون پير جئان ڏنائون.
"لطف تو ريءَ" لطيف چئي "ڪندا پيا ڪير؟"
جئان ڏنائون پير جئان ڏنائون.

Wherever he went, and whenever he came across, then, Hazrat Ali, the lion of Allah, broke the forts of heathens.

اما داسِ لها سارا ساد جهلك
اما سد لها صاح لله سحدد *(Qasida-i-Muhammad)*

(Did he not trample upon the lions of death and destruction when he went

out? Did he not accommodate an opponent when he cried out in the name of Allah?)

When the Prophet kindly came to my abode all the pathways were glistening.

Whatever places the Prophet Condenscended to visit, all sorrows of the populace they were changed into joys and the occasion led to the exchange of felicitations.

Latif says: “My Lord! Who else except you would be so merciful?”

SUR BILAWAL

Chapter-IV

وڃند وري آيو، وَسن ڪين وِڏوس،
گنڊِي مانِي، ماڳ موچارو، پاسي پير ٿيوس.

1. Wagand has come back. His resort to other quarters (sources) has failed. It did not profit him. But despite his past waywardness he has been assured bedding, meals and a dwelling place at the Pir's abode. (This means that the penitent is on the rails again and his worldly requirements are graciously served at the instance of the Prophet).

خر گریزد از خداوند از خری،
صاحبش در پئی ز نیکو اختری۔ *(Roomi)*

The donkey runs away from his master because of his stupidity. His master however goes after him because of his auspiciousness.

وڃند وري آيو، پينارنئون پوءِ،
محڪم لڳس موچڑا، ذرو نہ ڏنس جوءِ،
وينو ايئن چوءِ، تہ پيران پاسي نہ ٿيان.

2. Wagand has come back after roaming hither and thither like a mendicant. He was badly treated wherever he went. (None took interest in him). Even his 'wife' threw him over board. Then he started saying: "I do not wish to be far from my Pir".

نیم عمر در پریشانی رود،
نیم دیگر در پشیمانی شود۔

Half the life is wasted in waywardness. The other half is spent in regrets.

اسُور سندي آسري، وينو آهہ وڃند،
هڏ نہ ڇڏيندو هنڌ، آيس بوءِ بهار جي.

3. Wagand is sitting immobile in the expectation of dawn meals. He would not budge from the place, particularly because he is getting fragrance of spring there (from the Prophet's place).

خدا را رحمی ای منعم کہ درویش در کویت،
در دیگر نمی داند، رہِ دیگر نمی گیرد *(Hafiz)*

O generous person! Be gracious in the name of Allah to this beggar in your street. He knows no other door and goes no where else.

اسُور سندو آسرو، وڃند کي وڏو،
جسي ۽ جڏو، پر کائڻ تي ڪُڙا ڪٽي.

4. Wagand has a great expectation of a good dawn meal. Physically he is weak. But my good God! He is a glutton. He is ever ready for meals.

ماگوشہ را نہ بہتر قفایت گرفتہ ایم،
تن پروری بہ گوشۂ خاطر رسیدہ است۔

I have sought seclusion not for the sake of abstinence as self-nourishment has become a part of my nature.

وڃند وري آئيو، بدو سين بدبوءِ،
خاوند! ڏي خشبوءِ، تہ سُرهو ٿيان سپرين؟

5. Wagand has returned. But he is very uncouth, and he has a horrible stink.. However he prays: 'O Allah! O Beloved! Kindly impart to me fragrance (i.e. mercy and guidance) so that I may, in turn, become fragrant".

وڃند وري آئيو، ڪنو ٿي ڪوجهو،
چڏي نہ موزو، لڳس آر عطار سين.

6. Wagand has come back. He is definitely dirty and ugly. He does not forsake or part with the leather stocking (of the Prophet). Obviously he is in love with the perfume (i.e. the Prophet).

TRADITION: The Prophet used to wear stockings of black leather sometimes. (Mishqat).

بادہ عشق ازخم جانان است،
ھرکہ خود از خویشتن بیگانہ است *(H. Bu-Ali Qalandar)*

You get the wine of love from the goblet of the Beloved. He alone would take it who is oblivious of himself.

اے گل بتو خرسندم تو بوئی کسی داری

O rose! I am happy with you. You bear the fragrance of somebody

"داتا! سندي، در تي، وڃند وينو پس،
تنهن روڳيءَ کي رس، جو آلودو آزار سين.

7. O munificent Lord (i.e. Prophet)! Kindly attend to Wagand, who as you see, is sitting at your door. No doubt he is infected with some permanent ailment. It is, however, for you alone to remedy it.

بردر آمد بندہ بگریختہ،
آبروی خود ز عصیان ریختہ *(Roomi)*

The fugitive slave has come to your door. His honour is in tatters due to Sins.

وڃند وري آئيو نسورو ئي نرڳ
گندا گلابي ڪري سيد جو سرڳ
عطر سين اورڳ تہ هُئين سدائين سرهو

8. The poor fellow - Wagand - is always at the door (of the perfume keeper.)

He is obviously in love with the scented fragrance which he feels while he cleanses his stables and removes excreta of animals therefrom. He is happy with the job.

بوی جانان بسوی جانم می رسد *(Roomi)*

The Beloved's fragrance reaches me here.

داتا سندي در تي، وڃند ٿي وينو،
بصر سين بازار ۾، ڪر واڻيو ڃينو،
دران تنهن پينو، جت ڪفر ٽئي ڪين ڪي.

'9. Wagand is sitting at the Lord's door as tenaciously as Jetho does beside his stock of onions in the market. He has entered the premises through a door where ingratitude, including disbelief, is inadmissible.

وڃند وري آئيو، نسورو ئي نرڳ،
گندا گلابي ڪري، سيد جو سرڳ،
عطر سين اورڳ، تہ هئين سدا سرهو.

10. Wagand obnoxious like Hell; has come back. However, the Sayed's (i.e. the Prophet's) association makes fragrant and radiant even those who are dirty and unseemly. O Wagand! Adhere to and use the perfume so that you become fragrant for all time.

وڃند وري آئيو، بدو بي نماز،
جيئن تتر مٿي باز، تيئن وڃند سرهاڻ تي.

11. Wagand has come back. He is that uncouth fellow who does not offer prayers. But he is as crazy for the perfume of the Prophet as a falcon is for a partridge.

وڃند وري آيو، ڪوٽڙيان ڪلاڻ،
سندو ڪرڙ ڪاڻ، هڻ نرڳيءَ ڪي نڪٽي.

12. Wagand has come back from Kotri. He is without grace. Strike this hellish person with a strong stick (to reform him.)

هاندو ٻيلي نہ ٿيو، ورُو اڄ ويو،
سونهاري سيد ڏانهن پيٽر پنڌ پيو.

13. Wagand - the loafer - did not last long as a companion. He left today (i.e. died today). The glutton is on his way to the holy Sayed (i.e. the Prophet.

VAI

(Originally of Chapter 1)

مون ۾ عيب اپار، آئون جا طامع آهيان تنهنجي.
هڪ وڃايم ويسلي، ڃاڻائي سپ ڃمار،
آئون جا طامع آهيان تنهنجي.
هن منهنجي حال جي، توکي سڌ ستار!
آئون جا طامع آهيان تنهنجي.

امر اوڏي نہ ٹيان، نهيءَ ڪيم نڪار،
آئون جا طامع آهيان تنهنجي.
جيڪي وهي وجود ۾، سو ڄاڻين ڄاڻڻهار!
آئون جا طامع آهيان تنهنجي.
جيئن سي گل گلاب جا، ڪڙيا ڪٽڻهار،
آئون جا طامع آهيان تنهنجي.
"مون کي سڪ"، سيد چئي، "آهي مديني موچار"،
آئون جا طامع آهيان تنهنجي.

I eagerly want you inspite of my numerous faults. I concede that knowingly I have wasted my entire life in idleness and apathy.

But then, my forbearer Lord! You know my condition very well.

(Let me directly admit that) I did not act in conformity with what you had ordered, and I did not desist from what you had forbidden.

Note: Compare from امر بالمعروف و نهی عن المنکر i.e. enjoin good and forbid evil (41, you are the Omniscient. You know what passes in my mind.

The season these days is simply captivating. The constellations have appeared and the roses have blossomed.

Accordingly the Sayed says: "(On the same analogy) let me realize my ambition to visit the excellent Madina."

سراسر من ہمہ عیبم، بدیدی و خریدی
زھے کالای پُر عیب و زہے لطفِ خریداری

I am an embodiment of faults. You saw them and still you purchased me! How laudable is the defective merchandise and how laudable is the grace of the purchaser!

SUR SARANG
OR
THE MONSOON
INTRODUCTION

شاد باش و فارغ و ایمن کہ من،
آں کنم با توکہ باران بہ چمن۔

(Be happy, relieved and secure because I do to you what the rain does to a garden).

And surely they used to say:

if we had with us a Book like that of the people of old, We would certainly have been Allah's chosen bondmen";

> *Yet when it has come to them, they disbelieve therein, but they will soon come to know. 167, 168, 169, (Al-Saffat).*

The above verses of the Quran clearly portray the pagan mentality in Arabia before the Prophet of Islam began his mission there. Later on in view of the stubborn opposition of the Meccan non-Muslims, the Prophet migrated to Madina with his followers. They were welcomed there; and he proceed a pace with the spread of the Islamic guidance. Shah Abdul Latif linked it to the rain starting from Madina. In Arabic language rain is synonymous with beneficience.The Quran calls it the mercy of Allah. (vide verse No. 48, Al-Furqan). The Quran also says that the Prophet was sent as mercy for all people. (107, Al-Anbiya). Soon by the grace of Allah, Islam spread eastward, westward, northward and southward, vide verses No. 3, 5, to 7 and 12 of chapter 4 in the Sur. Thus Islam is synonymous with the Divine mercy, and its adherents receive its blessings. Soon those very Arabs, who could start a tribal feud at the slightest rub, were mellowed down, and they became as congenial as brothers. The women and orphans, referred to by the poet in this Sur as widows and spinisters, were particularly benefitted by Islam.

قطرہ آبی ز تو چوں موجزن شد بر زمین،
گلشن اسلام شد از آتش سبز۔ *(Roomi)*

When you dropped water of mercy on earth, the garden of Islam got rid from the tyranny of non-Muslims

Since the Islamic guidance is a continuing process. Shah has reminded the Muslims in verse No. 32 of chapter 1 not to think that the guidance and its blessings have stopped. Like the rains they continue all the year round. In view of the successful spread of Islam, the infidels and the hypocrites, who never wished it success, later wrung their hands in dismay. The poet has referred to them in verse No. 16 of chapter 4 in the Sur.

Before concluding the Sur, the poet has wished the people of Sindh in

particular and the entire mankind in general to receive benefits of the spiritual rainfall and be prosperous in its wake.

چہ باشد مشت گدایان خیل،
بمہمان دار السلامت طفیل۔

Would it make any difference if some poor persons go to Paradise in view of your intercession?

2. In addition to the reference to wide spread propagation of Islam, the Sur also contains reference to:

   a) the un-Islamic custom of hoarding food grains for an indefinite period so as to sell them later at a high price to the misery of people in general. The poet has condemned and even cursed these black-marketeers.

   b) the universality of the poet's outlook. lnspite of his marked solicitude for his land and its people he has wished prosperity to all mankind.

3. For the contemplative and receptive minds there is a lot of material in the Sur. The following verses of the Quran seem relevant:

"And it is He who sends winds as glad tidings before His mercy, and We send down pure water from the sky so that We may thereby give life to a dead land and give it for drink to Our creation, cattle and men in great numbers.

And We have explained it to them in various ways that they may heed, but most of the men reject everything but disbelief. (48, 49, and 50, AI-Furqan).

4-a. From the primitive times the yearning for a cloud burst has been there, particularly during a famine. Even otherwise crops depend on rain in non-irrigated areas. Most of the ancient people had a ritual, a ceremonial dance or a mass prayer to supplicate Allah for some rain. Personally Shah is always optimistic of Allah's mercy. This Sur too he has commenced with a note of optimism as under:

   i) You are unduly worried. Look! The clouds have formed on the horizon.

   ii) At some places it is actually raining in a downpour.

   iii) Prepare to shift to the inundated planes.

   iv) Do not despair of Allah's mercy at any time.

4-b. Since rain is solicited and welcomed by men, animals and birds, all alike, Shah has dilated on its mercies as well as the ecstacies of its recipients. This is a favourite theme for the mystic poets.

5. The Sur has four chapters with one vai attached to each of them. It is an off-shoot of the Indian Sur Megh Raag. If sung by an expert it has a miraculous effect; and the clouds appear on the sky heralding rainfall. In this Sur the poet has generally referred to the appointment of the holy Prophet as Apostle of Allah, his mission to spread Islam, the religion finally perfected and approved by Allah, among all mankind, its quick success, and to its guidance being a mercy and healing for the believers. Sarang may well be interpreted as the Prophet, lightening too as the Prophet or the Quran, and rain as the mercy or guidance. The following Quranic verses will be found relevant:

   a) Quran is a cure for the maladies of heart, and a guidance (and) mercy to the believer . (57, Yunus).

b) *There has indeed come to you from Allah a light, and a clear Book. (15, Al-Maida).*

c) *The Prophet is a luminous lamp . (46, AI-Ahzab).*

In addition to the references to the Prophet and the Quran, the Sur contains references to certain local conventions which have evoked public interest e.g. the necessity of a woman for her absent consort.

6. I have added verse No. 34 in chapter 1 and verse No. 1 in chapter 3 from Mr. Advani's edition. I have also added verses No. 18-A and B in chapter 1 and verses No. 8-A and 9-A in chapter 4 from Alama Kazi's edition.

7. I have deleted verse No. 2 of chapter 4 as it is already available in chapter 1 as verse No. 14. The other verses have been renumbered accordingly.

8. I have amended verse No. 31 of chapter 1 and verse No. 1 of chapter 3.

9. It may be of general interest to know how the clouds are formed. In that connection the following extract of a note contributed by Mr. Azim Kidwai to the Science column in 'Dawn' may be useful:

"The cloud formation is not the same in character in all situations and regions, nor is the complexion of the cloud the same everywhere. Invariably though the way the clouds get formed is not much different. The air down when gets warmed, expands, gets lighter and rises up. It also gets cooled in the process. The water vapour content in it thus condenses into tiny liquid droplets. This appears as something hazy and cloudy, which we observe as clouds".

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
78	4	33	12

SUR SARANG
OR
THE MONSOON
Chapter - 1

"آگمئو آهه. لڱهه پس!" لطيف چئي،
"انو مينهن وڏ ڦڙو، ڪيو ڏڻ ڪاهي،
"ڇن ڇڏي پٽ پئو، سمر سنباهي،"
"وهو مَ لاهي، آسرو الله مان."

1. Shah Latif says (to herdsmen): "It is cloudy. Look at the rainy clouds that have gathered in a mass against the silvery sky. Nay, it is actually raining in big drops. You had (better) take out your herds of cattle, and leave the sheds for open plains. Hurry up to fill your panniers thoughtfully and carry them with yourselves. This is no occasion at all for pessimism in Allah's favour (for a good harvest)."

a) *Though before that - before rain was sent down upon them - they were in despair. (49, Al-Rum).*

b) *And He it is who sends down rain after they have despaired and spreads out His mercy. (28, AI-Shura).*

c) *And despair not of the mercy of Allah; for none despairs of the mercy of Allah save the unbelieving people .(87, Yusuf).*

"آگم ڪيا الله، لڱهه پس!" لطيف چئي،
"پلر جي پالوٽ سين، پٽن جهليا پاهه،"
"واحد وڏائي ڪيا مٿي گسن گاهه،"
"سانگين وريا ساهه، اُڻن آب اگوندرو."

2 Latif says: "See the heavy and dense clouds with which Allah has made the sphere so cloudy. Later, due to the excessive rainfall the plains have been inundated. Allah, the Unique, has made verdant with the luscious grass the entire area including the pathways. Consequently the nomad herdsmen are very happy at the torrential downpour, which would cause them a great relief."

And He raises the heavy clouds. (12, Al-Rad).

آگم ايءُ نه انگ، جهڙو پسڻ پرينءَ جو،
"سيڻن ريءَ" سيد چئي، "روح نه رُڃن رنگ"،
"سهسين ٿيا سارنگ، جاني آيو جُوءِ ۾."

3. But the clouds lack the trait to delight as much as a view of the Beloved does. The Sayed says: "In the absence of the relative i.e. the beloved, the

hearts do not feel happy. (But luckily) the beloved has appeared on the scene and that has brought in its wake widespread joy and happinesses as if hundred of monsoons have set in."

جاني آيو جُوءِ ۾، ٿيو قلب قرار،
وهلو وڃائين ويو، ڪري غم گذار،
نظارو نروار، پرينءَ پسايو پنهنجو.

4. The beloved has come on the site and tranquilized all minds. All sorrows disappeared immediately after he manifested himself clearly.

اُڀون ڪکر ڪيڙيون، اتر ڏي آهين،
ڪري آگم آئيون، مند نہ متائين،
"مٽان لوڪ" لطيف چئي "گوندر گوائين"،
"پلر پيارين، اُجين آب اگوندرو."

5. Clouds as dense vapour seem to take form on the northern hemisphere. Subsequently they enveloped the entire sky in a thick fog and made it cloudy. The clouds have come timely in their usual schedule. According to Latif they verily cause wholesale relief to mankind. They supply rain water in a large quantity to those who are thirsty (needy).

And Allah it is, Who sends the winds which raise the clouds; then do We drive them to a lifeless tract of land, and thereby quicken the earth after its death .(9, AI-Fatir).

Note: Madina, the resting place of the Prophet of Islam is in the north of Arabia.

اڇ پڻ اُتر پار ڏي، ڪکر ٿو ڪري،
وسايو واڏين تي، ٿو خالق ڪنڌ ڀري،
پاساريان پري، سانگ مَ وڃن سپرين!

6. Today too it is cloudy towards the north. Allah the Creator has sent a downpour even on roads and deluged the country therewith. I hope and pray that my beloved would not leave my side on account of any engagement.

اڇ پڻ اتر پار ڏي، تاڙي ڪئي تنوار،
هارين هر سنباهيا، سرها ٿيا سنگهار،
اڇ پڻ منهنجي يار، وسڻ جا ويس ڪيا.

7. Today too there is the cuckoo chirping towards the north (heralding rain). The cultivators have minded their ploughs and the herdsmen are in glee. Today too my friend is in the form to rain (i.e. He is mercifully inclined).

Note: The cuckoo bird is traditionally anxious for rain.

اڇ پڻ اتر پار ڏي، ڪڪريون ڪاريون،
وسي ٿو وڏڦڙو، ٽهڪن ٿيون ٽاريون،
"لٽين لُک" لطيف چئي، "ڍايون تاساريون،"
"ڀِڃنديون پَٽاريون، وري وٽاٽين آئيون."

8. Today too there appear sombre clouds towards the north. It is raining in big drops. The branches of trees have enjoyed the shower and they look fresh and smiling. Latif says: "The thirsty animals have completely quenched their thirst. The cattle (more particularly the buffaloes) are drenched with rain water and they are rushing back to their pen."

اڄ پڻ اتر پار ڏي، ڪڪر ڪئي ڇوٽي،
مدائتي مينهن جي، ڪوڙ نہ ڪوٽي،
آءٔ لالن، موٽي، گھوريا رسڻ ڏينھڙا.

9. Today too the towering clouds are visible on the northern horizon. The lightning which as usual, is in the attendance, convincingly heralds the seasonal rain. "My darling! come back to me. Pray banish i.e. forget sulkiness and the days when it existed.

اڄ پڻ اتر پار ڏي ڪارا ڪڪر ڪيس،
وڃون وسڻ آئيون، ڪري لال لٻيس،
پرين جي پرديس، مون ڪي مينھن ميڙيا.

10. Today too the jet-black clouds have gathered on the northern horizon. The lightning flashing red is amidst them, heralding rain.My friend who lives in a remote place, has been joined to me due to rain, i.e. my love has been so much intensified that I feel that my beloved has almostly joined me.

Note: This may also refer to the Meccan immigrants at Madina rejoining their relatives and friends at Mecca after its conquest.

اڄ پڻ اتر پار ڏي، ڪڪر ڪيائين،
مندائتن مينھن جي، رُت نہ روڪيائين،
پلر پلٽيائين، سانگين گھٹا سڪ ٽيا.

11. Today too the clouds are formed on the northern horizon. That signifies heralding of the seasonal rains. This time it is an extremely good downpour and it has brought lots of benefits to the (delight of the) nomads.

And when He causes the rain to fall on whom He pleases of His bonds men, behold' they rejoice (48, Al-Rum).

اڄ پڻ اميدون، آڳم سنديون اُپَ ۾،
ساتوڙ پسي سرتيون، سڃڻ ساريو مون،
آئون آسائتي آهيان، مان پڃائي پون،
گھر تہ گھُرجين تون، مند مڙيئي مينھن جي.

12. Today too it is hoped that the sky would be overcast with clouds and that the land would soon be flooded with rain water. O Friends! Perceiving the monsoon I remembered the beloved. (O darling! would that you were to flood all the land! As a matter of fact I need you alone in my abode during the entire rainy season.

اڄ پڻ اتر پار ڏي، ڪڪر ٽو ڪري،
روضي پاڪ رسول جي، پلٽيو پَٽ پري،
وڃن ساڻ وري، سنگھارن سڪ ٽئي.

13. Today too the clouds are being formed on the northern horizon, It is raining over the mausoleum of the Prophet and inundating the surrounding plateau. Would that the clouds were to come here along with the lightning and give a good downpour so that the nomads may become happy!

اڄ پڻ اتر پار ڏي، ڪڪر ٽو ڪري،
وسيو سي پري، جي ڏر ڏينھن ڪانئيا.

14. Today too clouds are being formed on the northern horizon. Later it

rained and filled up depressions and creeks which had remained absolutely high and dry for a long time.

He it is who sends down water from the sky in proportion and enlivenes the parched land therewith to that extent. (11, AI-Zukhruf).

اُتران ٿِي آئيون، ڪري هڪل هوءِ،
پري تل ترِائيون، جوڙي هليون جُوءِ،
پسو جا پٽن ۾، ڪٿوريءَ خوشبوءِ،
اچي روبروءِ، اُنيون روضي تان رسول جي.

15. The clouds came from the north accompanied by thunder and lightening. The later downpour inundated pits and depressions and it formed into a regular stream. Due to the influence of the rainfall the entire area bore the fragrance of musk. The lightening came directly from the Prophet's mausoleum and brought rain to us.

He sends down water from the sky, so that streams flow according to their capacity.(17, AI-Rad).

روضي تان رسول جي، ڪيو وڇڙين وارو،
پَريائون پير پِئِي، نظر سين نارو،
هادي! پَر حڪم سين، هي تڙ تاسيارو،
نرمل نظارو، پرينءَ پسايو پنهنجو.

16. The lightning-flashes originated from the Prophet's mausoleum and in a short while due to the incessant downpour the Nara stream was filled with rain water. O my Lord Guide! Kindly order this parched watering place to be filled with rain water. The beloved manifested his sacred self to me. (That was indeed very gracious of him).

پرينءَ پسايو پانهنجو نظارو ناگاهه،
لٿو ڪٽ قلوب تان، ٿي وروهڙ واهه،
اميدون ارواح، پيّ پسندي پُنيون.

17. All of a sudden the beloved manifested himself to me. It cleared rust from my mind, which became happy at the relief. I realized all my heart's desires in pursuance of beholding the beloved.

وڇون وسڙ آئيون، سارنگ سينگاري،
"اُجيا لَک،" لطيف چئي، "پلر پياري،"
"وِڇڙين واري، ڪٽي ڪعبي تي ڪر نائيا."

18. The lightning was there to bring rain and it decorated the monsoon sky (by its flashes). Latif says: "it served water to millions of thirsty persons. Later it turned its course to Kaaba (at Mecca) and started raining there".

Note: This refers to the conquest of Mecca and the wholesale acceptance of Islam there.

مڪي مٿان موٽيون، اُنيون تي عرفات،
روضي پاڪ رسول جي، رنگ ڪيائون رات،
وڇڙيون پريات، موٽي مصر آئيون.

18-A. From Mecca it turned towards the plain of Arafat and rained there. During night time it gave a heavy downpour on the mausoleum of the Prophet (at Madina). At dawn time it flashed and passed towards Egypt.

Note: The plain of Arafat has to be visited by pilgrims on the 9th of ZiI Hajj.

ڪيائون ميران سندو مجرو، جرڪيون ۾ جيلان،
جتي غوث بهاؤالدين، ات مرڪيون ۾ ملتان،
ڪنوي خراسان، سڪ وسائيون سنڌڙي.

18-B. The lightning flashed at Jilan (in Iraq) and paid homage to Hazrat Miran Shah there. Then it went to Multan where Ghous Bahauddin lies buried and flashed merrily there. It went to Khurasan and flashed there and then came to Sindh where it rained without restraint and caused happiness.

Note: In the above verse the poet has referred to two important Muslim Sufi saints. I think it is worthwhile giving below a brief note about each of them.

i) Hazrat Miran Shah alias Shah Mohiuddin alias Shah Abdul Kadir Jilani:

He was a Sayed descended from Hazrat Imam Hassan through his father and from Hazrat lmam Hussain through his mother. He was born in Jilan near Baghdad in 470 A.H. He died in 561 A.H. His mausoleum is in Baghdad. He is reputed to be one of the greatest saint in Islam. Many miracles are attributed to him.

بمقامی کہ رسیدی نرسد، ہیچ ولی

(You reached the stage which no other saint had reached).

ii) Hazrat Ghous Bahauddin Zakariya.

His paternal and maternal grand fathers had migrated from Mecca to Multan. He was born in. 1182 A.D. He was a disciple of Hazrat Shahabuddin Suhurwardi. He was founder of the Suhurwardi School of thought in India. He went to Madina and stayed there for 5 years. Many nonbelievers of the Punjab and Sindh were converted to Islam under the influence of his guidance. Hazrat Lal Shahbaz Qalandar of Sindh was his disciple. He died in 771 A.H. His mausoleum is in Multan.

Pride of the muslim community and precious asset of faith! His holy self was fountain of truth and belief

وسي تڏهن وس، مُند مڙوئي مينهن جي،
ڪٽرن ڪيٽا ڇڏيا، جي مڙيون ٽي مس،
گابا مٽي گس، ڏڪ نہ ڪندا ڏٻرا.

19. The season is monsoonish (i.e. cloudy and rainy). To give rain or not to give it entirely exists with Him. If He so wills He would give rain. The cattle, which formerly resisted being milked, have abandoned their sulkiness. Their calves too would be well fed, and would no more appear lean while moving about on the pathways.

Verily you are the great Bestower (35, Sad)

And Allah guides whomso He pleases to the right path (46, Al-Nur).

Note: The Arab pagans who were hostile to the Prophet and his mission at first, were eventually reconciled to them. Due to Allah's mercy, prosperity prevailed in Arabia, and the Arabs abandoned their internecine quarrels.

وسڻ اکڙين جيئن، جي هوند سکيين مينهن!

تہ هوند راتون ڏينهن، بس بوندئون نہ ڪرين.

20. O rain! If you are to learn your job from my eyes, you would never stop dropping at any time.

Verily the steadfast shall have their reward without measure.

(10, AI-Zumar).

چشم اشک افشان ما و ابرنیسان فلک،
هر دو در بارند اما ایں کجاو آں کجا *(Malkani)*

My tear shedding eyes and the spring clouds in the sky both shed tears. Yet what a difference between them!

ڪکر منجھ ڪپار، جھڙ نيٹئون نہ لھي،
جھڙا منھنجا سپرين، تھڙا ميگھ ملار،
ڪٹ اکيون کل يارا تہ وجن سور سَندا ڪيو.

21. The clouds are formed in my head and they always influence my eyes. My beloved is (munificent) like monsoon clouds. O friend! just raise your eyes towards me and smile. All sorrows, pains would then vanish from me.

جھڙ نيٹئون نہ لھي، ڪکر هُونِ نہ هُونِ،
ساريو سپرينِ کي، لڙڪ ڳلن تي پُون،
سي مر رويو رون، جن مسافر سپرين.

22. Whether there are clouds (in the sky) or not, my eyes are (constantly overcast with the rain laden clouds. With the recollection of the Beloved, tears trickle down my cheeks. Let them weep whose beloved is away on journey!

ایں دلم باغست و چشم ابروش،
ابر گرید باغ خندد شاد خوش

My heart is like an orchard and my eyes are clouds. When the latter shed tears my garden looks fresh and happy.

گام گُندي گنج، ابر ۾ اُھاڻ ٿيو،
پسي پر پرينءَ جي، ڏور ٽيا سپ ڏنج،
شال وسندو سنج، عاشق تي اوھيڙا ڪري!

23. In pursuance of the (lightning) flash among clouds (and the consequential rains) the village silos would soon be full with grain. Due to the favourable mood of the beloved all worries have ended. Would that the rain (of grace) soon fall in big drops on the lover too! (May Allah be gracious to the seekers!).

اُنو اوھيڙا ڪري، عاشق مٿي اڃ،
ڏور، ڏڪاريا، پڃ، مينھن مُنھن ڏيکاريو.

24. Rain is pouring on the lover today. Avaunt O You, the patron of famine! the rain is within sight, (nay, it is actually pouring).

اگٽ تازي، ٻھر ڪُنديون، پکا پٽ سونھن،
سرھي سيج، پاسي پرين، مر پيا مينھن وسن،

اسان ۽ پرينِ، شال هُون برابر ڏينهڙا.

25. With the Arab horses tethered in the yard and horned buffaloes outside it, the huts built on spacious plains look very attractive. Let there be rains when my Beloved is by my side on a fragrant bedstead! Would that my beloved and I may have such happy days as these to pass?

بر وُڻا، ٿر وُڻا، وُڻيون ترايون،
پرهه جو پٽن تي، ڪن ولوڙا وايون،
مکڙ پرين هٽڑا، سنگهاريون سايون،
ساري ڏُهن سامهيون، ٻولايون، رايون،
ٻانهيون ۽ ٻايون، پکي سُهن پنهنجي.

26. It has rained all over the places including the desert and barren tracts as well as the low lying valleys. Due to the excessive availability of milk, from early dawn one hears the churning sounds. The cattle owning women are well off and they have their hands full with butter. They punctiliously milk various buffaloes. The housewives and their maids (or the rich and poor folk alike) seem very happy in their abodes.

بَر وُڻا ٿر وُڻا، وُڻو جيسُر مِير،
آگم ڪري آئيون، پائر پري پير،
"لاٽائون" لطيف چئي، "واندیون مٽان وير،"
"سرها ڪيائون سير، سرهيون سنگهاريون ٽيون."

27. It has rained everywhere even on deserts and barren areas and in (the traditionally dry tract of) Jessalmere. The clouds, accompanied by lightning, visited the Paur region of the desert, and, as Latif says, they removed the sulkiness from the spinisters and made the married well-to-do women quite happy because even the trodden paths had become green and fragrant.

Behold the mercy of Allah how He enlivenes the earth after its death.
(50, Al-Rum).

بَر وُڻا، ٿر وُڻا، وُڻي ڪڇ ڪِنار،
پوجاڑي پٽن تي، ڏس! نايائون نار،
سڀاجهي ستار، لاٽا ڏرت ڏيهه تان.

28. It has rained on waste and desert areas and along the Kutch border. Just see! The cultivators have set up persian wheels in the later part of the day to lift rain water on to the higher lands. Allah, the Beneficent and the Compassionate, has graciously relieved the people of the region of all worries.

سارنگ! سار لهيج، الله لڳ اجينِ جي،
پاڻي پوڄ پٽن ۾، اَرزان ان ڪريج،
وطن وسائيج، تہ سنگهارن سک ٽئي،

29. O monsoon! In the name of Allah attend to the thirsty people, (i.e. those who need water). Make adequate water available on the planes so as to make grain cheap. Pour rain on my native land, so that the rustics (cultivators and cattle owners) may become happy.

سارنگ کي سارينِ، ماڻهو، مِرگ، مينهون،

آڑيون ابر آسري، تاڑا تنوارين،
سِپون جي سموند ۾، نئين سج نهارين،
پلر پيارين، ته سنگهارن سک ٿئي.

30 Human-beings, deer (wild animals) and buffaloes (i.e. domestic animals) remember and look for monsoon. The ducks look for clouds and quail chirp during rainy season. The oysters in ocean look for clouds (rain) on each day. O monsoon! make rain water available so that the nomads may utilize it and be comforted.

ڪانڌا! مَ وڪڻ ڪنڊيون، ڏڻ سيوئي ڏار،
اَيريون سيريون پنهنجون، سسيون سپ سنيار،
بَن ڇڏي، ڇن پئي، وڃي ولهارن وار،
ته اچي اگٽان ٻهار، سرلا ڪندي سڏڑا.

31. O Consort! Please do not sell the buffaloes with curved horns. Keep the entire herd intact. Maintain all your sheep too, whether they are fat or lean. Take your herds of animals from the higher lands to the lower areas, (where rain water has accumulated and fodder would be available in plenty). That way the cattle would be pleased to return to your abode from outside, calling for you. (This means that when people are favoured with the Divine guidance, they become responsive)

سارنگ کي سعيو، توکي سعيو نہ ٿئي،
گڑي ٿو گمان ۾، آيو ڪِي آيو،
هارين لئي هَرُ هر جاءِ ۾، هاديءَ هلايو،
متان ايئن پانيو، ته بادل آهه بس ڪئي.

32. O Cultivators! The monsoon has set in quite prepared to rain, but you do not seem ready to receive and utilize the water. It is being strongly expected that a downpour is imminent. The guide has taken steps facilitating it for cultivators to plough all land. You should think for a moment that the rain has stopped completely.

And the blessings of Allah have not been stopped (in any single case)
(17, Bani Israil).

Note: The verse implies that the guide (i.e. the Prophet) had gone apace and succeeded in his mission. He had created favourable conditions for its reception. An appeal is made for its universal acceptance.

معمار حرم باز بہ تعمیر حرم خیز *(Iqbal)*

O you builder of the Kaaba! Bestir yourself to build it again

سارنگ کي سينگاري، وڃون وسڻ آئيون،
برسي پٽاري، ڀريا پٽ پران جا.

33. The lightning has decorated the monsoon clouds and has brought rain. The rain-laden clouds have rained and thereby filled with rain water the entire catchment area of the old river.

سارنگ سينگاري، وڃون وسڻ آئيون،
مون کي ڪنوڻ خوش ڪيو، جا ڪڪر ۾ ڪاري،
جهڑن جهونگاري، لاٿو ڪٽ قلوب تان.

34. The lightning decorated the monsoon clouds though it was hidden behind the black clouds. By its flashes it made me very happy. The clouds intermingled softly and thereby produced a lovely melodious sound. It has removed the rust from my mind.

VAI

مُنهنجي سيد سار لهندو، مون کي آهه اميد الله ۾.
سجدي پئي سپرينءَ، زاري زور ڪندو،
مون کي آهه اميد الله ۾.
اُمت ڪارڻ احمد ات پرمل پاڪ پنندو،
مون کي آهه اميد الله ۾.
صور ڏڪاءُ ٿيندو، اکيون سپ سج ڪيندو،
مون کي آهه اميد الله ۾.
ميڙو ٿيندو مومنين، ات محمد مير ملهندو،
مون کي آهه اميد الله ۾.
نفسا نفسي سپ کو ڪري، داتا در ڊوڙندو،
مون کي آهه اميد الله ۾.
مُهُتُ ڏيندس مولو، اُت بديون بخشائيندو،
مون کي آهه اميد الله ۾.

I have all hope in Allah that the Sayed (the Prophet) would take care of me (on the Day of Judgement) (As per a tradition) the holy Prophet would prostrate'before Allah humbly and entreat Him very earnestly, begging for amnesty for his followers.

Hazrat lsrafil will sound the siren; and the sun, (being at low altitude), would simply be scorching eyes.

All true believers would collect under the banner of the Prophet, and he would be pleased to help them there. He will be able to get them salvation.

Each individual will forsake others and would run for himself to the generous Prophet (or the Prophet would approach Allah).

Allah would be pleased to oblige him. He would uphold his recommendation and pardon all sinners.

از بہر شفاعت چہ اولو العزم چہ مرسل،
در حشر زنند دست بدامانِ محمد ﷺ

For the sake of salvation the great men of the world as well as the Prophets, all, shall hold the apron of the Prophet on the Day of Judgement.

Note This vai is a digest of an omnibus tradition of the Prophet regarding the Day of J udgement.

And your Lord shall soon give you, and you shall be well satisfied.
(5, Dhua).

According to Shibli, Allah would accept the Prophet's prayer on the Day of Judgement and admit all his followers in Paradise to his utter satisfaction.

SUR SARANG

Chapter - II

سارنگ سا ئي سِت، جھڙي لالي لاک جي،
ايئن سي اُبن انگيا، جيئن سي چُنيءَ چٽ،
برسيو پاسي پٽ، پريائين کُن کراڙ جا.

1.The monsoon phenomenon has assumed a crimson hue like that of the sealing wax. Just as a head-cover has the flowered print impressions, similarly vapours have caused different impressions on clouds in colour and form. It has rained around Bhit (i.e. the poet's 'mound') and filled up the lake Kirar and its surrounding depressions.

پِري پِٹ تي آئيو، سارنگ سھج منجھا،
کڑيون کٹڑھار جيئن، وڃون اوتر وا،
سرھا سبزا ٹيا، ڊامڑ ڊِپَ کيا،
پھري پَٹنيا، پريائين کن کراڙ جا.

2. The monsoon clouds have boisterously returned to the Bhit. The lightning flashed brightly with the northern breeze like the Khatanhar flowers. All vegetation has brightened up after rains. The 'Daman' grass everywhere is in plenty. After pouring on the plants the rains have filled up Kirar lake entirely.

Have you not seen that Allah sends down water from the sky and the earth becomes green ? (63, Al-Hajj).

پريائين کُن کراڙ جا، وُنو واريا سو،
کُٹيتيءُ کنوڙ کيو، چگو چوماسو،
ماکاڻيءَ تان موٹيو، ڈيئي پپ پاسو،
خالق کيو خاصو، چيھو چکيءَ کنڈئين.

3. The rains have inundated Kirar lake and then they came in a downpour on the sandy tract. The seasonal lightning has made the monsoon very successful. It visited 'Makani' and then rained over the Pub valley. Allah, the Creator has grown 'chiho' grass in abundance along the banks of 'Chukhi' lake.

چيھو چکيءَ کنڈئين، کيائين گڙنگ تي گل،
ھڏا کٹيان ھليو، پري ترايون تل،
آندائين آب اڇل، مٹي باغ بھار ٹي.

4. 'Chiho' grass has grown along the banks of 'Chukhi' and flowers have sprouted on 'Garang' area. The rain has fallen on Hadia Kityan and inundated the low lying tract. It has poured down plenty of water and the

gardens look spring-like fresh.

اڇ رسيلا رنگ، بادل ڪڍيا بُرجن سين،
ساز، سارنگيون، سُرندا، وڄائي برجنگ،
صراحيون سارنگ، پلٽيون رات پڏام تي.

5. Today the clouds have appeared in various pleasing colours and are arrayed in the sky like fortified mansions. Their action and movement have inspired the desert dwellers to play the musical instruments, more particularly the violas, the fiddles and the violins. Last night the monsoon poured jar over jar of water (i.e. rained torrentially) on the Padam tract (near the poet's Bhit).

We have indeed made mansions of stars in the sky (16, Al-Hijr).

مينهان ۽ نينهان، ٻئي اڪر هيڪڙي،
جي وسڻ جا ويس ڪري، تہ ڪڪر ڪن ڪيهان،
بادل ٿي بيهان، جي آگم اڇڻ جا ڪرين.

6. The rain and love both signify the same thing, (and both have the same rhythm.) Whenever my Beloved is in mood to give a shower, the clouds rumble and become tearful. I too would like to stand forth as a cloud to rain water if he is pleased to come to me.

If We had revealed this Quran on a mountain, you would certainly have seen it humbled (21, Al-Hashr).

ای دریغا اشک من دریا بدی
تا نثار دلبر زیبا شدی *(Roomi)*

Would that my tears were to flow like a river so that I may present them to my beautiful beloved (in all humility).

بادل! تم پي ڪرن، ڪٽڪ جت مڙن،
تنگ ٻڌن، ترڪش پُسن، سڃڻ ڇت پون.

7. O Cloud! You drop rain over places where people have collected. Consequently their horses' belts get drenched and their quivers are filled with water. My friends are mindful of it.

ڪُٽڪن ڪانڌ چت ڪيو، جهڙ پسيو جهجن،
ور ريءَ واندن اڏيا، پڪا سي مَ پُسن!
اتر ڏاهي ان جا، تہ ڪنهن کي ڪارون ڪن،
وارث وري تن، اڇي شال اولون ڪري.

8. When widows see clouds they become worried and gloomy and remember their consorts. May the huts, put up by them, not get drenched and leaky! If northern wind pulls them down (particularly during rainfall) to whom would such resourceless women appeal for immediate aid? Would that their guardians were to look after them in emergencies!

ڪُٽڪن ڪانڌ چت ڪيو جُهڙ پسيو جُهٽڪن،
سٽيو رڙ رعد جي، ڪليون ٿيون ڪنبن،
ڪليون ڪين ڪچن، ويچاريون ورن ري.

9. When widows see clouds they get upset, and they remember their consorts. They hear the thunder's roar and get panicky. Poor women! Their husbands being absent, they keep mum and uncomplaining.

They put up their fingers in their ears because of the thunder claps for fear of death. (19, AI-Baqarah).

TRADITIONS:

(a) At the time of clouds or storm the Prophet used to express fear of Allah.

(b) When you hear the thunder's roar, remember Allah, because thunder bolt never fall, on one who is so engaged.

VAI

كر مر كامي پچي، آئون ويندي در دوستن جي.
جيائين ڏُجهن تكيو، سڃڻ تئائين اچي،
آئون ويندي در دوستن جي.
نورا پايو نينهن جا، در پلي جي نَچي،
آئون ويندي در دوستن جي.

Let my enemy have enough of heart burning, but I shall surely go to my friend. He is certain to come to my (for my aid) the moment, my enemies (or Borrows) focus their gaze on me.

He (i.e. the Prophet) is ardently desirous of your welfare; and to the believers he is compassionate, merciful . (127, Al-Toubah). (In case I got to him), I shall surely (and fittingly) dance at his auspicious door with anklets of love.

Note: The vai refers to the Prophet of Islam.

SUR SARANG

Chapter - III

گنير گت سکن، چلڙ جي چاھ پئي،
ھِنڌوا حيرت ۾ پيا، لالي ڪِي لبن،
چمڪن چوڏس چنڊ جيئن، ويڙيون وھسن،
"لوچين ٿا"، لطيف چئي، "پسڻ لئي پرين"
ڪوثر قريبن سات، سنپاري ڪنيا.

1. Even the elephants, out of envy, may learn and adopt the gait of the beloved (the Prophet). The rain-seeking red bugs are amazed to see his ruby-like red lips. To the delight of the separated lovers he sparkles like the full moon. According to Latif, all are solicitous to see the beloved. At the (Fountain of) Kousar, the latter would collect the companions (i.e. the believers) and lead them (to Paradise on the Day of Judgement).

Indeed! We have given you the Kousar .(1, AI-Kousar).

TRADITION: The Prophet shall wait for his followers at the Kousar.

مُند ٽي منڊل منڌيا، ڪِي اوھيڙن اوڪ،
چاڇر ٽي ڇنن ۾، مينھون چرن موڪ،
سَرھيون ٽيون سنگھاريون، پويو پائن طوق،
ميھا، چيڙ، ڦنگيون، جت سپ ٽين ٽوڪ،
لاھيين مٽان لوڪ، ڏولائي جا ڏينھڙا.

1-A. The season is wonderful, musical and enthralling, with rainfalling fast hither and thither. Lot of water has collected on low areas. The grass has sprung up and the buffaloes have a good time grazing to their satisfaction. The village damsels out of sheer happiness make garlands (of flowers) and wear them round their necks. Due to rains gourds, cucumbers and mushrooms etc. have richly thriven. Ample foods is thus available. (O Allah!) May you remove all traces of hardship from mankind!

Eat and pasture your cattle. Verily in this are signs for those who endued with reason. (54, Taha).

مند ٽي منڊل منڌيا، تاڙي ڪئي تنوار،
ھارين ھر سنباھيا، سرھا ٽيا سنگھار،
اڄ پڻ منھنجي يار، وسڻ جا ويس ڪيا.

2. The monsoon is on hand. The musical instruments are in full play. There the cuckoo shrieks happily. The cultivators are ready with their ploughs, and the cattle owners are gay and joyous. Today too my friend has fittingly arrayed itself to rain.

Note: This verse is almost a copy of verse No. 7 in chapter 1. I have,

however, maintained the status quo.

مند ٿي منڊل منديا، آيو جھڙ جھاڻي،
ھڪ اَرزان ان ٿيو، ٻيو مکڻ منجھ ماڻي،
ڪلمي سين ڪاڻي، لاٿم ڪس قلوب تان.

3. The season is intringingly seductive with the violas playing and clouds gathering in a mass in quick succession. Consequently grain has become cheap and butter available in plenty. In pursuance of this Divine mercy I have removed rust from my mind by reciting the Kalima.

The Quran is a healing and mercy to the believers (82, Bani lsrail).

آب مہر آں بارد از سماک،
تا پلیداں را کند از خبث پاک۔ *(Roomi)*

Allah sends down rain from the sky to purge out pollution from the polluted persons.

ڏيئي ريج راڪُڪ کي، ڪيائين لُوتڙيءَ تي لل،
ڏلھي ڇڏيائين ڏر کي، پاڻيءَ پريائين پل،
آندئين آب اڇل، موڪل ٿي مينھن کي.

4. After inundating 'Rauk' the clouds turned to Lutri, Dalhi and Pal and gave a downpour to each of them and filled them with plenty of water. It seemed the monsoon had full permission to rain (and was in full swing).

مون جُھڙ ڏنو اپ ۾، ڍوليا! لَڏَ مَ لاھ،
اچن آب اڇي ڪيو، وڃون اتر واءِ،
ڇَن ڇڏي پٽ پاءِ، اڏ اتاھين پکڙا.

5. Dear Me! Do not unpack your goods to settle down here. I find sky overcast with clouds and lightning flashing in the northern side and affecting eyes by its glare. Pray abandon the low areas and shift to the higher plains and put up a cottage there.

Note: The world is transitory. The human life has a short term. There is always an element of uncertainty about it. Besides the poet apprehends that in view of the lightning flashing so frighteningly and the presence of the clouds in sky, a gale or a downpur may come at any time and pull down the hut that a poor person may have put up (particularly in low areas). Hence he suggests that it is no use fostering interest in this world life.

محب، منھنجا سپرين! آڻيندءِ الله!
توکي ساري ساھ، اکنديو آھون ڪري.

6. My darling! May Allah restore you to me! I remember you and pine for you.

پاڇاڻيان پئي، ٿيو آڳاڻيان اڳرو،
ڇُڪس سپ ڇئي، تڏھن مولا مينھن وسائيا.

7. He, (The Prophet of Islam) came(to the world) last, but, he outstripped the earlier (Prophets). Allah elevated him above his colleagues.When all requested him for intervention, the Benevolent Lord gave a downpour of rain

(mercy). (He intervened with Allah and got salvation to the supplicants).

And We exalted some of the Prophets over the others (53, Bani lsrail).

ماہمہ تشنہ لبانیم توئی آب حیات،
لطف فرما کہ زحد میگذرد تشنہ لبی *(Roomi)*

All persons will exclaim to the Prophet: "We are all thirsty and you are the elixir of life. Kindly show mercy without delay, as our thirst is now much too acute to be borne"

آگم ڪيو اچن، سڃڻ سانوڻ مينهن جيئن،
پاسي تن وسن، جي سپ جماندر سڪيا.

8. The Beloved is as full of mercy as the monsoon cloud is of rain. Like the latter He rains on areas which have vainly looked for water for ages.

Note:The Arabs had requested Allah for a prophet and they got Prophet Muhammad. (may Allah's blessings be on him).

اوڇڻ گهرجي آجڪو، جهوپو سهي نہ سيءَ،
سڻائيج سُوَڙ کي، حال مُنهنجو هيءُ،
اگڻ آيو ٿيءُ، تہ ڏوليا! ڪنهن ڏينگ ٿيان.

9. Since my hut cannot keep back cold I should need an appropriate apparel and covering. Please inform the virtuous Lord about my (forlorn) condition. O beloved! If only you were to come to me, I would be in a better form to face the realities of the situation.

Note: The poet suggests that the norm or guide should be taken into confidence about our frail spiritual condition.

ڪانڌ! تنهنجي پاند ريءَ، سنجهي سيءَ مران،
ڪامل! ڪپاهن ۾، پيئي ڌار ڌران،
تاريءَ تنهن تران، جيئن ور وهاڻيءَ واريو.

10. O Consort! I can rely only on your cover (or patronage), and I shiver due to cold quite early. (i.e. I would die spiritually at an early stage of my life). O Ideal Lord! The fact is that I am feeling extremely cold even under the quilt. O Allah! I live only in the hope that You would rejoin my consort to me early at dawn.

ڪانڌ! تنهنجي پاند ريءَ، سيءَ مران سپ رات،
ڪامل! ڪپاهن ۾، جهپ نہ اچي جهات،
اچين جي پريات، تہ آئون سيءُ نہ ساريان.

11. O Consort! I rely on your cover (or company) only. Without you I suffer from cold for the entire night (life). O Ideal Lord! Even under a quilt I do not get sleep at all, (or tranquility against worldly seductions). If only I were sure of your arrival at dawn time, I would not mind or feel the cold.

مينڊو مينهن پُسائيو، سِري ٿيو سيلو،
پکي پيهي آئيو، رحمت جو ريلو،
ساجن سويلو، پيج پنيءَ گهر آئيو.

12. Due to rain my hair have become wet, intertwined and knotty encircling my head. A stream of Divine mercy has, however, flowed into cottage, in as-

much-as my beloved has rejoined me in my abode at early dawn time.

VAI

اکيون ميگھ ملار، صورت تنھنجي سپ جڳ موھيو.
سجدو فيل في الحال ڪيو، پسي مُطلب نور نراڙ،
ڇاپڙ وقت ڇام جي، ڪريا ڪُنگرا ڪوٽ ڪفار،
صورت تنھنجي سپ جڳ موھيو.
آگي سپ اُپن جو، توکي ڪاريو سير ستار،
"ولسوف يعطيك ربك،" توسين قادر ڪيا قرار،
صورت تنھنجي سپ جڳ موھيو.
قادر پاڻ قسم ڪيا، خاڪ قدمن جا کلتار،
آھن ڪرم ڪريم جا، احمد ساڻ اپار،
صورت تنھنجي سپ جڳ موھيو.
اکنڊيا جي ابر کي، سرھا ٿيا سي سنگھار،
موڪل ٿي مينھن کي دوس ھٿان دلدار،
صورت تنھنجي سپ جڳ موھيو.

(O Prophet!) Your eyes are full of mercy like the rain laden cloud. Your face has fascinated all mankind.

The elephant (of Abrah of Yeman) immediately prostrated before Hazrat Abdul Muttalib (the grandfather of the Prophet), when he noticed the Divine light on his forehead. At the time of your birth some of the battlements of the fort of an infidel (sovereign) had collapsed.

چوں ہیبتش در افواہ دنیا فتاد،
تزلزل در ایوانِ کسریٰ فتاد۔ *(Roomi)*

When the good news (of his birth) got circulated in the world, upheaval took place in the palace of the Persian Emperor.

Allah, the Compassionate, made you visit and see all the skies (and their contents). "And your Lord would soon grant you". This is what Allah has promised with you.

Your Lord would soon give you, and you would be well pleased
(5, AI-Duha).

Allah, the Mighty, has sworn by the dust of your feet. Immense are the favours of Allah, the gracious, on the Prophet.

Those rustic persons (i.e. the Arabs), who were yearning for the cloud of mercy (i.e. the Prophet), are quite happy now, as the dear Friend (i.e. Allah) has permitted the cloud to rain (guidance or mercy).

Note: In this Vai there is reference to the elephant of Abraha, the Christian Abyssinian Governor of Yeman, who had constructed a magnificent Church there and ordered that all persons should visit it as the House of God vice Kaaba. But none obeyed him. He realized that so long the Kaaba was there his ambition would never be satisfied. Accordingly, he marched with an army of brave soldiers to demolish the Kaaba. He was mounted on a huge elephant. He encamped at a distance of a few miles from Mecca and sent for its

Chief Hazrat Abdul Muttalib, (the grandfather of the Prophet). He told him that he merely wanted to destroy Kaaba, but if the Meccans offered resistance, he would fight with them and kill them.

Hazrat Abdul Muttalib saw his elephant prominently standing there. He returned home and advised the Meccans to vacate the town and seek refuge among the mountains. On the next morning the army got ready to march to Mecca but Abraha's mammoth refused to move forward. All goadings were ineffective. In the meantime a swarm of birds came from the sea side and they dropped stones on the men and animals of Abraha. All of them, including Abraha, perished. Kaaba was thus saved by Allah. This happened just about 50 days before the birth of the Prophet of Islam.

The Surah AI-Fil of the Quran is relevant

SUR SARANG

Chapter - IV

سڃڻ سانوڻ مينهن جان، جُهٽڪن پاسي جهوڪ،
ڏيندا پاھ پٽن کي، منجهان مينهنِ موڪ،
لس پيارينِ لوڪ، آگم ڪيو اکين سين.

1. Like the monsoon rains the Beloved seems to be humming i.e. sheding mercy in the direction of 'Jhok'. He would make that land verdant due to plenty of rain water. The Beloved serves the mankind with water (of guidance) that is supplied by the clouds of mercy in His eyes.

And We have sent you not but as a mercy for all peoples (107, Al-Anbiya).

واهوندا وڃون ٽيون، ڪِڙيون ڏانهن ڪنيات،
ڪنڊيون ڪاهي گس ڪريو، وڃون ڪريو واٽ،
سنگهارن سڪ ٽيو، لٽي اڃ اُساٽ،
جهڙ ڦڙ ڏيئي جهاٽ، پسائيندو پٽيون.

2. On the western horizon the lightning flashes (prominently) in the direction of Khambat. (That augurs well in favour of a good downpour there). The herdsmen should better put on the highway their horned buffaloes and their young calves. The cattle owners are extremely happy as the scarcity of water would exist no more. It is hoped that in a short time the down pour would inundate all plains.

سڃو صاف نہ ايري، سَرلي وچان سڃ،
ڪُنهن چڑهيو ماڙهن کي، ڏيئي واڌائيءَ وڃ،
هينئڙا ڪپ مَ ڪِڃ، سِگها ملندءِ سپرين.

3. The sun merely peeps through clouds. It is not fully visible at any time. But the lightning prominently transmits felicitous tidings of rain. My heart! Shake off all despondency. The Beloved would soon meet you.

ڌٽ ڌَري پٽ پييون پاسي پارکر،
سيئي پريا سر، پلر جي پالوٽ سين.

4. After having rained over Dhat region the lightning took its course to Parkar. All depressions there are now filled with rain water.

ڌٽ ڌري پٽ پييون، آيون عمر ڪوٽ،
پسايائون پلر سين، سُڪا پٽ جي سوٽ،
چنچل ڏيئي چوٽ، سپ سامارو سَر ڪيو.

5. After Dhat the lightning reached Umerkot and inundated with rain water all its surrounding parched areas. The monsoon clouds quickly covered Samaro and inundated it fully.

ڊٺ ڊري پٺ پيبون، آيون ڪاهي ڪاماري،
ونا پَٺ پُراڻ جا، ونيون ساماري،
ڪڪر ۾ ڪاري، وڃڙين، پسو! ويس ڪيا.

6. Thereafter the lightning sped towards Kamaro tract and rained over 'Puran' and Samaro areas. Behold! The lightning flashes glamorously among the dark clouds forming its background.

ڊٺ ڊري پٺ پيبون، ٽيا ولهارن ويءَ،
سڄ چنڊ نہ پاڙيان، سيڻن جي شبيهہ،
جي جاني اندر جيءَ، سي پرين پيهي گهر آيا.

7. After raining over the desert the lightning flashed over the plains, and plenteous grass grew up there for cattle. Incidentally I would not consider the Sun and the Moon a match for the radiant face of my Beloved. The latter, who is always present in my heart, has now come to my abode.

ای مظہر اسرار خدا نور جمالت،
افہام بشر قاصراز ادراکِ جلالت۔ *(Mir Masum Shah)*

Your beauty is the manifestation of Divine secrets. Human understanding fails to comprehend or encompass your glory.

ڊٺ ڊري پٺ پيبون، وڃن ڪيو واڃو،
پکو پنهنجي پرينءَ لئي، سبي ڪر ساڃو،
سڃڻ سباجهو، پيڃ پنيءَ گهر آئيو.

8. After raining over the desert area the lightning flashed over the plains and created a sort of musical sound. (O Damsel!) Put in order your (neglected) cottage, because the gracious beloved is coming to you at early dawn time.

ڊٺ ڊري پٺ پيبون، وڃون ڪري وارا،
اُنا وڏي اور سين، ڪڪر جي ڪارا،
واحد وسڪارا، چوڌاري چگا ڪيا.

8-A (new) The lightning (accompanied by clouds) rained over the Dhat area and then turned to the planes a number of times.The dark, dense clouds gave an impressive downpour there. Indeed Allah, The Unique, gave a very good rainfall in all areas.

ڊٺ ڊري پٺ پيبون، وڃن ڪيا ڏرم،
واحد وڏائي ڪيا، ڪنڊين ساڻ ڪرم،
سنگهارن شرم، رک منهنجا سپرين!

9. After raining over the desert region the lightning turned to the planes and manifestly did a great favour to it (in the form of downpour). The Unique Lord showered His blessings on the cattle, more particularly the horned buffaloes. My dear Lord! Kindly maintain intact the honour of the rustic cultivators.

ڏونگها آڃ مَ تن کي، ڪاسا جن جو ڪم،
پنندي پرڏيهہ ۾، تن سوڍين ٽئي شرم،
اٽين گهٽي ادب سين، ڳالهائين نرم،

قادر! ڪر ڪرم، تن وطن ۾ وس ٽئي.

9-A. Please do not offer them coconut shell measures (of the capacity of half a seer). These people are used to the larger measure of a Kasa (of the capacity of about 15 seers). (The desert dwellers, being liberal people themselves, do not deserve to be niggardly treated). They would feel ashamed to go to another place outside the desert tract and beg for alms during famine times. They are very well behaved and courteous and they speak softly. O Allah, the Mighty! Be gracious to give a good rainfall to these folk!

پیش منعم شکوۂ گردون مکن،
دستِ خویش از آستین بیرون مکن۔ *(Iqbal)*

Do not complain of hard times before a rich person and do not unfold and stretch your hand for charity.

وسي ساري رات، صبح جو ساهه ڪٽي،
منجهيئي مينهن پرين جو، جي، تن ۾ هجيئي تات،
تہ وهاٽيءَ پرپات، هوند بادل! بس ئي نہ ڪرين.

10. It rains for the entire night and then stops for a respite in the morning. O Cloud! If you had yearning for the Beloved, you would have laden with the rain of love, and you would have rained like a lover continuously without a break at dawn.

موٽي ماندائو جي، واري ڪيائين وار،
وڃون وسڻ آئيون، چوڏس ٽي چوڏار،
ڪي اٽي هليون استنبول ڏي، ڪي مٽيون مغرب پار،
ڪي چمڪن چين تي، ڪي لهن سمرقندي سار،
ڪي رمي ويبون روم تي، ڪي قابل ڪي قندار،
ڪي دلِي، ڪي دڪن، ڪي گڑن مٿي گرنار،
ڪهين جنبي جيسر مِير تان، ڏنا بيڪانير بڪار،
ڪهين پُڄ پِڄائيو، ڪهين ڏٺ مٿاهين ڏار،
ڪهين اچي عمر ڪوٽ تان، وسايا ولهار،
سائينم! سدائين ڪرين، مٿي سنڌ سڪار!
دوست! مٿا دلدار! عالم سڀ آباد ڪرين!

11. The monsoon has staged a come back and formed clouds. The lightning too has accompanied it to bring rain to the earth (which gets illumined all around by its flashes.) Some of the lightning left for Constantinople and some turned towards the west. It glittered over China also, and some covered Samarkand. Some of it went to Turkey and some operated in Kabul and Kandhar. Delhi, Deccan and Girnar also received showers and light bolts. Some lightning glittered over Jassalmere, Bikaner and Bakar, and a heavy downpour to Bhuj and then to borders of the desert. Some drenched Umerkot and Walhar or low areas. My Lord! Keep Sindh surplus and prosperous at all times! My dear Friend! Pray extend your benevolence to the entire world!

Note: Changed**سمرقندن** as **سمرقندي** for appropriateness. (Mir Sobdar Khan).

میراز درت ہمیشہ با میداین دعاست،
گردان ستارہ برسر کام رضائی سندہ۔

Mir always prays hopefully at your door that the stars may revolve to the happiness of Sind.

قدم قدم پہ رہے سایۂ بہار تجھے

May every step of yours be shadowed by spring!

Note: This verse refers to the quick spread of Islam far and wide.

موٹي مانڌاڙ جي، پَري ڪيائين پيڃ،
وڃون وسڻ آئيون، سارنگ چڙهيو سيڃ،
تنهن نِوريون نوازيون، ڏئي ڏوٽا ڏيڃ،
ڃڃ ڪٽي پٽ هليا، هاري منجهان هيڃ،
راضي منجهان ريڃ، عالم سڀ آباد ٿيو.

12. The monsoon has returned with zest, inundated areas far and wide. The lightning, as usual, accompanies the clouds. The season is at its climax. It has, as if, doubled the usualy dowery for poor unmarried women (i.e. raised their status). The cultivators too are happy; and they have left with seed for the agricultural planes. They are more than satisfied with the rainfall inundation. In fact the entire country has the prospect to come under plough.

Note: In an Islamic state there is no room for conflicting ideologies. There is only one class. That ensures absolute harmony in the social structure. It does not believe in class distinction or class struggle. The following statement of Doctor Muhammad AbdulIah-uI-Araby is relevant:

"The economic precepts of Islam, when loyally adhered to, lead to the transformation of every Muslim community into a cooperative association of self-help, bound to spare no effort to realize its material progress by application of Islam's doctrine on property and labour".

موٹي مانڌاڙ جي، جَڙي ڪيائين جوڙ،
وڃون وسڻ آئيون، ٻَهه ٻَهه ٻڌائون ٻوڙ،
اَنن جا عالم ۾، لکين ٿيا ڪوڙ،
سارنگ لاٿي سوڙهه، ساندهه سُهائو ٿيو.

13. The monsoon has returned. The clouds have fittingly been formed to rain. The sky has been decorated. That is grand! In fact a deluge has been caused. Due to its benevolence the country will have enough grain for millions of silos. All shortage of grain will disappear. There is universal joy and happiness.

موٹي مانڌاڙ جا، پَري ڪيائين پر،
وڃون وسڻ آئيون، ڪوڏان ڪٽي ڪر،
مينهون پاڻ مرادیون، ٽڏا چرن ٽر،
وڏي اوهه آئيون، پڻي لائي ڦر،
ساري اڇيو سُوا مينهون، ڏينِ ڪير سڃر،
ساڻ واندين ور، پَريون پرچڻ جون ڪيون.

14. The monsoon has come back, (given a heavy downpour), and filled all despressions to their brim. The lightning too has been playing its part magnificently. In the wake of heavy rains and the plenteous grass sprouting in the desert area, the buffaloes go and graze there unattended. They have developed heavier udders; and they are accompanied by their (recently born) calves. The milch buffaloes yield fresh milk, and they come straight on schedule. The consorts, who were separated from their wives on any account, have rejoined them happily.

And you find in them (i.e. in cattle) beauty when you return them here in the evening and when you take them out in the morning for pasture
(6, Al-Nahil).

حُڪم ٿيو بادل کي، تہ "سارنگ ساڻ ڪِجن،"
وڃون وسڻ آئيون، ٿھ ٿھ مينھن ٽمن،
جن ھانگو لھي ميڙيو، سي ٽا ھٽ ھٽن،
پنجن منجھان پندرھن ٽيا، ايئن ٽا ورق ورن،
ڏُکاريا ڏيھن مان، شل موذي سڀ مرن!
وري وڏيءَ وس جون، ڪيون ڳالھيون ڳنوارن،
سيد چئي، "سڀن، آھي توھ تنھنجي آسرو."

15. Allah issued orders to the clouds to observe all the monsoonish formalities. Accordingly the lightning came on the horizon to facilitate a downpour and the latter soon came pattering on the earth. (Seeing the monsoon in full play,) those who had grain in the expectation that its price would rise, are now wringing their hands in dismay. Their thought of having a quick profit due to inflation has been shattered. They used to calculate and make such entries in expectation. May all those who create shortage and misers who generally are alien to human sympathy, perish! The cowherds have again been discussing the next heavy downpour (and the bright prospects of a very good pasture for their cattle). Sayed admits: " all mankind depend on your mercy, O Allah"

TRADITIONS:

a) Save yourself from parsimony. It had contributed to the ruin of previous generations.

b) May the slave of money be blasted! May there be none to take out a thorn from his foot if it gets pricked!

c) That person is definitely reprehensible who hoards grain to sell it at inflated rate.

d) An honest and upright businessman will be in the ranks of Prophets, truthfuls, martyrs and the righteous persons.

Note: Allah appointed the Prophet of Islam as His apostle and put him on his mission. The Prophet discharged it successfully to the dismay of the pagans and people of the Book, who had adopted many reprehensible practices.

اندر جُھڙ جھور وھي، ٻھر ڪکر نہ ڪوءِ،
وسائيندِي وِڃڙي، حب جھين کي ھوءِ،
لالن جھين لوءِ، سي اوکاڻين نہ اکيون.

16. Inwardly it is like the dense monsoon clouds raining, though outwardly there are no signs of clouds. The lightning would facilitate the inward rain, provided the person concerned has love and yearning for the Beloved. The

eyes of that person never get drowsy or dry in whose house (heart) the Beloved dwells. (He remains awake and remembers Allah with internal zest).

اندر جُھڑ جھور وھي، بھر برسي بوند اپار،
وت جنين ھُن يار، سي اوکاڻين نہ اکيون.

17. Inwardly it is all raining monsoonish and outwardly too it is drizzling well. The eyes of that person never get drowsy or dry with whom the Friend is present in their heart. (He hardly goes to sleep, but keeps weeping before the Lord).

آگمجي آئيون، اُتران ڪري اُور،
جي پرين ھئڑا ڏور، سي مون کي مينھن ميڙيا.

1 8. The clouds accompanied by the lightning have gathered in the northern sky in a great mass. My darling who was otherwise far off, is now joined to me due to rains (i.e. due to rain I remember the beloved very intensely).

VAI

آئي مند ملار جي، آئون کھنبا ڪنديس ڪپڑا.
وسڻ جا ويس ڪيا، اڄ منھنجي يار،
آئي مند ملار.
لار لائيندي وڇڑا، پِنڑس پنيا وار،
آئي مند ملار.
پکي آءٔ پرين تون! لھ منھنجي، سيد! سار،
آئي مند ملار.

The monsoon season has come and I shall wear crimson coloured clothes. My friend again is in a form to rain.

The herdswoman's plaited hair got wet while she was adjusting bells around the calves necks.

O Sayed (Prophet!) "Pray come to my abode and attend to me".

SUR KHAMBHAT
OR
THE PORT OF EMBARKATION
INTRODUCTION

نور سے دور ہوں ظلمت میں گرفتار ہوں میں
کیوں سیہ رو سیہ بخت سیہ کار ہوں میں *(Iqbal)*

I am away from the light. I am involved in darkness. Why am I disfigured, unfortunate and a transgressor?

1. Formerly Khambhat was a well known port in the gulf of Khambhat in India. Tradesmen from different countries, including the Arabian Peninsula, used to visit it. The poet has used the word for the Sur possibly to imply the noteworthy international port where a person going towards Madina, (the resting place of the Prophet), had to embark from India! (vide verse No. 12 of chapter 2).

It is also said that a famous musician of Khambhat had composed this Sur and called it after his town. Basically it is an Indian Sur.

2. It is absolutely wrong to say that the Sur pertains to temporal love (or**عشق مجازي**) or that it is merely emotional or sentimental. On the contrary, it is entirely spiritual in its conception and expression.

The poet has portrayed in it, the clash of interests between the man and his 'nafs'. While the man wants to pursue his journey along the straight road leading to his goal, the nafs shows refractoriness and waywardness. The man tries to request him, appeal to him and cajole him but all in vain.

Then he tries a few restraints on him, but the nafs frees himself when in frenzy, and thus puts the man to his wits' ends. The latter then seeks the Divine help and simultaneously fetters the nafs heavily through self-abnegation. The nafs capitulates and gradually reforms himself. He then becomes a valuable asset to the man. The poet's advice to the man with regard to his nafs is partly contained in the verse No. 38 of chapter 2.

3. This Sur may also have been named after the Indian Sur Khamach. It has two chapters. According to all available editions the first chapter has 25 verses and the second chapter has 50 verses. The verses No. 5, 6, and 7 of the first chapter deal with the 'camel' which allegorically symbolizes the 'nafs' or self. All other verses refer to the Prophet's excellences, his contrast With the sun, the moon and the stars and the poet's figurative request to the moon to convey his respectful messages to the Prophet, because it rises on Madina too and therefore it is near him. The above three verses appear isolated and inconsistent with the other verses. Accordingly I have transferred them to the second chapter which abounds in references to the 'camel'. They are more appropriately placed in that chapter as verses No. 12, 12-A, and B. Similarly verse No. 13 in chapter 2 is a misfit in its present place. Accordingly I have posted it as verse No. 11 in Part 1 of chapter 2. Thus the identity of thought and

continuity of interest in both chapters is maintained. I have added a new verse from Mr. Advani's edition as verse No. 47-A, chapter II, part 2. I have transferred verse No. 7 of chapter 9 of Sur Sasui Abri to this sur on the ground of appropriateness and posted it as verse No. 33 in chapter 2.

4. In verses No. 12 to 50 of chapter 2 the poet has symbolically used the 'camel' for the 'nafs'. He has portrayed the latter's character variously as the refractory, rebuking, and obedient 'nafs' respectively. All the three phases of the 'nafs' are finely illustrated.

5. The first 10 verses of chapter 2 refer to the reverential love of the poet for the Prophet of Islam and his ardent desire to visit his resting place at Madina. He has lamented his inability to cover the distance due to his age. This part of the chapter is so self-contained that I have marked it as its part A. From verse No. 12 till end of the chapter it is a compact piece and I have maintained it as its part B.

6. I have changed the order of verses No. 44 and 45 of chapter 2 and posted them as verses No. 38 and 39 in the same chapter on the ground of appropriateness.

7. I have amended the text in the following verses:

No.12/11,14,16,17, 28, and 38/45 of chapter 1.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
77	6	12	23

SUR KHAMBHAT

Chapter-I

پلا ئي آهين، پرين! پلائِي پنهنجي،
سڀاجها سِر چڑهيو، ڏوراپو نہ ڏينِ،
مان ڏي مديون ٹينِ، سڃڻ سَڃاين ۾.

1. My beloved is an embodiment of grace, aye of unique grace. He is so kind that he would not scold any person face to face. Even though I have committed sins, He is always prone to do good in return.

And assuredly you do possess high moral excellences. (4, AI-Qalam)

Surely We have given you abundance of good . (1, Al-Kousar).

And lower your wing of mercy to the believers who follow you (15, AI-Shura).

پيشانيءَ ۾ پرينءَ جي، پلائيءَ جا پير،
اگڻ اکنڊين جي، ڏئي پاڻوهي پير،
قمر پاڙي کير، شمس سپيرين سين؟

2. Immense store of beneficence is reflected in the beloved's forehead. He benignly graces the abodes of those who are solicitous of Him. (Though sun and moon too visit human abodes through their light, yet there is no comparison between thçm and the Beloved).

ای کہ بشرح والضحیٰ آمد جمال روی تو
نکتہ واللیل وصف زلفِ عنبربوی تو *(Hassan Sanjar)*

O you whose handsomeliness is indicated by the interpretation of the Quranic words 'by the growing brightness of the forenoon' and the reference to night describes the attribute of your fragrant forelock!

"تون چنڊ! اهوئي، جو هُت پسين ٹو پرينءَ کي،"
"آڏِت چئج ان کي، ڏيانءِ جو روئي،"
"هيکاندي هوئي، سانگ مَ پوي سڃڻين."

3. O moon! You can see the beloved from where you are. Whatever message I tearfully give to you, please convey it to him. I wish I had uninterrupted union with the beloved, who may not have to go out on any account, (or would that after union the beloved may not leave again on journey!).

مر هيکاندا هُونِ پرين، سانگ مَ وڃن سيڻ،
رهيا آهين روح ۾، نت جنين جا نيڻ،
وماسيا جن ويڻ، ٹو تاري تڳي تن هِنيون.

4. I wish the beloved to be with me for-ever and not be separated from me on any account. My heart always cherishes (the image of) his eyes (or his looks fixed on me earlier). He whose expressions are always significant and fixed on my memory is the mainstay and solace of my mind.

اڇ پڻ اڇائي، چوڏهين ماه چنڊ جي،
مون گهر مون پرينِ جي، اچڻ جي وائي،
مون گهر واڌائي، پيئِي کام کرن ۾.

5/8 (old). Tonight is the full-moon night. It is in the air that my beloved would be visiting my house during the night. Every body felicitates me on it. My rivals however are very unhappy at the news.

فلک آوارہ بہر سو کندم میدانی
رشک می آیدش از محبت جان پرور ما *(Hafiz)*

The sky whirls round and round me because it gets jealous of my association with the Nourisher of my life.

اڇ پڻ امارو، چوڏهين ماه چنڊ جو،
مون گهر مون پرين جي، اچڻ جو وارو،
سڄڻ سويارو، پيڇ پنيءَ گهر آئيو.

6/9 (old) Tonight full moon is about to rise. It is my turn to receive the beloved's visit tonight. He is very gracious indeed. He did in fact visit me somewhere at dawn time.

تعالی اللہ چہ دولت دارم امشب
کہ آمد ناگہاں دلدارم امشب *(Hafiz)*

Allah be glorified! How auspicious I am tonight because my beloved has suddenly come to me tonight!

چنڊ چٽائي تنهنجي، سهائي مان سور،
لايان لال لگن کي، چندن پري ٻور،
کوماٽو کپور، مو ن واجهائيندي پرينءَ کي.

7/14. O moon! your clear light is indeed a setback to me. To meet my beloved I had applied the fragrant camphor powder to my body. But due to your light I have to wait for my beloved till you had set; and in the meantime the fragrance of camphor has diminished.

چنڊ! لڳنئي منڊ، سنجهي ئي سيخ ٽئين،
ڪر اونداهي انڌ، تہ ملان محبوبن کي.

8/15. O moon! May you be possessed for rising so vertically and so early! Pray disappear now so that in the consequential pitchy darkness I may meet my beloved.

چوڏهينءَ چنڊ ايريو اوٽيهم پسيس عام،
مٽس ناه ملام، جيڪي پچين پڇ سو.

9/10. The full moon is visible on every 14th night (of the lunar month), but the uninitiated people look for the new moon on the 29th of the month. Despite the full moon why should people look for a partial moon? They are not to blame (due to their lack of understanding.) Let them ascertain from me

whatever they want to in that connection.

مزرع سبز فلک دیدم و داس مہ نو
یادم از کشتہ خویش آمد و ھنگام درو (Hafiz)

The green span of the sky and the scythe - like new moon reminded me of my field (life) and the time of its harvest (death).

Allah has made the crescent the Key of the month, newly arrived for new affairs . (Hazrat Ali)

چوڏھينءَ چنڊ! اپرين، سھسين ڪرين سينگار،
پلڪ پريان جي نہ پَڙين، جي حيلا ڪرين هزار،
جھڙو تون سپ ڄمار، تھڙو دم دوست جو.

10/11. O full moon! You rise with lots of embellishments. But you cannot vie with my beloved even for a moment, however much you may try. Whatever excellence you may have in aggregate during your entire life, with all that you will not be able to compare well with my beloved even for a moment.

جلوہ خورشید رویش و نور ماہ چارہ
ھر دوسر شارم اما ایں کجا واین کجا (Malkani)

The manifestation of his Sun-like brilliant face and the light of the 14th night moon are both intoxicating to me. Yet what a difference between the two!

سھسين سِڃن اپري، چوراسي چندن،
بالله، ريءَ پرينِ، سپ اونداهي پانئيان.

11/12. There may be hundreds of suns and moons simultaneously in the sky; yet by Allah! without my beloved it would all be dark for me.

چنڊ! تنھنجي ذات، پاڙيان ڪين پرين سين،
تون اڇو ۽ رات، سڃڻ نت سوجَھرا.

12/13. O moon! I would not consider your entire constellation as equal to my beloved. You are luminous only during the night. But my beloved is all light at all times.

Romeo: "By yonder blessed moon"!

Juliet: "O swear not by the moon, the inconstant moon!
(Shakespeare - Romeo Juliet).

چنڊ! چُئين حق، جي وڃھين جي وچرين،
ہہ اکيون ٽيون نڪ، تو ۾ ناھ پرين جيھو.

13/16. O moon! Let me be frank with you, though you may, on that account altercate with me or be annoyed. The fact is that you have not the eyes or nose like those of my beloved.

ماہ زیباست و لیکن روی تو زیبا ترست
چشم نرگس چہ کنم چشم تو رعنا ترست

No doubt the moon is beautiful, but your face is definitely more beautiful. What would I do with the eyes of narcisus, since your eye is more beautiful than that?

چنڊ ڇُئين سچ، جي منهنجي نه پائين،
ڪڏهين اپرين سنهڙو، ڪڏهين اپرين ڳچ،
مُنهن ۾ ٻريئي مچ، تو ۾ ناهه پيشاني پرينءَ
جي.

14/17. O moon! Would you mind if I be outspoken with you? (You are subject to variations). Sometimes you are slender (like a scythe), and sometimes you are sizeable (or even full). You have the burning mass in your face but not the (beautiful) countenance of my beloved.

یہ داغ سا جو تیرے سینے میں ہے نمایاں
عاشق ہے تو کسی کا یا داغِ آرزو ہے *(Iqbal)*

There is a blot on your chest, O moon! It is due to your love for somebody or your desire for any thing?

ڪٽي نيٺ خمار مان، جان ڪيائون نازُ نظر،
سورج شاخون جهڪيون، ڪوماڻو قمر،
تارا، ڪتيون تائب ٿيا، ديکيندي دلبر،
جهڪو ٿيو جوهر، جانب جي جمال سين.

15/18. When my beloved lifts his drowsy eyes coquettishly, the sun's rays turn oblique and the moon becomes haggard. The stars respectfully retreat and (recede) at his sight. (All this occurs because they are dazzled by his beauty). Even the precious stones lose their lustre at the sight of the gorgeous beauty of the beloved.

حسن تو با ماه سنجیدم بہ میزان قیاس
پلہ او بہ سما رفت و تو ماندی بر زمین *(Hafiz)*

I weighed your beauty against the moon in the balance of imagination. His pen, being light, rose up and reached the sky, whereas yours remained on the ground

اونداهيءَ اڌ رات ۾، پرينءَ پسايو پاڻ،
چنڊ ڪتين ساڻ، پيهي ويو پڙلاءَ ۾.

16/19. The beloved showed himself in darkness at midnight. All the constellations alongwith the moon receded into oblivion (i.e. disappeared).

موزون در گمان صبح بانگ صبح بردارو
چوں ناگہ آں مہ من درشب مہتاب برخیزو *(Nawab Sufi)*

The muazin calls the faithfuls to the morning prayers mistaking my beloved's face during night as the dawn light, when he suddenly gets up

تارا! تيليءَ روءِ، لڌا لالن! اُپرين،
جهڙو تو صبوح، تهڙي صافي سڃڻين.

17/20. O canopus star! you indeed rise in the horizon like a beautiful and bright star. But my beloved (at all times) is as bright as you are in the (early) morning.

"تو ڏانهن گهٽو نهاريان تارا تيلاهين"
سڃڻ جيڏاهين، تون تيڏاهين اپرين."

18/21. O star! I look at you more, because you rise (in the west) in the direction of my beloved.

هن تاري هُن هنڌ، هُت منهنجا سپرين،
سَڃڻ ماکيءَ منڌ، ڪوڙا ٿين نہ ڪڏهين.

19/22. Lo! That star is yonder at that place. My beloved too is there. He is honey-like sweet, never bitter.

Note: The next two verses are almost similarly worded.

هن تاري، هن هيڻ، هُت منهنجا سپرين،
سڃڻ ماکيءَ ميڻ، ڪوڙا ٿين نہ ڪڏهين.

20/23. My beloved is beneath that star. He is sweet like honey, never bitter.

سلطان بی نظیر و وفادار و تندخو *(Roomi)*

My beloved is a King peerless, faithful and sweet tempered.

هِن تاري هُن جاءِ، هت منهنجا سپرين،
سڃن ماکيءَ ساءِ، ڪوڙا ٿين نہ ڪڏهين.

21/24. My beloved is at the very place where star is. He tastes honey-like and is never bitter.

کانجا نبود خم ھمہ رحمت و مہرست *(Roomi)*

There is nothing like hurt. He is all mercy and love

تارا، تر، تِروکٹيون، مٿن ڦلڙيون،
ڪوءِ سي راتڙيون! جي مون پرينءَ پچاڻا پيئيون.

22/25. The moles including the smaller ones, look like stars on the firmament, (of my beloved's face). Fie on the nights (which I have to pass without my beloved!

VAI

جيڏيون هيءُ ضرور، آيل! ڪين رهندو پرينءَ ري،
سگهو ساعت نہ جندڙو، انڻي پهر ملور،
آيل ڪين رهندو پرينءَ ري.
من ۾ مشتاقن جي، ساجن! تنهنجو سور،
آيل ڪين رهندو پرينءَ ري.
پيرين آڻون نہ پڃٽي، ڏيهہ پريان جو ڏور،
آيل ڪين رهندو پرينءَ ري.
وڃي ويل سپ ڪنهن، هينڙو پرينءَ حضور،
آيل ڪين رهندو پرينءَ ري.

My friend! I should positively (be with my beloved). O mother! my mind shall never remain away from him. It cannot remain healthy (or happy) without him even for a moment. In fact it is melancholy all the time.

O beloved! the minds of those who long for you are always poignant (due to separation from you). I cannot foot out the distance to reach the beloved. He

lives far away from me.

My mind very much has the presence of the beloved constantly.

VAI No.2

اگڻ آيام پيهي، يا الا! مون سارينديِ سپرين.
مشڪ عطر مون پرين، سڪيس ڇم سپيئي،
يا الا! مون سارينديِ سپرين.
تن جنين جو طالبو، روح تنين سين ريهي،
يا الا! مون سارينديِ سپرين.
"ٿيو لطف"، لطيف چئي، "دوس آيو در پيهي،"
يا الا! مون سارينديِ سپرين.

(Thanks) O Allah! My beloved entered my abode while I remembered him. He is fragrant like the perfums of musk. I have longed for him all my life.

My heart would now converse with him for whom I have so much longed.

How can I describe the beauty of my beloved?

And verily you do possess high moral excellences. Qudusi (4, Al-Kalam).

الله الله چه جمالست بدیں بوا العجبی *(Qudusi)*

Allah! Allah! what wonderful beauty this wondrous being has!

Abdul Latif says: "My friend's visit to my abode means demonstration of his mercy to me.

معشوقہ بسامان شد تاباد چنیں بادا *(Roomi)*

The Beloved has come in His full glory. May the visit last for ever!

VAI No. 3

وهلي ونءُ مَ وهامي! رهُم رات، رائنديس پرينءَ کي.
شمع ٿيندیس شب ۾، ان خوشيءَ کان کامي،
رهُم، رات! رائينديس پرينءَ کي.
بابوئن سندي باهه جيئن، ٻَران شال اجهامي!
رهُم، رات! رائينديس پرينءَ کي.
پرت پريتم جي، سا کين پروڙي عامي،
رهُم، رات! رائينديس پرينءَ کي.
مون کي مون پرين جو، آهي درد دوامي،
رهُم، رات! رائينديس پرينءَ کي.
آهيان يار سيد جو، کانه رهي کا خامي،
رهُم، رات! رائينديس پرينءَ کي.
"هنجو لنئون" لطيف چئي، "مون کي آهه مدامي،"
رهُم، رات! رائينديس پرينءَ کي.

روشن ٿيا رجن ۾، جي هئا ن لنئون انهين ۾ لامي،
رهُ، رات! رائيندیس پرينءَ کي.
ڪاري سا قيا مَ سئين، هوت جنهن جو حامي،
رهُ، رات! رائيندیس پرينءَ کي.
آيم تنهن لوڪ سين، جيسين مانَ چوَنَ سوامي،
رهُ، رات! رائيندیس پرينءَ کي.

O night! Stay on. Do not recede quickly. I have got to have the beloved reconciled to myself (and I need time for it). I would burn like a lamp during the night (to relieve darkness), and consume myself in joy celebrating the beloved's visit and his reconciliation.

Would that I were to burn and reburn alternately after getting extinguished in turn like the fire of the roving nomads, (which dies and revives successively for want of adequate fuel).

An uninitiated man cannot understand the full impact of the love that I bear for the beloved.

The fact is that I have a permanent pain (or longing for) the beloved.

I am a friend of the Prophet. (He has completely over hauled or reformed me). There is no defect left in me, (or) I have no further ambition. His friendship is enough for me.

Latif says: I entertain an everlasting love (for the Prophet).

If I were really absorbed in the love (for the Prophet), I would verily glitter in the mirage (i.e. be successful in this world which is a mere farce).

The black (or the awe inspiring) Day of Judgement would be quite easy for him whom he (i.e. the Prophet) patronizes.

> Note: There would be a pall of gloom cast over everybody on the awe-inspiring Day of Judgement. But those persons who would enjoy intercession of the Prophet, shall be free from it.

I have got to dwell among the (uninitiated) people (of this world) so long I am ordained by my Lord. (I cannot long for death or precipitate it).

> *And your Lord is enough as your Guide and Helper . (31, Al-Furqan).*

SUR KHAMBHAT

Chapter - II

(PART-A, Verses No.1-li)

ناسيندي نگاه، پهرين ڪج پرينِ ڏي،
احوال عاجزن جا، آڪج لڳ الله،
روز نهارين راهه، اکيون اوهان جي آسري."

1. (O moon!) When you rise, your first glance should be towards the beloved. In the name of Allah please communicate to him the news that (we) ineffective persons have our eyes (expectantly) fixed daily on the road for him.

ناسيندي نظر، پهرين ڪج پرينِ ڏي،
قمر چئج قريب کي، نِست آئون نِبر،
ٻي ٻيٽي ناهيم پَر، اکيون اوهان جي آسري.

2. O moon! As soon as you rise, please look in the direction of my beloved and tell him that I am without strength and vitality, that I have no other support or patronage, and that I look for the same from him. -

ناسيندي نِرت، پهرين ڪج پرينِ ڏي،
قمر! ڪهج قريب کي، ساري ساڻ سرت،
ٻيو پروسو نہ پِت، اکيون اوهانجي آسري.

3. O moon! As soon as you rise, please straightway look in the direction of the beloved and tell him very intelligibly that I have none else for reliance or support, and that I seek the same from him.

ناسيندي نهار، پهرين ڪج پرينِ ڏي،
آئون جي ڏيئين سنيها، چئج چندا! اپار،
ساجن! سپ ڇمار، اکيون اوهان جي آسري.

4. O moon! While rising gaze first in the direction of the beloved and then convey to him in full detail the many messages that I give you, and add that I am anxiously looking for him all the time.

چگا چندا! چئيج، سنيها کي سڃڻين،
مٿان اگڙ ايري، پرينِ جي پئيج،
جهيڙو ڳالهائيج، پيرين وجهي هٿڙا.

5. O good moon! Deliver my message to the beloved. When you are above his abode, whisper the same softly to him, and touch his feet during the course of its delivery.

And speak not aloud to him (i.e. the Prophet) as you speak aloud to one another. (2, Al-H ujrah).

او بگا هیست زیر آسمان ز عرش نازک تر
به نفس گم کرده می آیند جنید و بایزید اینجا *(Iqbal)*

Indeed, it is a very venerable place under the sky, statelier than the 'Arsh' itself. Even such illustrious saints like Junaid and Bayazid (used to) visit it absolutely self- effaced.

آئون جي ڏيئين، سنيها، سي تون چنڊ! پلءَ ٻنڌُ،
چئج حال حبيب کي، نئي نِوڙائي ڪنڌ،
تو تيڏاهين پنڌ، جيڏانهن عالم آسرو.

6. O moon! Tie in the hem of your shirt (i.e. preserve well) whatever messages I give to you for my beloved. Inform him about me humbly and respectfully. You should know that you are on your way to him who is the anchor of the mankind.

همه برتست توکل که عمادی و عمیدی *(Roomi)*

On you alone is our reliance. You are our sole mainstay and refuge.

اُپر چنڊ! پَسُ پرين، تو اوڏا، مون ڏور،
سڃڻ ستا ولهه ۾، چوٽا پري ڪپور،
پيرين آئون نَ پڄڻي، ٻاٻَلُ ڏئي نہ ٻور،
جنهن تي چڙهي اسور، سنجهي سڃڻ سيٽيان.

7. O moon! Rise and behold the beloved. He is near you and away from me. He is asleep outside in the open. He has used perfumes on his hair (and their fragrance reaches me here). The fact is that I cannot cover the distance to him; and my father does not allow me the services of a camel, which I may mount and (by that means) reach the beloved speedily before dawn.

> Note: The words 'outside in the open' are explained by the fact that the mausoleum of the Prophet, situated in his mosque) is an isolated building, and Madina being a spacious valley, the dome is visible from a long distance. The climate of Madina is bracing.

آئون اڪنڌيائي مران! پرين ٻلا پر ڏور،
ٻاٻَلُ ڏئي نہ ٻور، پنڌ نہ جوڳي ٻيڙِي.

8. Let me die while yearning for my beloved, who is gracious but is at a distant place (and not within easy reach). My father does not give me a camel, and I am unfit to cover the journey to the beloved on foot.

ڏٺي ڪريندين ڪڏهين، حياتيءَ هيڪاندُ؟
من ۾ مشتاقن جي، ڪِي رنجائي راند،
پرين ڏيساندر پاند، ڳجهه ڳرهيان ڪن سين؟

9. O Allah! When will you unite me with the beloved during my life time? Love becomes riotous in the minds of the seekers. My beloved is at a distant place. In whom should I confide (the secret of my love)?

هيئڙي سڃڻ ساريا، ڪٿي هوندم هير؟
"اچي" لالن! "نہ ڏئين مٿي پلنگن پير؟"
ٿي ورونهڻ ويرِ، ڳجهه ڳرهيان ڪن سين؟

10. My mind has remembered the beloved. Where could he be at the moment? O beloved! Would you not care to come and sit with me on a

couch? It is time for a tete-a-tete. In his absence in whom should I confide. (the secret of my love)?

ڪرهو نہ ڪيڪان، پيرين آئون نہ پڄٽي،
جو مون رات رسائي، نيئي ساجن ساڻ،
مون نہ وهيٽو پاڻ، ويني نيڻ نچوئيان.

11/13. I have neither a camel nor a horse which may take me to the beloved during the night. I cannot foot out the distance too. I am therefore helpless in the matter. I merely shed tears (and invoke the Divine succour).

راہ باریکست و شب تاریک و مرکب لنگ و پیر
ای سعادت رخ نماوای عنایت دستگیر *(Iraqi)*

The road is narrow; the night is dark; and the mount is lame and old. O fortune! Show your countenance to me! and O Divine favour! take my hand!

CHAPTER - II

PART-B, VERSES NO. 12 TO 50

"رات سُهائي پون سنئين، پٽين وڏو پنڌ"
"هلندي حبيبن ڏي، ڪرها! موڙ مَ ڪنڌ"
"پنڌڻ سوئي پنڌ، جو پهچائي پرين کي"

12.O camel! It is a bright night. There is an even ground, quite a plane to traverse, though the distance is much. Do not look behind (as a mark of fatigue) during the course of journey to the beloved. Let your resolve be nothing short of reaching him.

Note: A few words about the camel:

Allah has referred to the cattle as a great favour from Him. They are used for food and for transport. Their hides and hair are useful to the man.
(vide verses No. 6, 7, 8 and 81 of Surah A l-NahI).

Among the cattle, camel is more useful and economical than the horse, bullock and mule. Besides in the desert and sandy areas, like those in Arabia and Sindh, he is almost indispensable. Accordingly it is very appropriate that he has been referred to in Surah Ghashyat as a marvel, in line with the sky, earth and the mountains. He can go without water for 25 days in winter and 5 days in summer. As a contrast with his good qualities, he is refractory, vicious and sometimes sluggish. To crown all he is an eternal grumbler.

"رات سهائي پون سنئين، پائي! گهرجي پَل،
"آهر ۽ ايلاچيون، چندن چري چل!
"مون توهين سين ڳالهڙي، ٻئي ڪنهين مَ سل،"
"هاهر ڪندو هل، تہ ڪِجايون ڪرن کي."

12-A (6) (O camel!) It is a bright night. The ground is even. You have only to muster up courage and fortitude, O brother! Better eat such things as cardaman and Sandal which carry good flavour. Whatever I confide in you, do not disclose to others. Snort all the time as you go, so that we may tease the rivals on the way.

"رات سهائي، پون سنئين، پرت نئين، پنڌ پور،"
"ميا! محبوبن جي، هلي وانءُ حضور،"
"جي چڪن چت ۾، سي ڪيئن سڄڻ ڏور،"
"الله لڳ اسور، اتائين ٿي آءُ تون."

12-B (7) (O camel!) It is a bright night; the ground is even and (above all) it is a new (and a singular) love on my part. Hence quickly get over the distance and reach the beloved's abode. How can he, who is always present in my mind, be remote from me? For Allah's sake do the out and back before dawn, (O camel!).

Note: In the above 3 verses, the poet has cajoled the 'nafs' and offered him the dainties for a feed.

كنياتڙي تڙ وڃي، اُپي تڙ واجهاءِ،
مان اچنئون ڪاءِ، سُواڏائي سڃڻين!

13/36. At the "Khumbhat" ferry (enroute to the beloved's place) wait and watch expectantly for some good tidings from the beloved. (Possibly they may reach you there).

عجبی نیست اگر زنده شود جان عزیز
چوں ازاں یارجدا مانده پیامی رسد

No wonder if I am enlivened when I receive a message from my estranged friend.

وڏڦڙو ۽ واءُ، ڪرهي ڪاڏو ڪوڙيو،
سو ڪيئن پلاٽيا، جو اولاٽيو نہ اٿي؟

14/11. Due to hail storm the camel refuses to get up. It is useless to harness him, as even without it he refuses to get up.

Note: In this verse the second stanza is replaced as under as per Mr. Trumpp's edition, because it reads well and makes better sense:

سو ڪيئن پلاٽيان، جو اولاٽيو نہ اٿي!
جيڏاهن وڃ ويو، اپو ترسي اوڏانهن.

14-A (12) Whenever I attempt to harness him, he just turns on the side. Without harness too he refuses to get up. He is only keen to join the herd of camels that have left.

Note:Here the poet laments the non-cooperation of the 'nafs' or the baser self to turn towards Allah. lnspite of his efforts to pull him up, the latter persists in his recalcitrance under influence of the worldly connections and seductions.

جان گشاید سوی بالا بالها
در زده تن در زمین چنگالها *(Roomi)*

The soul strives to go heaven ward, but the body (or nafs) clings to earth with its claws.

ڪرها! گيسر ڇڏ، وِڪون وجهه وڏنديون،
هيڪر حبيبن سان، مون کي نيئي گڏ،
مَڇڻ پونئي هڏ، آهون اڪنڊين جون.

14-B. O camel! Shake off your inertia. Gather speed and join me with the beloved for once. Fear, lest the lovers' curses may affect you adversely in case you ignore my request

ڪرها! گيسر ڇڏ، وک وڌندي پاءِ،
منهنجو هلڻ اُتهين، جتي جانب جاءِ،
توکي چندن چاريان، پيو وڃ لاڻي ڪاءِ،
ايئن اٽ! اناءِ، جيئن آڏيءَ رات اُت مڙان.

15.O camel! Shake off the apathy. Accelerate your pace. I want to go to the dwelling place of the beloved. Whereas the other camels are served with some saline shrub, I will put you on Sandal wood. Take me so quickly that I should meet my beloved by midnight.

Note: Replaced the concluding portion as under as per the Bombay and Mr. Trumpp's editions respectively:**آڏيءَ رات هُت مڙان**

گيسر ڇڏ ڪنواڻ! وڪون وجهه وڏنديون،
سنئين سپيرين جي، ونگي ڀانءِ مَ واڻ،
ڇڏ جهوري، ڏي جهاڻ، تہ آڏيءَ رات اُت مڙان.

16. O young camel! Leave off indolence. Please quicken your pace. The road to my beloved is straight. Do not be under the impression that it is crooked or difficult. Give up the groans. Pull yourself up, so that I may meet (the beloved) during the current night.

Note: The road (i.e. Sharah) sponsored by the Prophet is straight.

"And most assuredly you invite them to the straight path".
(73, Al-Momenun).

ڪرها! ڪر سجاڻ، پئيڪو ۽ پانهنجو،
اصل آهي اوهان جو، نالیرو نڏاڻ،
ڪرها! اسان ساڻ، ڪي چانگا! ڪج چڱائيون.

17.O camel! Remember your pedigree and that of your father. Indeed you belong to a famous breed. O camel! O strong camel! Please do me some good turn.

Note: In this verse the poet has referred to his illustrious lineage.

آڻي ٻڌمِ وڻ جاءِ، مان مڪڙيون چري،
ڪڏاتورو ڪرهو، لڪيو لاڻي ڪاءِ،
"ان مئي سندي،" ماءُ! "مون ڳالهڙين ڳوڙها ڪيو."

18. I tethered the camel to a tree so that he may take its buds. But the rascal of him, he clandestinely took the (ordinary) saline shrubs. (He struck to his normal pursuits). My mother! The actions of this camel have perplexed me.

ميا! "مڃ منٺ، اڄ منهنجي، ڪرها!"
جهاڳيندي جرپٽيون، متان ڪريين ڪٺ،"
سپيريان جي ستـ، مون کي نيئي ميڙئين."

19.O camel! Do heed and accede to my entreaty today. Do not take to calculations while traversing the planes and streams. See that you do take me to the abode of the beloved (tonight).

ڳل ڳانا ياقوت جا، موتين ڳُتيس مال،
قطيفي جي، ڪرها! هيدي پايئين حال،
چندن چاريئين جال، جي مون رات رساڻيين.

20. (O camel!) If you enable me to reach (the beloved's abode) tonight, I will (as a reward) decorate your face with emeralds, and your neck with pearls, and also give you silken reins immediately. In addition I would feed you liberally with Sandal, if only you reach the beloved's abode tonight.

Note: I have replaced كذيفي by قطيفي which is the correct Arabic word.

ڳل ڳانا ياقوت جا، موتي منجھ مھار،
چانگا! "چندن چاريئين، اٽئي پھر اپار،"
"سندي پرينءَ پچار، جي مون رات رساٽيين."

21. (O camel!) If you enable me to reach (the beloved's abode) tonight, I would (as a reward) decorate you with rubies and give you reins studded with pearls. I would also feed you on sandal-wood all the way, if only you reach the beloved's abode tonight.

ميا! "تو مَھار، ساري پايان سون جي،"
"چاريئين چندن چوٽيون، نايو ميندي ڏار،"
"سندي پرينءَ پچار، جي مون رات رساٽيين."

22. O camel! If you take me (to the beloved's abode) tonight, I would decorate you with golden reins and feed you on sandal wood off-shoots and Henna branches all along the road to the beloved.

اٽ نہ وڃي وڃ سين، چري نہ لاٽون،
ميي کي مجاز جو، ٿوھي ۾ ٽاٽون،
پٽاري پاٽون، مرندي سِينءَ نہ مٽيو.

23. The camel refuses to go out with the herd; nor does he take his (favourite) feed - the saline shrubs. (It seems) he has plenty of frenzy centred in his hump (i.e. in the human heart). Being a pedigree camel he would not change (and abandon his frenzy till his death).

Note: A good hump indicates vitality. The frenzy of a camel varies with the bulk of his hump.

(2) The verse depicts some reformation of the nafs.

اٽ نہ وڃي وڃ سين، ٻَڏو چري نہ ٻُور،
مَيي کي مجاز جو، ڪڙھ اندر کو سور،
سو پرايائين پُور، سُکي جيئن ساڻو ٿيو.

24. The camel does not go with the herd. If tethered, he does not eat the buds of trees. Perhaps he is a victim of an off-shoot of love; and he has become haggard and weak.

اُٽ نہ وڃي وڃ سين، چري نہ چانگو،
لڳيس نائڪ نينھن جي، نھوڙيو نانگو،
ڇڏي سر سانگو، رڙھي رند پرينءَ جي.

25. The camel does not join the herd, nor does he graze on any thing. He is affected by some Cupid's dart and the fellow is finished. He crawls along the beloved's way regardless of his life.

وھي ٿو منجھئين وڃ، ڪٿوريءَ ڏار چري،
ماءُ! منھنجي ڪرھي، پڏر پڳ، نہ لڳ،
جڳ سين جھڙو جڳ، ھيئين سين ھُٽ چري.

26. My camel moves with the herd and takes musk branches. O mother! He is

very secretive. He betrays no indication (of love). Hence please do not judge him by his apparent demeanour. He moves like a normal animal along with other animals but his mind is with the beloved.

Note:(1) In this verse, Shah has presented another picture of a lover of his being secretive.

تا بر تو شود آشکار راز زندگی
خود راجدا ز شعله مثال شرر مکن *(Iqbal)*

Till you get conversant with the secret of life, do not be a spark divided from the brand . -

پور نہ چري ٻُور، چڏيو تُور تکون ڪري،
مونين هٽي موٽيو، ڪرهو رات ڪپور،
ميو ٽيو معمور، چندن چکي آئيو.

27, The (pedigree) camel refuses to graze on anything. He does not relish the tree flowers or their inside substance. He simply turns his face away from them. (He expresses disgust at their very sight). Last night he was offered the fragrant camphor grass, but he simply crushed it under his knees. Obviously the camel is full, having tasted sandal wood earlier.

پيشانيءَ ۾ پرينِ جي، چانگي رکيو ڇِت،
نيٽ ڇِنا نِت، اڀو اوڏاهين آسري.

28. The camel has focussed his thoughts on the countenance of the beloved. He tries to break away from his tether in order to go to the beloved.

اڄ نہ اڳينءَ ڏار، ڪَرهو جيئن ڪالھ هئيو،
اگڙ آيو نہ ڪري، پاهوري پچار،
جيڪس منجھ قطار، ڪا ول ڇِنائين وِہ جي.

29. Today the camel seems different from what he was yesterday. He is not inclined to enter the stable yard, nor is he attracted by the nose bag (containing grain). Perhaps he has tasted some poisonous plant while he was out with the herd.

ميسي ماڪائي، وڏو وات ولين ڪي،
خبر ٽي کيٽ ڏٽين ڪي، وڏوٽا واهي،
ڪرهي ڪاکٽ چڏي، وريس نہ وائي،
چانگي چريائي، ويئي ويچاري وسري.

30. The camel very indiscreetly started grazing on some creepers (or vegetables). The owners of the field came to know of his trespass and the watchmen became incensed. (They gave him a good beating). The camel became absolutely soapy and he could not articulate anything. Poor chap! He was cured of all waywardness. (He was thoroughly chastened).

Note: In the above verse the poet has described the usual lot of a transgressor in this world as well as in the Hereafter.

مِنيون لَهِي مُهاءِ، جي تو چانگا! چِنيون،
"ولڙيون وِهہ ساءِ، اجا تو ھندیون.

31.O camel! You have taken deliberately and discriminately vegetables, which at their surface, taste sweet. But they shall affect you adversely like poisonous shrubs.

The worldly life is a deceptive commodity . (20, AI-Hadid).

وٽي سيٺ سُوَٽ، پاءِ پنهنجي ڪرهي،
وليون واس ورنيون، پَهريُون مٿي پٽ،
چانگي چکي چَٽ، تہ پوءِ نہ رهندو پئنڌري.

32. (The poet advises the seeker.) It seems necessary that you should fasten your camel by means of a strong intertwisted rope particularly because there are lots of fragrant creepers on the plane, and if he once tastes them, it would be hard to keep him back except by means of fetters.

"ڪامون مڇيجاءِ، گهٽيون گهرجن آن"، اوٺيا!
"هي وڻ نہ لهنداءِ، هو وڻ اوڏاهين گهٽا."

33/7 (Of Sur Abri Chapter XI): O camel man! Please chop off good many tree branches. You do need them to set right your camel. You shall not find, much less need, these trees in the Hereafter (as there would be no refractory 'nafs' there). You shall have plenty of blissful fruit, bearing trees there.

Who has out of His bounty, settled us in the abode of Eternity, where no toil shall touch us, nor shall any sense of weariness affect us. (35, AI-Fitr).

ڪي جو ڪيڏاهين، چانگو چکي آئيو،
تاڙيو تيڏاهين، نيٺ ڇِنايو نڪري.

34. The camel has tasted some particular shrub somewhere. Thereafter he is always tugging at the rope to get free and run away in its direction.

ڪرهي کي ڪيئن، وڏم پئنڌ پلڙ جا،
ليڑو لاڙيءَ کي چري، نير ساڙ نئين،
"چانگي سندي چت ۾" صاحب! "وِجهه سئين،
"اوباهيوس آئين! لطف ساڙ" لطيف چئي.

35. (The seeker soliloquizes:) "(Since the camel has become pernicious), I have used quite a few fetters to check him (from running away). Notwithstanding he manages to reach and eat the saline shrubs with the fetters. O Lord! Instil some guidance in the mind of the camel. You alone by Your grace can cure him and put him on the right track!"

ڪرها! "توکي ڪام، مون سچو پسي سچي"،
مان پروڙي مام، ساگاهي سئينءَ وهين."

36 "O camel! I used the whip (chastisement) against you in the hope that you are of a pedigree (or worthy stock) and that you would appreciate the gesture and take to the straight road (of righteousness)".

چانگي چئي چڪياس، مٿان اڪ نہ اُلهي!
جنهن ول گهٽا وِهاڻيا، ان سين آر لڳياس،
چوڏاري چندن وڻ، پچي پوج پياس،
رئاري رت ڪياس، هن ڪڏاتوري ڪرهي!

37. (The soliloquy continues!) "Inspite of my exhaustive advices to the contrary the camel does not desist from taking the baneful plant of wort. The latter has already harmed good' many camels. Notwithstanding my camel has developed a great attachment for it. It is a pity that he ignores the mature sandal wood plants which are available all around. As a result I am forced to

bitter tears by the bad deeds of the camel".

كائي نہ ڪٺھار، چندن جا چوپا ڪري،
اگر اوڏو نہ وڃي، سرڪنڊ لھي نہ سار،
لاٽي جي لغار، ميو متارو ڪيو.

38/44. The camel does not eat the fragrant white flowers. He spits out sandal wood. He does not even approach the fragrant 'agar' tree; nor does he look for the sandal wood: He relishes the juice of the saline shrub only, and that has made him corpulent (or apathetic.) (That means the body likes the gross pleasure of this world and it has no appetite for the far superior benefits of the Hereafter.)

کار دوزخ می جنی در خوروفی
بہر او خود را تو فربہ می کنی *(Roomi)*

In respect of your food you are actually obliging the Hell because you are making yourself fat for it

چانگا! "چندن نہ چرين"، ميا! "پيين نہ موڪ"،
"اگر اوڏو نہ وڃين، ٿُڪيو ڇڏيين ٿوڪ،"
"لاٽي وڃان لوڪ، تو ڪھڙي اڪر آئڙي."

39/45. O camel! You do not take sandal wood. You do not drink water copiously. You do not approach the fragrant 'agar' tree. You spit out the other wholesome things. Out of all things in the universe what is the attraction for you in the saline shrub?

But you prefer the life of this world, whereas the Hereafter is better and more enduring. ('16, 17,Ala).

اُٿي اڙائينس، ڇڏيو تہ ڇيڪ ٿيو،"
كارايان ڪِڙيو وڃي، پلاڻِي پائينس،"
"ڏاوڻ تنھن ڏائينس، جيئن چري ۽ چنگھي پُٽو."

40/38. (The poet advises the seeker:)"It would be better if you bester yourself and tether him. Else if you let him loose, he would simply roam about". At present when you offer him his usual feed, he merely turns away. Hence better load him with some baggage. Apply shackles to his fore-feet in a way that he can graze and grunt.

Note:(1) As a guide the poet suggests that the 'nafs should be completely chastened into submission. If allowed undue liberty of action, it will go astray and be entangled in the worldly meshes. Besides it should be forced to discharge all its obligations prescribed by Allah! But since monasticism is prohibited in Islam, the 'nafs' should be allowed the normal and authorised pleasures of the world including food and sex.

The body is to serve the purpose of a camel to an intending seeker, who should certainly look after him to maintain him in a healthy condition. (lmam Ghazali).

دو دستي، دو پير، سيني سنگھر رڪ جي،
مائڙا "منھنجي ڪرھي، تازي ڦلن ھير،"
تنھن ڪامڙ ڪندي ڪير؟ جو مون وٽ مس رھي!

41/39. The seeker says: "I have applied hand and leg fetters to the camel, and also fastened him by an iron chain round his neck. .O mother! my camel is

accustomed to feed upon fresh flowers. Who would practise magic to win him over, when he is hardly pleased to stay with me (his own kind owner)"? (It is therefore not a case of sorcery practised on the camel. It is definitely a case of refractoriness).

ڪنهين ڪامڻ ڪئاءِ؟ ڪيئن ڦيرو لئين" ڪرها!
"اڪين مٿي اڪيا، پڙ ۾ پير گناءِ!"
وڃ ڪ وسرياءِ؟ ٻڌو جيئن گهاٽي وهين!"

42/40. (The seeker reproaches the camel!) "By the way, O camel! Has any one practised magic on you? What has led you astray? Now that you are attached to an oil press as a chastisement and are working in its arena with pads over your eyes you are hardly lifting your feet during your circumambulation". Has the chastisement made you forgetful of the herd?

Note: Subsequent to the fetters the seeker applied pads to the eyes of the camel and started working him in an oil press.

Say: then how are you deluded? (89, Al-Momenun).

هوس وڏيرو وڃ جو، مڙني ۾ مهندار!"
ڇنيم ٽي چاڳ منجهان، موڙيو مجر ٽار،"
"لکئي جي لغار، آٽي ٻڌم اکيا."

43/41. (The camel replies remorsefully:) "I was the leader of my herd, I was the most prominent of them all. I used to feed carefreely on big branches. Alas! My destiny has worked against me and here I am with my eyes padded".

Note: (1) In this verse, Shah has possibly referred to the Patriarch Hazrat Adam, his eminence in Paradise, his care free enjoyment of all fruits, except, of course the forbidden tree, and his eviction and transfer to earth - all developments being the outcome of his destiny.

(2) This soliloquy indicates a regeneration of spiritualism in the 'nafs', and his improvement as the **لوام** or the Rebuking.

نَوَ نير پائي، جان مون ڪرهو جهليو،
وئڑو ڇنائي، پوئينءَ رات پرينِ ڏي.

44/42. (Marking reformation in the camel, the seeker remarks:) "Inspite of the fact that I applied nine fetters to the camel to keep it in check, he broke them open at dawn time, and ran towards the beloved". (That means that despite the worldly encumbrances, my mind broke loose and took to the devotion of Allah).

غير آں زنجير زلف دلبرم
گردو صد زنجير آری بر ورم *(Roomi)*

As against the chain of my beloved's curl if you were to apply two hundred chains to me I shall break them asunder

نَوَ نير، ڏهه ڏاوڻيون، پندرهن پئند پياس،
جڏهن سڃڻ ياد پياس، ڇرڪ ڇنائين هيڪڙي.

45/43. I have fastened the camel by nine fetters, ten shackles and fifteen ropes (but all in vain). When he remembers the beloved, he just startles and breaks asunder all fetters.

جئان ڪوڙ ۾ ڪانيون، پنجين لکين پاءُ،
ميو تنهن ماڳاءُ، ڏيهاٽي ڏار چري.

46. (The reformation of the nafs is complete. The seeker happily observes) At the place which grows costly trees, where two branches of a tree are worth ten million rupees, and where quarter of a seer (of its fruit) is worth half a million rupees, my camel feeds himself daily on branches of such trees! (He is being royally treated in Paradise).

جئان ڪوڙ ۾ ڪاڻيون، پنجين لکين پن،
تئان ڇاٽي ڇڳيون، ميي رتو من،
تنهن ول سندو پن، ڪوماڻو ڪوڙين لهي.

47. At the place where two branches (of a tree) are worth ten million rupees and a single leaf is worth half a million rupees, my camel pulls off full bunches bearing leaves and flowers therefrom, and he is pleased with them. The fact of the matter is that even one yellow faded leaf (of these trees) is worth millions of rupees.

جئان ڪوڙ ۾ ڪاڻيون، پنجين لکين پک،
تئان ڏيئي تک، ميو متارو ٿيو.

47-A. At the place where two branches of a tree are worth ten million rupees and a mere sip (of its juice) is worth half a million rupees, the camel has gulped down enough juice and he has grown fat on that account. (Now his corpulence is differently caused and is an indication of his spiritual health).

Note: The verses No. 46, 47, 47-A signify that after repentance and reformation. the man is admitted into Paradise where he enjoys blessings in various forms.

TRADITION: On the Day of Judgement I shall be posted near the Reservoir of Nectar (**حوض کوثر**). Its basin would be of musk. There would be trees with golden branches and leaves. Their fruits shall be of diamonds of various types. The water of the pool would be whiter than milk and sweeter than honey. Its one sip would quench thirst.

لک لاکيڻو ڪرهو، ڪوڙين ڏيئي ڳڏوم،
اڳڙ سونهن ٿيوم، ملهه مهانگو مَ چئو.

48. The camel is worth millions of rupees. I had purchased him for ten times that value. But do not call it a bad bargain, as he has adorned my premises (by his presence and usefulness).

لک لاکيڻو ڪرهو، ڪوڙين ڏيئي چوڙ"
"اها ستَ"، سيد چئي، "جِهين تِهين جوڙ،"
"ترت رساڻي توڙ، جيئن پلاڻئو تہ پرينءَ مڙي."

49. The camel is worth millions of rupees. But if you are keen to purchase him, you should even take him over for ten times that amount. According to Sayed you should, by any means, make that transaction. (His remarkable achievement is that) he reaches the destination soon. Nay, you have hardly saddled and mounted him, when you find yourself with the beloved.

"لک لاکيڻو ڪرهو، ڪوڙين ڏيئي ڪاهه،"
"ايلاچيون آهر ۽، پوچ ميي کي پاءِ،"
ڪٽ نہ ڪندو ڪاءِ، جه پلاڻيو تہ پرينءَ مڙي.

50. The camel is worth millions of rupees. But you should be prepared to purchase him for ten times that amount. You should then feed him on the manger-full of cardamoms. (He will surely not fail you). He would not waver, but take you to the beloved as soon as he is saddled (and mounted).

Note: After spiritual reformation of the 'nafs' there is a prominent rise in his worth. He is now مطمعنہ or the obedient. He enjoys the Divine benefits. He is the means of quick contact with Allah and the Prophet.

Shah Abdul Latif amplified in the above five verses what Moulana Roomi has condensed in his following verses:

مرکب توبہ عجائب مرکب است
تا فلک تاز و بیک لحظہ زپست

The conveyance of 'Tobah' is wonderful indeed. In one moment it takes you from the ground to the sky

VAI

آهينم ڳالڙيون، ماڻ! مرادون پرينءَ سين.
جي مان پيون پرينءَ ري، کوءِ! سي راتڙيون،
ماڻ مرادون پرينءَ سين.
جي مان اوريون پرينءَ سين، ور سي راتڙيون،
ماڻ مرادون پرينءَ سين.
پسڻ خاطر پرينءَ جي، پاتيم جهاتڙيون،
ماڻ مرادون پرينءَ سين.
"آڏيءَ" عبداللطيف چئي، "ڪُهَن ڪاتڙيون"
ماڻ مرادون پرينءَ سين.

O mother! I have (in my mind) certain bits of dialogue and certain desires to be communicated to the beloved (when I meet him). Fie on those nights which I passed without the beloved!

Blessed are those nights which I passed with the beloved.

اوقات خوش آں بود کہ با دوست بسر رفت
باقی ہمہ بی حاصلی و بی خبری بود *(Roomi)*

That time alone was good which was passed in the company of the friend. The remaining period was merely wasted.

I peeped (a number of times) to have a glimpse of the beloved.

Abdul Latif says: "at midnight time the daggers (of separation) stab me

Note: (1) A seeker is most anxious to offer late mid-night prayers.

VAI No.2

سڏين سيڻ نہ هون، نينهن نياپي نہ ٿئي.
ڪاريءَ رات رت ڦڙا، جان جان نيڻ نہ رون،
نينهن نياپي نہ ٿئي.
موٽڻ جنين ميهڻون، پِڙ تي سيئي پون،
نينهن نياپي نہ ٿئي.
جن مسافر سپرين، سي مر رويو رون،
نينهن نياپي نہ ٿئي.

Not by longings can one expect to unite with the beloved; nor through messages can he succeed in love.

> *Not by your longings nor by those of the people of the Book is attainable what has been promised by Allah . (127, Al-Nisa).*

So long during a dark night one does not shed blood-like tears, he should. not expect to succeed in love.

Note: Dark may mean without light.

Such persons alone should enter the arena of love who consider retreat therefrom reprehensible.

Let them weep bitterly whose beloved has gone on a journey (i.e. who are separated from their beloved).

VAI NO. 3

توڻي تڙين تون، يا الا! تو در توءِ نہ ڇڏيان!

مون کي سو مشاهدو، جي منهن نہ ڏئين مون،

يا الا! تو در توءِ نہ ڇڏيان!

مون ٻيا در گهٽا نهاريا، آهين تونهِين تون،

يا الا! تو در توءِ نہ ڇڏيان!

O Allah! Even though you may discard me, I shall not forsake you. Even if you do not receive me well or look at me, I shall atleast have seen you.

Whether He is inclined to hear me or not is immaterial. At least I talk to Him.

I have contacted other sources too. But you alone exist for me (in supercession of them all).

SUR SURIRAG
OR
MAJOR CLASSICAL MELODY
INTRODUCTION

از دعا نبود مراد عاشقان
جز سخن گفتن بآن شیرین دهان

The only object of the lovers in praying (to Allah) is to speak to say a few words to that sweet tongued.

1) The very first verse serves as a key note to the Sur. It says that:
   a) Allah is solicitous about the welfare of human beings;
   b) at any time He may turn graciously towards any of them;
   c) hence they should always be mindful of Him ;but
   d) if they default in it, they may miss the Divine favour.

2. To the sea-faring merchants bound for Aden, the poet gives a number of valuable advices, briefly described below:
   a) They should purchase and stock bonafide merchandise only and load the boat therewith.
   b) If they mix it with anything repugnant or malafide, the whole cargo would get contaminated.
   c) All spurious goods and contemptible trumpery are useless.
   d) The obvious hall mark of the bonafide goods is that even if the stocks lie for a considerable time, they do not deteriorate or go waste; and when offered for sale in the foreign markets, they are immediately appreciated and accepted.
   e) The sea men should grease the boat well and provide it with clean and durable sails and strong ropes.
   f) They should be vigilant particularly at night, because some times sea becomes rough and turbulent due to gales. Besides, at some places it has eddies or dangerous slough. In addition, there are pirates to apprehend.

3. Now about the spiritual side of the picture: There is a tradition to the effect that Allah says:"None can encompass Me - neither My sky, nor My earth. But my believing slave's heart is capable of encompassing Me". That is indeed a high evaluation of the human heart, provided that it:-
   a) believes in Allah and His commandments;,
   b) is clean and chaste and has purged all satanic influences;

c) is devoted, vigilant and submissive to Allah.

4. Finally, though believing that Allah disposes of all matters as He wishes, the poet stresses the desirability of having a guide, because without his guidance the spiritual journey would be highly difficult as the route is perilous. However he imparts the good news that if we avoid the eddies or the major evils, we shall be safe, as Allah has promised in the Quran that He would, in that case, patronise and condone the minor sins.

5. The following epithets, used in the Sur, are explained as under:

   i) Boat implies the human body or heart.

   ii) Sea implies the world.

   iii) Slough and gale imply worldly hardships and handicaps.

   iv) Gems and pearls imply the spiritual guidance.. The lapidaries mean the spiritual reforms.

   v) Philangis (i.e. foreign pirates) imply the satanic or malevolent persons.

   vi) Trader implies seeker, or more particularly, a renuncient peregrinator who embarks on the voyage towards Allah.

   vii) Sea master may imply Rizwan, the angel in charge of Paradise.

6. The Sur is one of the important Indian melodies. It is usually sung in the afternoon and evening. It has six chapters and seven vais.

   I have added two verses (No. 14 and 15) in chapter 1, one verse No. 3-A in chapter Il and two verses No. 1-A and B, in chapter III from Mr. Advani's edition. I have also added verse No. 24 in chapter IV and verse No.1-A in chapter V from Mr. Kazi's edition.

   Mr. Shahwani's edition contains 4 verses more than Dr. Gurbuxani's edition. I have retained them in my edition too, as they bear identity of thought with other verses in the same chapter.

7. I have made corrections including the following substitutions in the body of the Sur. I have explained them under the relevant verses:

   a) **سڙه ڏناري** by **سينو ڏوئي** in verse No.3 of chapter 1.

   b) **ابهم** by **انهي** in verse No.8 of chapter 1.

   c) **تون ڏيکاري تو ڏٺي** by **تون ڏيکاري مون ڏٺي** in vai No. 1 of chapter 1.

   d) **سئين وهن سير ۾** by **سوين سپجن سمند ۾** in verse No. 3 of chapter 2.

   e) **چي** by **جي** and **ڪا** by **دانهن** in the vai of chapter 2.

   F) **وڙهندءِ** by **ورندءِ** in verse No. 12 of chapter 3 and verse No. 2 of chapter 5.

   g) **ٿيءُ** by **ٿيون** in verse No. 13 in chapter 3.

   h) Last stanza in verse No. 15 of chapter 3 re-written as: **ملاح! معلمن، مون ڀگري سڻائي ڀگالهڙي**

   i) **نندا** by **پڌا** in vai of chapter 4.

   j) second stanza of verse No. 11 of chapter 4 is re-written as: **قدر ڪندءِ ڪون نيئن گڏيندءِ ڪُٽ سين**.

   k) **ثمر** by **سلامت** in vai of Chapter 4.

l) **نباهيو** by **سلامت** in verse No. 8 of chapter 5.

m) **رسج** by **راسخ**

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
107	7	48	18

SUR SURIRAG

Chapter - I

یک چشم زون غافل ازاں شاہ نباشی
شاید کہ نگاہی کند و تو آگاہ نباشی

(Do not be unmindful of the king even for a moment. It is possible he might condescend to glance favourably at you, and you may remain unaware of it and thus fail to benefit from it).

مان پُڇنئي سپرين، چِتان لاھ مَ چُر،
اُنين جا امر، کڻ، تہ خالي نہ ٿئين.

1. It is possible that the Beloved may enquire about you. Hence always bear Him in mind. (In addition) comply with His directives so that you may not go unrewarded.

مان پُڇنئي سپرين، چِتان چُر مَ لاھ،
پرينِ اڳيان پاءِ، پلءُ مگڻھار جيئن.

2. The Beloved may remember you. Hence remember Him uninterruptedly. (In addition) hold the skirt (or bowl) before Him (for charity) as a beggar.

مان پڇنئي سپرين، چِت ۾ رکج چيت،
سينو ڌوئي صاف ڪر، صابڻ سان سپيت،
ساموندي! سچيت! ٿيءُ تہ پھچين پار کي.

3. The Beloved may possibly think of you. Hence always be in communion with Him. Cleanse your heart by means of soap (i.e. have it purged of all ungodly thoughts by means of prayers). O sea-farer! Keep awake, so that you may reach your destination (safely).

TRADITION: Allah forgives sins of a person who offers namaz five times a day.

مانَ پُڇنئي سپرين چِت ۾ چيتاريج،
ڪيج ڪائي ڪچ کي، ڪوڙ مَ ڪمائيج،
وٽج وھائيج، سپ سوداگر، سچ جو.

4. The Beloved may possibly remember you. That is to be borne in mind. Relieve yourself of the spurious goods and do not go in for malafide merchandise. O merchant! Restrict your transactions to bonafide goods only.

Verily those who disbelieve, not their possessions, nor their progeny shall avail them aught with Allah. (10, AI-lmran).

The benefit of this world is little and the Hereafter will be better for him

who fears Allah. (77, AI-Nisa).

مان پُڇنئي سپرين چتانِ لاھ مَ چور،
ڪيي ڇڏ تون قلب مان، ڪٽي ڪوڙو ڪور،
ھُن پَر سندو ھور، مٿان تو معاف ٿئي.

5. Do not forget that the Beloved may possibly remember you. Uproot and purge all traces of falsehood and hypocrisy from your mind. In that case, you may be spared the fear (of interrogation and retribution) in the Hereafter.

They shall have their reward with their Lord and no fear shall come upon them, nor shalt they grieve. (62, Al-Baqarah).

مانَ پُڇنئي سپرين، چتاريج چت،
دائما دوربيءَ ۾، پسين ولاتن وِتُ،
نينھن نيڪاري نِت، ملاح! گڏ معلم سَين.

6. Always bear in mind that the Beloved may enquire about you. In that case you shall be able to see with the aid of a binocular (a guide) the treasures in distant lands (i.e. the celestial benefits of the Hereafter).You should cleanse your boat, O boatman! and entrust it to a leader (and he would safely pilot you to those lands).

آئينہ دل شود چوں شود صاف و پاک
نقشہا بيني بروں از آب و خاک *(Roomi)*

When your heart's mirror becomes clean, you may then be able to see pictures beyond the water and dust i.e. the routine.

ڪائو ڪمايوم، موتي مون نہ وڻجيا،
سِيھي جو، سيد چئي، وڪر وھايوم،
ھڙو حال سندوم، توھ تنھنجي اُبھان!

7. I have dealt in worthless stuff and not purchased precious stones. The Sayed says: "I have stocked lead (common place articles). That is my condition; your grace is my only anchorage now".

ڪچ ڪمايم ڪوڙ، پڳم عھد الله جا!
پجرو جو پاپن جو، سو چوٽيءَ تائين چور،
معلوم اٽيئي مور، گُوڙھا! انھين ڳالھ جو.

8. What I have acquired is nothing but the contemptible trumpery. Thereby I have contravened all my covenants with Allah. My sinful skeleton is completely wrecked beyond redemption. O Incomprehensible (Allah)! You know well the basic state of affairs.

And He is the Incomprehensible, the All-Aware (103, Al-Anam)

O you who believe! Shall I point out to you save you from a painful punishment? 'That you His apostle, and strive in the cause of Allah with person. That is better for you, if you only knew it. (10-11, Al-Saff).

ڪوڙ ڪماءِ مَ ڪچ، اٽي اور الله سين،
ڪيِ تون دغا دل مان، صاحب وٽي سچ،
محبت سندو من ۾، ماٽڪا! ٻارج مچ،

ان پر اٿي اڇ، تہ سودو ٿيئي سڦرو.

9. Do not deal in the spurious and malafide articles. (Do not be attached to the worldly things). Arise and remember Allah. Purge all (traces of) perfidy from your mind as the Lord appreciates the truth and righteousness only. O pearl-like person! Kindle a blaze of devotion (for Allah) within yourself. If you adopt this tradition and present yourself thus, your bargain shall be advantage to you.

O you who believe! Fear Allah and be with the truthful . (119, Touba).

سودو اهو ئي سڦرو سو مون پلءِ پاءِ،
وس ويچاري ناهه ڪو، تون آگا! عرض اُناءِ،
ريءُ همراهي هاديءَ جي، مور نہ مڙي ماءِ،
لطف ساڻ لنگهاءِ، لاهرو لهرن وچ مان.

10. O Allah! Kindly credit me with whatever is a profitable bargain. Personally I am helpless in the matter. You kindly grant my above request. Without the help of the guide I will not reach my goal. I request you graciously to pilot my wave -battered boat to safety.

لڙ، لهريون، لس، ليٽ، جتي انت نہ آب جو،
الله! اُت مَ اوليين، ٻيڙا مٿي ٻيٺ!
جوکو ٿئي مَ جهاز کي، ڦرهي اچي مَ ڦيٺ،
لڳي ڪا مَ لپيٺ، هن غاريبي غراب کي!

11. My boat is in the grip of the current, waves and an endless stretch of monotonous, ever rising and fathomless water. O Allah! Do not maroon on an unidentifiable island the boats under these precarious conditions. Let not my boat incur danger or come to harm in any respect. May the poor folk's boat not receive a hit from any quarter!

سڙه سنوان، لاڄُو نوان، اولا سندن عاج،
ساڻي سفر هليا، ڀري جُنگ جهاج،
حاصل ڪرئين حاج، واحد وڻجارن جي.

12. The sails are well set. The ropes are new. The oars are ivory like. The sea farers nave loaded a big steamer-like boat with cargo. O Unique Allah! May you satisfy the ambition of the traders!

سڙهه سنوان، لاڄُو نوان، مهاڻا سندن ميرِ،
ساڻي سفر هليا، ٿيا سڻاوا سيرِ،
جي اچن ساڻ اڪيرِ، سي ٻيڙا رکين ٻاجهه سين!

13. The sails are well set. The ropes are new. The crew constitutes all seasoned boatsmen. The sea farers left on their voyage under favourable tide and wind conditions. O Allah! Kindly preserve from harm these boats, which have left with so much zest.

منجهان پيئي مڪڙي، ڪا جا پاڻيءَ پڪ،
وکر هڻي ونڪ، ڪٿجي ڪارو ٿيو.

14. Some mouthful of water (disbelief) fell in the boat. The cargo in it changed colour and it became black due to rust (i.e. all the otherwise good actions become null and void).

منجهان پيئي مڪڙي، ڪا جا پاڻيءَ ٻوند،
سيئي ڏٺم روند، وڪر جن وڃائيو.

15. When some drops of water (disbelief) got into the boat, I saw the persons concerned weeping for having lost their cargo.

And were you to follow their desires after the knowledge that has reached you, then indeed, you will be of the wrong doers. (145, Al-Baqarah).

And what they wrought in this life shall come to naught, and vain shall be that which they used to do - (16, Hud). Say, "Those who invent a lie against Allah shall not prosper". (69, Yonus).

VAI No.1

سهسين شُڪرانا، ڪوڙين پال ڪريم جا.
حمد چئج حڪيم کي، جور هٽي جانا،
ڪوڙين پال ڪريم جا.
تون ڏيڪارين مون ڏٽي باطن جا ٻانا،
ڪوڙين پال ڪريم جا.
متان، مردا! وسار ين، صاحب جي ثنا،
ڪوڙين پال ڪريم جا.
دوست رکي دل ۾، پڙهه لالن لسانا،
ڪوڙين پال ڪريم جا.
جفا ڏيئي جيءَ کي، ٿيءُ فڪر منجهه فنا،
ڪوڙين پال ڪريم جا.
ڪڍ تون دغا دل مان، ٻانهپ سين ٻانها،
ڪوڙين پال ڪريم جا.
صاحب وٽي سچ سين، ٿيءُ دانهَ ديوانا!
ڪوڙين پال ڪريم جا.
جي تسليم سين تحقيق هڻا، سي ڪيئن امانا؟
ڪوڙين پال ڪريم جا.
جاڳيا جي جبار لاءِ، سيئي سمانا،
ڪوڙين پال ڪريم جا.
فَاذكُرونِي اَذكُرمُ، ڪهيو قرآنا،
ڪوڙين پال ڪريم جا.
وَالشكُرُولِي وَلَا تَكفُرُونِ، ڪڍ تون ڪفرانا،
ڪوڙين پال ڪريم جا.
سپ سنواريا سپرينءَ، ڪول! توڪنا،
ڪوڙين پال ڪريم جا.

چگي چئج چاهه سين، مدح ايءَ منان،
ڪوڙين پال ڪريم جا.
تائب ٿيو تڪڙا، جوشا، جوانا!
ڪوڙين پال ڪريم جا.
تہ لهين تون لطيف کان، امن ايمانا،
ڪوڙين پال ڪريم جا.

Thousands of thanks for innumerable favours of the Gracious Allah. Recite humbly praises of the Gracious Allah with full zest, O heart!

My Lord! Kindly show to me the secret mysteries (of the Divine love).

O seeker! Do not forget to glorify Allah. Bear Him in mind and also remember Him vocally.

Do not spare yourself. Nay, annihilate yourself in contemplation of Allah.

Thereby Allah may be pleased to grant you (further) favours.

O bondman! Submit yourself humbly to Him and purge all perfidy from your mind (about His Oneness).

O mad man! (You do not know the likes and dislikes of your Lord). Be discreet and know that He likes what is the truth.

How can those persons who had completely submitted themselves to the will of Allah, be or remain unhonoured?

(The fact is that) whoso kept vigil for Allah at night they were definitely honoured. Allah says in the Quran (a) "Remember Me and I remember you". (b) "Be thankful to Me and do not take to disbelief". Divest yourself of ingratitude. Allah would set right (pardon) all your bad deeds.

Praise Allah sincerely, properly and heartily. O you man! Offer repentance quickly and enthusiastically, so that Allah, the Compassionate, may be pleased to lead you on the path of belief and security.

a) *And Allah will certainly reward the grateful . (145, AI-lmran).*

b) *And as for those who strive in Our path, We shall surely guide them in Our ways. And verily Allah is with those who do good. (69, Al-Ankabut).*

c) *O you who believe! If you fear Allah, He would grant you distinction and would remove your sins from you and would forgive you and Allah is Lord of great bounty. (29, Al-Aufal).*

d) *If you are grateful, I shall assuredly bestow more favours on you. (7, lbrahim).*

e) *If any person commits a misdeed and thereby causes harm to himself (i.e. to his soul), and then repents and seeks forgiveness of Allah, he will find Him, the Forgiver, the Merciful . (110, Al-Nisa).*

f) *Do not say about Allah except what is truth. (171, AI-Nisa).*

VAI No.2

مون ۾ تون موجود! آئون اڳاهين آهيان!
آئون آسونهين آهيان!

اکيون اکڙين کي، سکيو ڪن سجود،

آئون اڳاهين آهيان!
آئون اَسونهين آهيان!

تيلاهن رسيون بود کي، جيلاهن ٿيون نابود،
آئون اڳاهين آهيان!
آئون اَسونهين آهيان!

ماڻهن جي موٽڻ جو، صاحب هٿ سجود،
آئون اڳاهين آهيان!
آئون اَسونهين آهيان!

ان در سيئي اگهيا، جن وجايو وجود،
آئون اڳاهين آهيان!
آئون اَسونهين آهيان!

O Allah! You are ever present in my mind, but (due to ego) I have drifted away from you. (I have hardly realized it due to worldly preoccupations, Besides) I have no guide to lead me correctly.

My eyes longingly look in the direction of those of the Beloved and they prostrate before them.

Since they annihilated themselves they became immortal. It entirely rests with Allah to create in human beings, the tendency to offer prostration and repentance.

> Note: Tobah is an Arabic word. It means 'to return from the distant, to the near - to the dictates of the conscience. It is an effort of the conscience to rehabilitate itself.

Only those persons would be approved by Allah who have neutralized themselves.

سعدیا دوست نہ بینی و بوصلش نہ رسی
مگر آنکہ تو خود را مقداری نہ نہی *(Saadi)*

O Saadi! You shall not behold the friend, nor attain to union with Him unless you consider yourself absolutely worthless.

SUR SURIRAG

Chapter - II

جيڪي منجھ جھان، سو تاريءَ تڳي تنھنجي،
لطف جي لطيف چئي، تو وٽ ڪمي ڪانھ،
عدل ڇڏان ان نہ، ڪو ڦيرو ڪج فضل جوا

1. O Allah! Whatever exists in the universe subsists on your patronage. Latif says: "Your mercy is unrestricted. I do not expect to be let off on the basis of justice. Kindly blend it with compassion".

Verily Allah is most Indulgent, most Forgiving (43, Al- Nisa)

ساري رات سبحان، جاڳي جن ياد ڪيو،
اُن جي، "عبداللطيف چئي، "متيءَ لڏو مان،"
ڪوڙيين ڪن سلام، آڳھ اڇيو ان جي."

2. The mortal remains of those, who kept vigil and remembered Allah at night, are honoured, says Abdul Latif. For the innumerable persons visit them and pay homage to them.

سيوا ڪر سمونڊ جي، جت جر وھي ٿو جال،
سوين سپجن سمنڊ ۾، ماڻڪ موتي لال،
جي ماسو جڙئي مال، تہ پوڃارا! پر ٿئين.

3. Devote yourself to the sea for profitable transactions. It contains deep water, wherein are available countless pearls and other precious stones. Out of that deposit, if you get a bit, it will make you rich, O devotee!

سمنڊ جي سيوين، تنين ماڻڪ ميڙيا،
ڇلر جي ڇوئين، تن سانگوٽا ۽ سپيون.

3-A. Those persons who navigate the sea well, shall collect gems. On the other hand those persons who (avoid deep sea and) use small boats (in shallow water) shall get worthless shells only.

Note: The verse makes out the difference between the self-effaced devotees and the supercilious worshippers and their respective achievements.

سي پوڃارا پُر ٿيا سمنڊ سيويو جن،
آندائون عميق مان، جوتي جواھرن،
"لڏائون" لطيف چئي "لالون مان لھرن،"
"ڪانھي قيمت تن، ملھ مھانگو ان جو."

4. Those devotees get enriched who navigated the sea well. They acquired from its depth tassels of jewels. They got diamonds from its waves, as said by

Latif. They are all priceless, very costly stones indeed!

سيويو جن سبحان، ويو نہ وڙهي تن سين،
توبهہ جي تاثير سين، تري ويا طوفان،
ڏيئي توڪل تڪيو، آر لنگهيا آسان،
ڪامل ڪشتيبان، وچ ۾ گڏين واهرو.

5. The waves would not harass those who are devoted to Allah. Their penitence got them through the storm. They relied on Allah and thereby passed safely through the stream. It was also due to the guidance of the clever pilot who met them midway.

Note: A sincere seeker is not worried by the material discomforts or tribulations particularly when he stears his course according to the Prophet's guidance.

ساري رات سُجاڻ، سودو ڪن صاحب سين،
ٻانهپ ۾ري ٻيڙيون، هليا جوپ جوان،
پاڻي پهلوان، لحظي منجهہ لنگهي ويا.

6. The veterans keep awake for the entire night dealing with (or praying to) Allah. They stocked their boats with the cargo of complete submission. Very boldly and speedily they crossed the sea.

ٻانهپ جو ٻيڙن ۾، وکر وڏائون،
موتي معرفت جا، سچا سوديائون،
اَلتَائبُ مِنَ الذنبِ، ايءَ ڪت ڪٽيائون،
اُنين جي آڻون، برڪت بار لنگهائيان.

7. They stocked their boats with the cargo of complete submission. They transacted genuine pearls of Divine knowledge. They adopted the course of repentance which, as per a tradition, neutralizes sin. Thereby they succeeded in their venture. May Allah in the name of these (blessed) persons, help me to carry my cargo to the other side!

TRADITION: After repentance the sinner's position is that of the sinless, as if he has not committed the sin.

جنين سودي سچ جو، وکر وهايو،
بخرو لهم البشريٰ جو، انهين لاءِ آيو،
اُن کي لالن لنگهايو، سانداروَ سموند جو.

8. For such persons who transacted and stocked the merchandise of truth (or righteousness), the Quran guarantees glad tidings (of blessings) in both worlds. Allah helped them to cross the entire ocean (i.e. they passed well their entire life in this world).

For them are glad tidings in the present life and also in the Hereafter (64, Yunus).

ايءَ ڪت غواصن، جيئن سمند سوجهيائون،
پيهي منجهہ پاتار جي، ماڻڪ ميڙيائون،
آڻي ڏنائون، هيرا، لال هٿن سين.

9. It is conventional with these divers to dive deep in the sea. They would thus reach its bottom and collect precious stones therefrom, and bring them

out with their hands full of them.

اڇارا عميق جا، گڏيا غواصن،
جَهرِيون جهاڳي آئيا، ڪارونيار ڪنن،
سمنڊ سوجهي جن، آڻي امل اوليا.

10. The breakers of the sea took the divers in their lap. But the latter cleared them. They negotiated successfully the dark and turbulent whirlpools and eventually they succeeded in their investigations in the sea. Finally they brought out precious stones.

ويا جي عميق ڏي، مُنهن ڪائو ڏيئي،
تن سِپون سوجهي ڪيون پاتاران پيهي،
پسندا سيئي، امل اڪڙين سين.

11. Those who navigated the deep sea with a glass mask, dived deep in it and successfully came out with mother of pearls. They alone could see (and secure) the costly pearls.

Note: (a) Just as a glass mask is essential for a diver in sea, similarly for a seeker self-effacement and prayer constitute a necessary equipment against the satanic influences.

(b) The verse also justifies solitude for communion with Allah.

آڏو ڇڪڻ ڇاڙ، منهنجي موج نہ سهي مڪڙي،
ميڙي مَٹاين جو، بيحد ڇاڙهيم بار،
ڇوڻ ڇارو ناهه ڪو، بديون بي شمار،
ڪپر ڪارونيار، اڪارين احسان سين.

12. 1 have to contend against a perilous slough, spate and the roaring waves lashing it. I do not think my boat will be able to survive the impact, particularly when I have heavily loaded it with the cargo of bad stuff (or deeds). With what face can I request Allah for relief specially when I have Committed countless sins? Frankly speaking, I find all avenues closed. The shore is dotted with whirlpools. (O Allah!) You alone can oblige and aid me to sail safely?

ويرم لاهي ويهم، مٿي آر اوڙاهه جي،
پسي پاڙي واريون، ڪج انديشو ايهم،
ويندو نہ پسين ڏيهم، پتڻ هن پار مَٹِي؟

13. Do not be negligent while you are on the high seas. You have witnessed lots of people in your vicinity gradually disappear. You should apprehend the same fate for yourself. Have you not seen people being ferried from this shore to the other one (by death)?

انئي پهر اوڙاهه تي، منجهه گهرءَ گهاري،
وس نہ ويچاري، تہ ڪا ماڳ ڏيکندي مڪڙي.

14. All the time on the high seas everyone is naturally worried (about safe sailing). He is helpless in the matter whether his boat will reach its destination (i.e. whether he would be able to steer safely through the tumults of this world).

هڪي ٻانهي ڇِت ۾، بي صاحب سنواري،

دُنگي هن درياهه مان، هلائي هاڪاري،
ترازو تاري، ستڙ سڀيئي ڪري.

15. At one end the bondman proposes; and at the other end his Master disposes. Would that He may kindly steer the boat safely on the sea, keep it afloat and enable the passengers and the crew to reach a good landing place!

هِڪي ٻانهي چت ۾، ٻي ستي صاحب،
ڪيي اونهي ڪُن مان، ايءُ آگي جو عجب،
ايءَ سائين جو سبب، جيئن ٻڌا ڪيي ٻار مان.

16. At his end the man proposes and at the other end the Lord takes a decision. The miracle to extricate safely a victim from the deep eddy can be performed by Allah alone. It is exclusively His privilege to save persons drowning in sea.

هِڪي ٻانهي ڇت ۾، ٻي جا ڪري الله،
پاڻهين وجهي ڪُن ۾، پاڻهين اڪاري اوڙاهه،
تنهن واحد کي واهه، جو سُترڙ سڀيئي ڪري.

17. At his end the man proposes and at the other end is what Allah does. It is He who ambushes a boat in a whirlpool. At the same time it is He who enables it to cross the sea. To Allah is all credit to take all aboard a boat to a good landing place.

هِڪي ٻانهيءَ چُت ۾ ٻي جا الله ڪري،
پاڻهين وجهي ڪُن ۾، پاڻهين ڪنديءَ ني،
سُترڙ سي ڏوئي، جي ترڙ توائِي مڪڙا.

18. The man may propose one thing. It finally rests with Allah. (He may force (a boat) into a whirlpool, and yet it is He who may release and take it to the shore. He may lead to a safe landing place all those boats which have lost their way (It is His privilege to guide and put on the right track those who have gone astray).

هِڪي ٻانهي ڇت ۾، ٻي ڪري جوڙ جبار،
ڪيي اونهي ڪُن مان، ايءُ آگي جو آڌار،
جهاز جوهرين جو، تنهن کي ڀؤ نہ ڏي ڀتار،
نندا وڏا مڪڙا، سڀ پسندا پار،
جيڏانهن منهن مديني جو، سُڄي محمد موچار،
سڀاجهو ستار، سُترڙ سڀيئي ڪري.

19. The man may propose one thing. At the other end is what the Omnipotent (Allah) is pleased to accomplish. It is entirely for Allah to extricate a victim from a deep whirlpool O Lord! Do not subject the jewellers' boat (those who are evolved seekers of the Divine knowledge) to any danger! Would that all boats, small as well as big, reach their destination safely. The blessed Prophet is where Madina is situated. That is the destination. May the Gracious Allah protect all boats and take them to the safe landing place! (i.e. may the Compassionate Allah cover up the faults of His devotees and collect them in the prophet's circle in the Hereafter)!

ڪنڊي ساريان ڪان، يا امن، امان!
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
ڳٽڙ ڳاڙيٽو ناھ ڪو، اپر ٽيا عصيان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
والي! رسج وھلو، ارک ٽيا انسان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
مديون پسي منھنجون شرمايا شيطان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
ھن منھنجي حال تي ھيءِ ھيءِ ڪن حيوان!
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
سائين! سُڪاڻي آھيين، ساموندِيءَ سڀحان!
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
ترھو ڇِنم تار ۾، رسج تون رحمان!
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
ٻِيلي جو ٻڌن جو، مون تي موڻين مان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
وينو پني پينڙو، ڪر پيرو مٿي پان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
خالق تان خوب ڪيا، گولن جا گذران،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
آڻون پڙ انڊو ان ۾، وينو پنان پان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
سپ سوالي سمگيا، داتا ڏيئي دان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
ولھا سپ وھيان ڪيا، تنھنجي جود جوان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
متان مون کي ڇڏئين، ٻيلي سندان ٻان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
ويرا وسيلو آھين، داڙو ۾ ديوان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
لاءِ ڏوھارين ڏينھن کي، خيمو اڏيو خان،
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.
"اتي" عبداللطيف جي "سڏج دانھن سلطان"!
يا الاهي! ٻاجھ ٻِلاڻي پائنئيان.

Save me my Lord! I am unable to visualise or locate the shore. I seek your

protection. O Allah! Your mercy is my only anchorage. It is like an island of safety for me. My sins are countless. There is no question of knowing their number. I know nothing of what may happen to me in the grave. In fact I have been completely indifferent in respect of it and my performances are all sinful.

My patron Lord! Kindly grant relief soon, as most of the human beings have gone off the track.

My Compassionate Lord and Protector! Kindly hear and grant my prayer.

In fact my misdeeds are so black that even Satan blushes at them. Nay, even the beasts are shocked at them.

O Holy Lord! You are the patron and pilot of the sea-farers.

O Merciful Allah! Pray come to my rescue as I have drifted away from my moorings in the deep sea.

You are the Helper of the drowning persons. May You come to my aid!

The supplicant is begging (for the grant of his prayer). May you grace this beggar.

The Creator has provided well for His slaves. Notwithstanding like a blind man (without resources) amongst them I too beg for charity from you.

The most Generous Allah has satisfied all supplicants with His generosity, and they are all happy. My Lord! Your charity has enriched all poor persons.

O patron Lord of slaves! Kindly see that You do not let down or forsake me, (who is your slave)!

O champion! (Prophet)! you are my intercessor, nay, protector at the time of Judgement. On that day the revered chief will put up a tent to collect the sinners. O my king! may you then heed the prayer of Abdul Latif too!

The Forgiver of sins and the Acceptor of repentance, Severe in punishment, the Possessor of beauty. (3, Al-Momin).

در راہ کرم کوہ بکاہی بخشی
صد گونہ گناہ بہ آہی بخشی
آنجا نہ کہ عنایت الاہی باشد
صدر مجرم را بہ یک نگاہی بخشی *(Khayam)*

He in His bounty raises straw to sky,

and pardons hundred sins per single sigh,

When He arrays His grace in full display,

His single glance will draw the sinners nigh

Note: This Vai may apply to the Prophet equally appropriately.

SUR SURIRAG

Chapter - III

ڪُوها ڪالھ ڪٽي، ان وڏا اتر آسري،
الا! جھري مَ ان جي، اولي جي اٽي،
وٽجارن وٽي، وکر وڏو ٻيڑيين.

1. Taking advantages of the northern wind, the traders set right the masts yesterday (and sailed away). O Allah! May the points of their oars not disintegrate! The traders have loaded their boats with a cargo of goods they have purchased.

وکر وھائيين لُوڻ، رُنگ ڪٿوري گھرين!
ٻنگو تنھنجو پر تي، جم ڳالھائين ڪوڙ،
متان وڃائين مور، ڪٽيو تنھنجو گھوريو.

1-A. O trader! You have purchased (a common place commodity like) salt. But you want musk in barter! Your house is on the border i.e. you are already near the end of your life. Do not try to speak a lie lest you may lose your stock-in-trade, even ignoring the profit.

> TRADITION: Avoid speaking false, as falsehood leads to evil and evil to Hell.

وکر ڊيرو ڊير، پر وھائو ويسرا،
ڪيئن وھائي وس ڪيو، وکر وڏيءَ ويڙ،
ڪنين گھمندي سير، وکر وکامي ويو.

1-B. Lot of merchandise was available for acquisition. But the traders generally are negligent. Some of them did good business quite in time according to their capacity. But some others wasted their opportunity in idle pursuit; and the merchandise was sold out in the meantime.

وکر سو وھاءِ، جو پئي پراڻو نہ ٿئي،
ويچيندي ولات ۾، ذرو ٿئي نہ ضياع،
سا ڪا ھڙ ھلاءِ، آڇھ جنھن جي ابھين.

2. Transact such goods which do not wear out or deteriorate in course of time. If you sell them in foreign lands they shall fetch you a good profit, and at the same time no damage would be caused to them due to long detention. Invest money in such merchandise which may ensure early relief to you (i.e. salvation in the Hereafter).

> *Satan promises you poverty and bids you niggardliness; and Allah promises you His forgiveness and bounty . (268, AI-Baqarah).*
>
> *O you who believe! Spend out of the good things which you have (lawfully) earned and out of what We have produced for you from the earth.*

(267, AI-Baqarah).

TRADITION: Allah does not increase what is acquired unlawfully, nor does He accept any such article in charity.

اوريائين آڻين، ميڙيو معلم خبرون،
سا تان سُڌ نہ ڏَيِن، جتي وَهُ ويڌ ڪري.

3. The pilots collect information about the coastal areas. But they are unable to give information about the dangerous mid-stream areas.

ٻيڙي تنهنجي ٻاجهه، وکر تنهن وصال جو،
ڪوها، اولا تو ڪيا، سپ سونهارا ساج،
ات ڪا معلمن حاج، جت پورڻ وارو پاڻهين؟

4. O Allah! That boat, which is loaded with a cargo which may earn union with You, may receive Your beneficent protection. You would yourself make its mast and oars effective. Verily there is no need for a pilot, when You Yourself are to ferry the boat to safety.

نا خدای کشتی ماگر نباشد کو مباش
ماخدا واریم مارا ناخدا ور کار نیست *(Amir Khusro)*

No matter if our boat has no pilot. We have Allah with us, and as such we do not need the pilot.

ٻيڙي پُراڻي، وکر پاءِ مَ وترو،
تري ۾ تن پيا، پاسنئون پاڻي،
هيءَ، هڏو وهاڻي! ڪڙهه ڪالهوڻي ڏينهن ڪي.

5. Your boat (body) is old and riddled. Hence do not load it heavily (with the cargo of materialism). Besides it has opened up leaks in its keel and it is surrounded by water (which will gradually fill it). It is bound to disintegrate. Life is fleeting. Today is receding. Think of the morrow (the Day of Judgement).

Note: We should not succumb to the worldly seductions and commit sins, particularly in old age. Infact that is the crucial time for offering repentance.

تري تُن پياس، پاسنئون پاڻي وهي،
ڪوهو جُهرجهنو ٿئو، لاڃو سپ لڙياس،
جيلاهه سڏر سڪاڻياس، وهي تي وَهُ سامهون.

6. The boat's keel has developed pores and it is surrounded by water (which would gradually fill it). Its mast is old and ineffective. Its ropes sway loosely. It is only due to the master mind skipper that the boat is able to sail through the strong current.

وينو تُن تُنينس، مَک ڏيهاڻي مکڙي،
سنباهي سيد چئي، مٿي نينديوءَ نينس،
وٽائي وڏاندرا، لاڃو لڳائينس،
آخر اهرائينس، تہ جوکو ٿيئي نہ جهاز ڪي.

7. Continue to plug leaks of the boat as soon as they occur and grease the entire boat (with oil and fat). Sayed says: "Steer it carefully on the deep sea. Substitute strong and intertwisted ropes. Finally start rowing it to the high

sea. That way it may not come to harm".

Note: The seeker too should keep himself in a spiritually fit condition.

تُن تُنيندو آءُ، مَک ڏيهاٽي مکڙي،
سانباهِي سموند جِي، منان مور مَ لاهِ،
اڄ ک سنجهه صباح، اُهرندي اوڙاهه تي.

8. Continue to plug leaks in the boat's keel and grease it daily. Bear in mind carefully all pre-requisite preparations for the sea voyage. It is likely that at sometime either today or tomorrow you may set out on the deep sea.

اڇي سو ڏٺوءِ، جو ڪپر سُوءِ ڳَنن سين،
"ستي لوڪ" لطيف چئي "ياد نہ ذرو ڪيوءِ"،
"غافل ٿي غراب کي، اوڙاهه تي آندوءِ،"
سو ڇِترُ ڇوهي کان رکين، جو پيو پراٽو پوءِ!
جهازَ ضعيفن جو، پاٽيءَ ۾ پرتوءِ!
سيد! ساڻ سندوءِ، پر بندر پهچائيين!

9. You have now had a vision of the distant shore of which you had heard so much. (i.e. you are now face to face with death). Latif says: "You did not remember Allah (at night time) when people were asleep! You were negligent; and now you have brought the boat into the eddying surf that you are facing." O Prophet! Pray save from gale this rickety and riddled boat that has degenerated in aging. This galley of ineffective folk is now entrusted to you on the ocean. You may be pleased to take your followers to their destination - Purbandar (i.e. Paradise).

جُتو وانءُ جهاز! گڏيو غرابن سين،
پوريندي هن پار ڏي، سڏر ڪٽج ساز،
اچن ٿا آواز، سَٽاٽي سموند جا.

10 O (my) boat! Sail in the company of the fleet. As a necessary precaution you should have good equipment before sailing, particularly when the roar of the sea is audible from a distance.

دنگي وچ درياهه، ڪِي ٻُڏي ڪِي اُپڙي،
هو جي وڍِي وائڙا، سي سُونهڙ سپ سڙئا،
معلم ماڳ نہ اڳئين، ڦِلنگي منجهه ڦريا،
ملاح! تنهنجي مکڙيءَ اڇي چور چڙهيا،
جتي ڊينگ ڊريا، تتي تاري تنهنجي!

11. (The boat is in a precarious condition.) Sometimes it seems to be sinking, but it comes up again. The wooden pegs fixed by the carpenter have all been destroyed. The pilot (i.e. conscience) is not at work. In fact he has deserted his post because the pirates (i.e. worldly influences) have boarded the ship (i.e. have seized you). O boatman! The thieves (Satanic agents) have got onto your boat. Where ships (great leaders) have sunk and disappeared, this riddled boat (infirm and insignificent person) is at your mercy, O Allah!

دنگيءَ ۾ داڻا، وڻي وجهه وکر جا،
وِير ورندي‌ءِ، ويسرا! ويهه مَ ويڳاڻا!

هيءَ نند، نہ ڇاڻان، ڪڏهن هٽنديءِ ڪنُ ۾.

12. You should load the vessel with the appropriate chattel (good acts). But take warning, O mindless person! The waves will try to engulf you. Hence you should not sit idle like a confused, bewailing person that you are. I really do not know when this sleep (apathy towards Allah's worship) on your part will lend you in an untractable eddy.

وکر، وڻجارا! پاڻ پرائو چاڙهيو،
اچي لهريون لڳيون، ٻيڙيءَ ٻپارا،
جاڳو جي يارا! تہ توائي نہ ٿيون.

13. O trader! You have unwittingly loaded the boat with goods which actually do not belong to you. It is now being battered by waves. O Friend! Awake lest we may miss the landing place.

Note: (1) Our good deeds alone constitute our real possession. The other material goods in fact belong to others because we shall have to abadndon them on death and others shall take them over then.

ٻيڙياتا! ٻيئي، تو نہ ڦندديون ڳالهڙيون،
سڃيون راتيون سمهين، پَر سُکاڻ ڏيئي،
صباح سپيئي، پار پڇندءِ خبرون.

14. O boatman! Surely you cannot have the best of both - sleep and safe arrival at destination respectively (i.e. worldly enjoyments and Paradise). You are invariably asleep by helm for the entire night (you do not spare a minute for prayers). Tomorrow (on the Day of judgement) you shall be interrogated about your performances in this world.

And We shall certainly question those to whom the messages were sent.
(6, Al-Aaraf).

ای دل سوی یار شوای یار سوی یار شو
ای پاسبان بیدار شو خفتہ نشاید پاسبان *(Roomi)*

O heart! Turn towards the Beloved. O friend! Think of the Friend. O guard! Keep awake. It does not befit a guard to be asleep.

Note: Compare from Macbeth wherein Shakespeare calls such a sleep as drowsy (i.e. inauspicious), counterfeit of death.

وَهَ تِک وهکرا، جت ننگر نہ نٰهرن،
وڏاندريون وَهَ سامهيون، ججهي زور جنبن،
نينديوءَ ۾ ناتاريون، وڻجارا وجهن،
ملاح! معلمن، مون ڳري سٽائي ڳالهڙي.

15. The current is very swift, swifter than the usual. The anchors cannot stay. Even galleys require a lot of effort to sail up-stream. The seafarers are constrained to use heavy steel moorings to control the boat on the sea. O boatman! I have heard awe, inspiring stories about the sea from the pilots.

وڻجارا! وينِي، تو نہ سرندي شاه ري،
مَک پنهنجي مکڙي، چگي ڪر چينِي،
پاسا پاکڑينِ جا، سمنڊ ٿو سيکي،
جي لُنڊا منجهه ليکي، ويرِ وڙهندي تن سين.

16. O sea trader! You cannot stay away from the sea for long. Hence grease

your boat and attend well to its service etc. The sea, as usual, will drench the boat sides. Those vessels which bear certain defects are sure to be affected by the surge. (Those persons whose performances in this world are bad, will come to grief at the time of the account taking).

ناکُئو نگهبان، معلم مُنجي خبرون،
جن ساري کنيو سموند تي، سفر جو سامان،
"لطف ساڻ" لطيف چئي "تن لنگهيو طوفان،"
"سنياري سبحان، وجي عادنئون اُکتا."

17. The vigilant sailor on the watch transmits news to the skipper against lurking dangers. (The good and righteous person guide other human beings). Those sea-farers, who carefully equipped themselves with the necessary wherewithal for the voyage, passed through the gale with Divine grace, as says Abdul Latif Shah. They remembered Allah and they reached Eden, (i.e. reached their goal unscathed).

بندر جان پئِي، تہ سکاڻيا! مَ سمهو،
ڪپر ٿو ڪُن ڪري، جيئن ماڻي منجهہ مهي،
ايڏو سور سهي، ننڊ نہ ڪجي ناکئا!

18. So long there is danger at the harbour, do not go to sleep. O helm-man! The shore is surf-ridden like the frothing curd in a jar. O sailor! It is unseemly to go to sleep after experiencing all these tribulations.

TRADITION:Whenever the Prophet felt himself in difficulties, he always offered namaz.

ستا سپ پئي، سندي معلم آسري،
آئين پٽ سمهو، ناکئا! بندر ناهہ پَئِي،
جن جي سيد لڄ کنئي، سي سپ لنگهيندا لکيون.

19. Relying on the skipper's (the Prophet's) competence all persons on board have relaxed and gone to sleep. O sailors! You too take rest as there is no more danger at the harbour. They will all pass through the reefs -those whom the Prophet has undertaken to shelters.

VAI

ساڻين ننڊا بار، ووا! تن پانڌين ننڊا بار،
توکي آرس اکڙين ۾!
پاتا پاڙي واريين، پڳهہ منجهہ پاتار،
توکي آرس اکڙين ۾!
پٽڻ تو پور ڪري، آئي تنهجڙي وار،
توکي آرس اکڙين ۾!
سڃيون راتيون سمهين، کيو منجهہ خمار،
توکي آرس اکڙين ۾!
ڪ تو کنين نہ سئي، هلڻ جي هاکار؟
توکي آرس اکڙين ۾!
تائب ٿيو تکڙا، سچي ايءَ سنيار،

توڪي آرس اڪڙين ٿا!
ننڊ نہ ڪجي ايتري، سڄ، ادا يار،
توڪي آرس اڪڙين ٿا!
سائينءَ مڪئہ سڃ ڪي، تون ڪوڙو منجھ قطار،
توڪي آرس اڪڙين ٿا!
ڪِ تو ڪنين نہ سئي، ڪپر جي ڪوڪار؟
توڪي آرس اڪڙين ٿا!
گھڙان ٽي ريءَ گھڙي، الاهي تھار!
توڪي آرس اڪڙين ٿا!
ھو جو شڪ شارڪ جو، تِئان رک، ستار!
توڪي آرس اڪڙين ٿا!
"ڪل نفسٍ ذائقةُ الموت"، پڙھو ايءَ پچار،
توڪي آرس اڪڙين ٿا!
شڪار تون شھباز جو، تون تان منجھ شڪار !
توڪي آرس اڪڙين ٿا!
"يوم يفر المرءُ من اخيهِ"، جت پڃندا پار،
توڪي آرس اڪڙين ٿا!
تُرھو ڇنو تار ٿا، اڇج تون، اوسار!
توڪي آرس اڪڙين ٿا!
لک مڙيئي لٽيا، ھُھينءَ ويا ھزار،
توڪي آرس اڪڙين ٿا!
ڏنءِ جي الله کي، ھوند ٽئين پرينءَ پار،
توڪي آرس اڪڙين ٿا!
جوٽن مٽان جُٽڪي، دُني تنھنجي دار،
توڪي آرس اڪڙين ٿا!
جيڦو آھ حديث ٿا، انڌيءَ اِي اچار،
توڪي آرس اڪڙين ٿا!
وٽيئي ڪينِ وِلھن سين، ڪنبي پر ڦھار،
توڪي آرس اڪڙين ٿا!
سا ڪيئن ھلي تو سين، جا پَڳي ڪان پٽار؟
توڪي آرس اڪڙين ٿا!
جيئڻ، جال نہ نبھي، سڄ ايءَ سنيار،
توڪي آرس اڪڙين ٿا!
جم وسارئين، ويسرا! پٽن جي پُلڪار،
توڪي آرس اڪڙين ٿا!

Your companions - the prospective co-voyagers - have packed up their kit (and got ready for the voyage) but you are still half awake and drowsy, (unmindful of the necessary preparations). Your neighbours have pulled up the anchors from the deep sea (i.e. they are dead). The ferry boat (death) is busy taking people to the other coast. Your turn too would soon be coming. You seem to be passing full nights in enjoyment and indifference. Did you not hear the call to start the journey? The admonition to offer repentance at once is indeed true.

O my brother-like friend! It is definitely wrong to indulge in such excessive sleep. I hope you hear what I say. The Lord has sent you the truth (the Quran), but you still persist in disbelief among your contemporaries. What? Did you not hear the tumult of the surf on the bank (due to erosion)? (This may refer to the awful happenings in grave). Relying on Divine grace I enter the water without a jar. My Gracious Lord! Kindly protect me from the Satanic manipulations of the disbeliever! Please remind yourself that "All persons must taste of death" some day, vide the Quranic verse No. 185, Al-Imran)-You are a prey to the falcon (death). How is it then that you engage yourself on preying on others (occupy yourself with aggressive activities).

Say: I seek refuge witlh the Lord of mankind from the evil of the sneaking whisperer. (4, Al-Nas)

Say: The Truth has come and the falsehood disappeared. Falsehood does indeed vanish at last. (81, Bani lsrail).

On that Day (of Judgement) even brothers will avoid brothers.

On the Day when a person shall run away from his brother (34, Al-Ahasa).

Your wealth had been poured on your knees in your house. (You had plenty of money in this world). According to the Prophet's tradition, this blind wealth is like a carrion. Basically like a carrion it attracts only birds of prey. The refined birds disdain it.

I have lost the float in the deep sea. O Allah, the Protector! "Pray come to my rescue."

You have unwittingly wasted and misused millions of rupees. If you had utilized them in the cause of Allah, you would have got across the sea to the yonder coast.

TRADITION: 'Sadka' appeases Allah's anger and causes relief at the time of death.

مال راگر بہردین باشی حمول
نعم مال صالح گفتا رسول *(Roomi)*

If you utilize your wealth for religious purposes, such well utilized money is a blessing as observed by the Prophet

TRADITION: The wealth is like a carrion and dogs are its seekers.

You did not fear the Omnipotent Allah, nor did you distribute your wealth among the poor and needy persons.

And surely he is very keen on the love of wealth. Does not such one know that those in the grave shall be resurrected?(8, Adiyat).

Wealth is not faithful to its husband (hoarder). How do you expect it to be loyal to you?

عارفان دادند او راصد طلاق
ھر کہ عاشق شد براو گشتہ عاق *(Hazrat Bu-Ali Qalandar)*

People with Divine knowledge have divorced wealth a hundred times. Those persons, who became enamoured of it, went off the track.

The world is the enemy of the enemies of Allah, enemy of the friends of Allah and enemy of Allah. (Imam hazali).

Please heed carefully the admonition that the life is transistory. It would not last long.

O forgetful one! Do not be unmindful of the terror which is characteristic of graves.

تو بمانی بافغان اندر حد

Lest you too may raise lamentations in your grave.

SUR SURIRAG

Chapter - IV

سڀيئي سئينءَ ڪري، ڪو مَ منجهائين واٽ!
سُڀيريان جي ساٽ، لائو لگو ميڙيين!

1. (O Allah!) May you put all persons on the right track and not make anyone astray! May you collect all followers of the beloved (Prophet), sinners included, and join them to him!

سڀيئي سبحان جي، ڪر حوالي ڪم،
ٿيءُ تحقيق تسليم ۾، لاهي غم وهم،
قادر ساڻ ڪرم، حاصل ڪري حاج تو.

2. Commit all your affairs to Allah. Shake off all doubts and misgivings and submit yourself completely to Him. Allah will graciously satisfy your requirements with His mercy.

خدا خود سامان است اربابِ توکل را

Allah Himself is the Head Steward for those who depend on Him

چگن ساڻ چگائيون، ايئن سڀ ڪو هوءِ،
تو جيئن ڪري نہ ڪوءِ، ٻُڇن ساڻ ڀلائيون.

3. It is quite normal that everybody does good to good men. There is however none like you, to do good to the bad (undeserving) persons.

چگا ڪن چگائيون، مَنايون منڻ،
جو وڙ جڙي جن سين، سو وڙ سيئي ڪن،

4. Good persons always do good to others; and wicked persons do evil to others. Every body behaves according to his own standard of propriety.

مَينَ متي سَمرا ڪُهين سڏ ڪرينِ،
ساڻَ نباهيو نينِ، اِي پر سندي سڃٽين.

5. The Prophet calls up the weary pedestrians among his followers and lifts them and their kit on camel backs. This he commonly does in order to take all his followers to the goal, and none is left behind.

وت ويمي جو جي لهين، تہ ٻي ڪار نہ ڪرين ڪا،
سا پروڙج ڳالهڙي، وڻجارن وٽاءَ،
موتي جن هٿاءَ، آندءِ گهٽي ادب سين.

6. If you could appreciate the true value of the merchandise (of Divine guidance) you should not engage yourself in anything else. In this conñection

you may take guidance from the experienced traders, from whom you respectfully got some pearls (of Divine guidance).

Note: Here the poet suggests frequent consultations with guides/ saints.

امل آڇ مَ ان کي، جي نہ پروڙن مَٽ،
جتي گڏجيئي جوهري، ماڻڪ تتي مَٽ،
جنين سون سين ست، تن هٽي ريُ رد ڪيو.

7. Do not offer valuable pearls to those who are inept and who cannot distinguish pearls from trash. You must offer them for exchange to jewellers when you come upon them. Those who constantly deal in gold (or gems), would reject the spurious metal. (Such persons are not interested in worldly matters).

سونا! وانڻُ صراف سينڱَ، پيچي ڇڏ بازي،
چاندي ڪيو چلائيين رپو روازي،
جت ٿيندو رب قاضي، ات توريندا تجويز سين.

8. O gold-like (bonafide) seeker! You should contact a dealer in gold; and you must drop all malafide practices and misconstructions. At present you pass off the alloyed rupee coin as of real silver. Note that when Allah functions as the Deciding Judge, all your actions would be scrutinized and appraised carefully. (You should sincerely apply to a guide for his guidance, and implement his advices).

سونا! وانڻُ صراف سينڱَ، لڏو لاهِ مَ لڏ،
سودو سوئي ڇڏ، جنهن ۾ جواهر ناهِ ڪِي.

9. O gold-like bonafide seeker! You must contact a jeweller. Till you do it, do not sit quiet but be on move. Do not transact any business other than that of jewels. (You must persist in your quest for a guide and then aim at receiving and implementing his guidance).

سونا! وانڻُ صراف سينڱَ، لڏو هڏ مَ لاهِ،
آهي تن اونداهِ، جن جواهر ضايع ڪيا.

10.O gold-like (bonafide) seeker! Go and contact a jeweller (or a guide). Till then do not unpack your goods (nor slacken in your efforts). Verily those who have wasted their gems (not availed of guidance) are in darkness (of ignorance or disbelief).

And it is they alone who shall be the greatest losers in the Hereafter.
(5, Al-Naml).

جي صرافن لڏيو، تہ تون پڻ لڏج، سون!
قدر ڪندءِ ڪون، نيئي گڏيندءِ ڪٽ سان.

11. O gold-like (bonafide) seeker! If the jewellers have quit, you too should quit. Else you shall not be appreciated by any person, with the result that you will be mixed up or grouped with base metal.

Note: (1) The poet refers to the apathy of the general public to saintly persons.

(2) Rewrite the second stanza as under as per Mr. Trumpp's edition:

آنچہ از من گم شدہ، گراز سلیمان گم شدی
ھم سلیمان ھم پری اہر من بگریستی *(H. Mujadid)*

If Suleman had lost, what we have lost, he, his fairies and jinn - all -would have lamented it.

جي نہ سجاڻن سچ کي، ويھ مَ تنين وٽ،
اَمل کي اَڏ ڪري، پاڻان ھٽندا پٽ،
مھر تنين وٽ مَٽ، جي پارکو پارس جا.

12. Do not associate with those who cannot evaluate the best metal, (the truth properly). Through ignorance, on the contrary, they will break it into pieces and reject it as valueless. Take your sovereign (golden coin) for exchange to those who are connoisseurs of gold. -

قدر جوہر شاہ بداند یا بداند جوہری

Only a king or a jeweller can evaluate a jem.

قدر وارا ڪم ٿيا، ڪُٽا خريدار،
پاڻيٺ جي پرکڻا، ويا سي وينجھار،
عينڪ پائي اکين، لھن سي ڪنھن سار،
صرافنئون ڏار، ماڻڪ ملاحظو ٿيئي.

13. Few are the appraisers of gems and fewer still are their purchasers. The connoisseurs of sparkling pearls and lapidaries of precious stones are practically extinct. They used to put on spectacles and then evaluate (the costly stones). Now the bonafidë jewellers are not available; and it is indeed a pity that in their absence the pearls, are being trifled with regardlessly under the pretext of examining and assessing them!

اگھيو ڪائو ڪچ، ماڻڪن موٽ ٿي،
پلءِ پايو سچ، آڇيندي لڄ مران.

14. (These days) the trash is preferred to genuine pearls. The fact is that even though I am in a position to offer the truth (the real gems of advice), I am hesitant to do it, (as there is hardly any one to appreciate and accept it).

ويا سي وينجھار! ھيرو لعل ونڊين جي،
تنين سندا پويان، سيھي لھن نہ سار،
ڪٽين ڪٽ لھار، ھاڻي انين پيٽين.

15. The lapidaries of precious stones have quitted. Their descendants lack the skill even to work on lead. At the places where their ancestors worked, you now find smiths heating the pewter. (The bonafide guides have departed from the world).

And Ibrahim bequeathed to his children and so did Yaqoob,"O my children! Allah has indeed chosen (this) faith for you. So die not except when you are Muslims. (132, Al-Baqarah).

وڃن مَ وينجھار! پاڻيٺ جي پرکڻا،
ڪَنيرَ پايو اکيين، لھن سي ڪنھن سار،
موتي جي مزاج جو، قدر منجھ ڪنار،

صرافنئون ڏار، ماڻڪن ملاحظو ٿئي!

16. Would that the lapidaris and the connoisseurs of genuine gems not quit! They appraise well every precious stone by means of the magnifying glasses. They know that the value of a pearl could be assessed correctly by considering its shell or external form. (It is really sad that) in the absence of the experienced jewellers, the precious gems are mis-examined, nay, trifled with.

Note: The face is index to the heart or the soul. The genuinely good man has a face that radiates goodness.

ٿا صراف سُڃن، پاڻ ڪوڻائين جوهري،
ماڻڪ ڪري مٽ ۾، وانءُ ونڻي وٽ تن،
سندس ئي، سيد چئي، ڪهڙو قدر ڪن؟
پاڻيٽ ئي پرکن، ڪ ڪنچل گڏين ڪچ سين؟

17. They pose like jewellers and call themselves as such. "Approach them with a precious stone in your hand and let us know", the Sayed says: "How they appraise it. Do they really identify the genuine precious stone or they simply confound the genuine with the base metal. (Are they able to discriminate the right from the wrong?)"

Note: In this verse the poet refers to the malafide 'guides' or the hypocrites.

امل، اساري پئِي، پوريِ! ڀڳئي جِت،
ڪهه نه رُنئِي تت، ٻئي اڌ هٿ ڪري.

18.O stupid woman! you have inadvertently broken your valuable gem (conscience) into two. Why did you not pick up both the pieces and lament the damage caused to it at that very spot? (i.e. why did you not offer repentance immediately after committing a sin and thereby violating your conscience?)

امل، اساري پئي، پوري! ڀڳئِي جيئن،
وانءُ صرافن سينءَ، ٻئي اڌ هٿ ڪري.

19.O stupid woman! As soon as you had inadvertently broken the valuable gem, you should have directly repaired to a jeweller i.e. a guide alongwith the two pieces (for necessary guidance and reconstruction).

ای کہ جان را بہرتن می سوختی
سوختی جان را وتن افروختی *(Roomi)*

O you who consume your conscience for the sake of your body. You have thereby only illumined your body at the cost of your conscience.

ماڻڪ مُنڊ هٽاءَ، پيتيءَ ۾ پرزا ٿيو!
سڃو تان، سيد چئي، لهي لک سوا،
ڀڳي پڃاڻا، پدمان ئي پري ٿيو.

20. The valuable gem (i.e. the conscience) has been shattered to pieces (i.e. completely ignored in favour of materialism) in the box (i.e. body). The Sayed says: "When it was intact, it was worth a million of rupees. Now, in pieces, it is worth nothing".

Note: This verse may be interpreted spiritually as under:- "Before Hazrat Adam's soul was encased in the human frame, it was a glorified object; and the angels, as per the Divine orders, offered obeisance to it. Later, however, it byepassed Allah's injunction, and was therefore humiliated, exiled from Paradise and devalued considerably."

Taken at the ordinary human level too a sinner's soul, which becomes imbecile, is worth nothing and it is marked for Hell.

جتي ماڻڪ ماڳ، تتي چوران تکيو،
سنئون تن سپاڳ، امل جن اوباهيو.

21. The thieves (i.e. Satanic influences) lurk round about the heart which is the resting place of the precious gem (i.e. conscience). Fortunate are the persons who have preserved it (from the above influence) and safely taken it to its destination.

Note: The conscience is the costly gem and the heart is said to be its repository. It is often assailed by sinful thoughts.

چور ايو ايئن چوءِ، "تہ آئون اهوئي آهيان،"
"جي اسي اکين هوءِ، تہ لکئي کي کونہ لهي."

22. The aggressive thief (i.e. Satan) vaunts: "I am he whom even with 80 eyes you cannot see". (I am not only invisible but I pervade the human system).

Note: According to a tradition Satan pervades the human system.

Verily Satan sees you, he and his tribe, from where you see them not (27, Al-Aaraf).

جهنگ کامي پَٽ ٿيو، لٽي چوران لِکَ،
وئي وجودان نکري، جيکا ڏَڙِي دِکَ،
هک سڃڻ، ٻي سکَ، ٻئي پهٽا پاڻ ۾.

23. The jungle (i.e. materialism in man) has been burnt and reduced to cinders; and it serves no more as a hideout for thieves (i.e. Satanic influences.) All unevenness (waywardness) in the body has been dressed up, (i.e. the man has completely reformed and submitted to Allah. There is no lurking place left for Satan). There remained only the image of the Beloved and love for Him - both intertwined.

چوريءَ پهت ڳجهم سين، پڌر ناهه ارٿ،
پوءِ لکائج وٽ، پهرين لکائي پاڻ کي.

24. The theft is generally allied with what is hidden and not exposed. The thief too acts secretly. Accordingly it is necessary that you should conceal yourself first (from thieves) before concealing your property (from them).

Note: The verse possibly means that the seclusion should be combined with unobtrusive righteousness. That is the safeguard against Satanic influence.

VAI

جاڳو، يارا! جيڏيون! پاڻ پَرن جي،
جاڳو جوشا، جيڏيون! پاڻ پرن جي،

هلندي حبيبن ڈي، ويلو وچ نہ ڪجي،
جاڳو جوشا، جيڏيون!
مٹان اُهس اُسرِي، پتنگ جيئن پئجي،
جاڳو جوشا، جيڏيون!
عرض احوال ان کي، چگيءَ پت چئجي،
جاڳو جوشا، جيڏيون!
ڪري نياز نڪٹو، واحد ڈي ورجي،
جاڳو جوشا، جيڏيون!
آهي موت مِڙن تي، گوڙيون ڪيو گجي،
جاڳو جوشا، جيڏيون!
اجل ايندءِ اوچتو، جو سدا ٹو سُجي،
جاڳو جوشا، جيڏيون!
اڳيان اونداهيءَ لاءِ، شمع ساڻ ڪجي،
جاڳو جوشا، جيڏيون!
ڪڙ تون قوت قبر جو، گهٹون تو گهرجي،
جاڳو جوشا، جيڏيون!
آگو عيب اوهان تي، ڏکيا ڳجهہ ٻجهي،
جاڳو جوشا، جيڏيون!
جيڪي وهي وجود ۾، صاحب سو سمجهي،
جاڳو جوشا، جيڏيون!
ڏجي ڏاءِ ڏٹيءَ جي، جيڪو پيءِ پجي،
جاڳو جوشا، جيڏيون!
امن آهي ان کي، جو منجهہ الله اجهي،
جاڳو جوشا، جيڏيون!

Awake O friend! Let us commit ourselves to Allah devotedly and enthusiastically.

Let there be no delay in going to the Beloved. (This refers to the offering 'of prayers).

> *True believers are those who offer prayers and spend in charity from what We have provided for them . (3, Al-Anfal).*
>
> TRADITION: When two thirds of night used to pass, the Prophet used to call and ask the people around him to get up and remember Allah, because the Day of Judgement was not far off.

Let us sacrifice ourselves like a moth from high over His light; and submit our supplications to Him with appropriate humility.

Let us remember Allah with profound submission.

Death, which must overtake every person, is roaring (i.e. fearfully imminent). It is always known to be inevitable, and it would overtake us suddenly.

> *Tell them that the death, which they so much avoid, shall certainly seize*

them .(8, Jummah).

Let us provide ourselves with the necessary wherewithal i.e. the lamp for the dark (grave).

ترا غروب نماید ولی شروق بود
لحد چوں جس نماید خلاص جاں بود

To you it seems a setting but it is a rising. Though the grave seems the prison, it is the emancipation of the soul.

You must also take provision for the grave. In fact a lot of it is required in that connection.

Note: This possibly refers to righteous deeds.

Allah knows our shortcomings and the secret thoughts. He knows well what we harbour in our mind.

Our Lord! You certainly know what we conceal and what we make known. And nothing whatever is hidden from Allah (38, Ibrahim).

Whoever renounces every worldly pleasure through fear of Allah and seeks shelter in Him, he is saved.

Allah shall smoothen all affairs for him who fears Him. (4, AI-Falaq).

TRADITION: "Who so entertains fear of Allah, he, as if, has started the journey (to his goal) from the first night; and who so did it, he is bound to reach the goal".

Note: lmam Ghazali has aptly used the phrase, بندگی بے چارگی to illustrate the absolutely helpless position of a human being vis-a-vis Allah.

ترس و عشق تو کمند لطف ما است
زیر ھا "یا رب" تو لبیک ما است *(Roomi)*

Your fear-blended love acts as a noose for My mercy. My invitation impliedly lies beneath every call of yours to me

SUR SURIRAG

Chapter - V

مون تي چيئہ، ڪانڊ! پُتي پاڻ مَ ڪڙي،
سڙھ پراٽا پاند، لھرون سھي لڱندیون.

'I. O consort! I advise you not to hire an old rickety boat. Its sail may be worn out and riddled; and surely the waves cannot be ruled out.

اڳھين اتومانءِ، تہ مَک پنھنجي ڪڙي،
پورا! شڪ مَ پانءِ، لھرون سھي لڱندیون.

1-A. I had already warned you to grease your boat. O stupid man! The waves shall positively strike against the boat. Do not entertain any doubt in that respect. (New Kazi)

لھرن ليکو ناھ، جت ڪپر ڪن ڪارا،
اڇارا عميق جا، اڇن اوپارا،
اُٿي، اسارا! ويرورندءِ، ويسرا!

2. There is no end to the waves,particularly when the shore is teeming with deep eddies. The white foaming surf rises against the stream. O negligent man! awake and arise! The surge will positively try to overlap you.

ويرورندءِ، ويسرا! اُٿي توھ طلب،
سائر ڪنھن سبب، ڪالھ نہ وڏءِ ڪُن ۾.

3. O negligent man! The surge will surely submerge you. Bestir yourself and seek mercy (of Allah). Yesterday due to certain circumstances, the sea did not swallow you up in its eddy. (Do not have a false sense of security that since Allah's retribution has not seized you so far, you would be immune from it).

ڪالھ وڏائين ڪن ۾، جاڏا جُنگ جھاز،
تنھنجي اڇ تراز، آھي آر اڪين ۾.

4. Yesterday some huge galleys were hurled within the eddies. Today the latter have an eye on your boat.

Note: Here the huge galleys may be interpreted as great and evolved persons. It is on record that some of them fell victims to the worldly seductions.

آھي آر اڪين ۾، ناکئا! ڪج نگاھ،
وڏا ٻيڑا ٻوڙيا، سائر ڏيئي ساھ،

ملاحظو، ملاح! ڪج ڪو انهيءَ ڪُن جو.

5. O boatman! The eddy watches you avariciously. Be on the alert. The swollen sea has sunk many a galley with one whirl. O sailor! Be on your guard against this particular eddy.

مشتراکہ سیلابِ فنا در پیش است

(Beware! The deluge of destruction is ahead of you).

ملاحظو مهراڻ جو، مور مَ لاهه مناءُ،
سامونڊي! سنيال ڪي! سمهڻ آيءِ ساءُ،
جاڳي جر مٿاءُ، تاري نِين تراز ڪي.

6. Never disburden your mind of the fear of sea (of the Satanic influences). O sea-farer! Take care! Do not indulge in the luxury of sleep, (avoidance of prayers). You should keep vigilant and manage to keep afloat your boat on the sea (and steer it to your goal).

They believe in Allah and the Last Day and they enjoin what is right and forbid what is wrong, and they vie with each other in doing good. And they are of the righteous. (114, Al-İmran).

تاري نِين تراز ڪي، منجهان موج، ملاح!
دانهون ڪن درياهه جون، اونهي جا آگاهه،
سونهن جي صلاح، وڃ تہ وِير لنگهي وڃين.

7. O navigator! Steer the boat through the surf. The mature sea-men, well-conversant with the sea dangers have fore warned you about the same. Act according to their guidance, and you will steer safely through the surge.

Note:The poet advises the seeker to abide by the advice of his guide in all difficulties.

سونهان سُڌيون ڏين، هن ديواني درياهه جون،
ڪوڙ اوڏائي ڪين ڪِي، رڳو سچ سودين،
عجز جو اڌ رات ڪي، وکر وهائين،
ساڻ سلامت نين، ثابت انهيءَ سير مان.

8. The pilots convey to you all news of the turbulent sea. They scrupulously abstain from everything malafide. They deal in pure truth. At dead of night they transact business of meekness (i.e. meekly offer prayers to Allah); and then as guide they lead their companions safely through the surf (of Satanic influences).

They are the bondmen of Rahman who offer prayers to Allah during night.
(44,Al-Furqan).

ثابت لنگهيا سِير، لهرن لوڏيا ڪين ڪِي،
وڃي پهتا پار ڪي، نرتون منجهان نير،
ماءُ! پهتا مير، پار لنگهيائون پاڃهه سين.

9. They steered through the sea stream unaffected by the waves. They rowed on the sea fully devoted to Allah, and they reached the opposite shore safely. O mother! The notable sea-men crossed the sea, (and reached their destination) with the Divine grace.

تون ويسرو، ويرا! ساڻين سنيت پنڌ جي،
جوڙي جُنگ جهاز کي، ڪوڏ هٽائج ڪِير،
وهي وڻجارن جي، بندر ڏانهن بهير،
گهر تنين جي ڪِير، جن لاڳيدار لنگهائيا.

10. O hero! What a pity that you are still negligent! All your companions have made due preparations for the voyage. You must equip the heavy galley well and fix unto it pegs lavishly. The traders are already on their way to the harbour in rows. Happy are those who have crossed the toll stations (i.e. the order of death and the interrogations in grave). They exchange congratulations.

قرڦل، ڦوٽا، پارچا، پاٽيٺ پاتائون،
ڪونيون قيمت سنديون، تر ۾ تاکيائون،
لاڄن منجهه، لطيف چئي، ٻيڙا ٻڌائون،
نذر نبيءَ ڄام جو، چڙهندي چيائون،
جي ڇوهي ڇوڙيائون، سي ٻيڙيون رکين ٻاجهه سين.

11. They have purchased cloves, cardamoms, brocade and sparkling pearls and stored the costly ware in the lockers on the keel. They have tied the boats (by means of hawsers preparatory to the voyage), while boarding the boats, they also made the usual dedication to the Prophet. O Allah! Kindly keep intact the boats that have sailed away with the advent of strong favourable wind!

وچين جان ويهي، جر پلءُ پائيان،
"تڙ ٻيڙا! گهر سپرين!" اوسَهِ ايءَ پيئي،
جيئن وڻجارو سين وکرين، سَرها سپيئي،
حرمت سان حبيب جي، سونگئا نہ سيئي،
پاڻهي اُوءِ پيهِي، کنڊ کيڙائو آئيا.

12. At the time of the late afternoon prayer, by sea side I offered prayers and sat in meditation. Intuitively I supplicated that the boats may soon return and anchor and my dear ones be back home, that all traders may be happy with their goods, and that for the sake of the Prophet)AlIah may not detain them at the toll station. The world rovers are returning home after all.

VAI

عمر سپ عبث، ويل وڃايم، وقت وڃايم پنهنجا!
وينِي لکيو لوڙيان، جيڪي ڪيڙو مس!
ويل وڃايم پنهنجا!
اچي اَياڳينِ کي راسخ، اچي رس!
ويل وڃايم پنهنجا!
حال منهنجو ههڙو جهڙو، تان تون پريم! پس!
ويل وڃايم پنهنجا!
قلب جو کارو ٿيو، کاتب! لاهينس کس!

ویل وجایم پنھنجا!

My life has been an exercise in futility. I have wasted all my time and the occasions I had for doing good.

یکبارگی ایں عمر من ای دریتیم
رفتہ ہمہ مسرت است با اندوہ وبیم *(Khayam)*

In vain my days are lost in fantasies,

Remorse and fear and sorrow I gain.

Whatever has been decreed in ink (in Loh Mahfuz) is being endured by me.

O Allah! You alone are competent to cancel the decree and help the unfortunate people. Do Kindly come to my rescue.

My condition is unpresentable. Kindly take note of it, O Lord!

مفلسانیم آمدہ ور کوئے تو
شیبا للہ از جمال روی تو *(H. Bahauddin Nakshbandi)*

I am a destitute and I have sought your door. For the sake of Allah give me gold from your beauty, i.e. make me presentable (or) in the name of Allah look at this old man with your radiant face.

O Allah! You (who decree our fate) kindly remove the rust (i.e. the impressions left by progressive sins) from my mind as it is completely blackened by it. (You may kindly decree accordingly).

Allah has set a seal on their minds, and there is a veil on their eyes
(7, Al-Baqarah).

بردرت زنگار برزنگارھا
جمع شد تا نور شد اسرارھا *(Roomi)*

Rust has accumulated on your mind so progressively that the latter has become inaccessible to all spiritual inspirations

SUR SURIRAG

(Chapter -VI)

تانگهي ۾ تاڻي ٻڌ پنهنجو تُرهو،
اونهي ۾ آڻي، ڪونہ ڏيندءِ ڪو ٻيو!

1. Manage to bring your boat into shallow water, then pull it up and fasten it to the anchor. But once you get into the deep water, none would avail you.

Note: The verse may mean that so long a seeker abstains from heinous transgressions in all respects, he is safe. But if he takes to sinfulness regularly, there is no hope of salvation for him.

> *"If you eschew the more heinous of the sins, We shall remove from you your minor evils and admit you to the place of great honour". (31, Al-Nisa).*

ڪوڙين جي ڪائو ٿئي، سمنڊ ڪيئن نہ سڪن،
پاڻيءَ سين پيڪ ڪيو، تيلاھ وڻجارن،
لائون سي لھن، جنين سودو سچ سين.

2. Even if the sea were to abound in trash (instead of pearls), still it would attract the sea-farers. The love of water would attract the traders to it. They alone would find out pearls, who transact truth. (The truthfuls alone would receive guidance and the Divine knowledge for which they strive. The others would succumb to the multifarious attractions in which the world abounds).

تارو تريو وڃن، ننڍا وڏا واھڙا،
هئي! ٻرا اتارن، جنهين ڳرا مٿن مولیا.

3. Those who can swim in the sea, shall conveniently swim in the small and large channels too. Alas for those who do not know swimming and (yet very strangely,) they burden themselves with big turbans on their heads! (The irreligious persons, who take up heavy worldly commitments, will soon founder).

ڏوري لھ ڏاتار، جم وهين ويسرا!
هَڪئو هوئج هشيار، ڪنوڙ ڪوندءِ اوچتي.

4. O dullard! Seek Allah (through prayers) and do not waste your time in immobility. Always be on the vigil as the lightning may flash (i.e. death may overtake you) at any time.

ستن ڪھڙيءَ سار؟ وچ ڪوندءِ، ويسرا!
تو جيڏا تو يار، لھرن لھوارا ڪيا!

5. Wherefore did you go to sleep? O negligent voyager! The lightning will surely flash (and make sea turbulant). Many of your colleagues have already been carried away by the surge.

سمهين سنجهيئي، وڃ ڪوندءِ، ويسرا!
ويڙ وري ويئي، اسارن تان اوچتي.

6. You want to sleep very early. O dullard! The lightning is sure to flash. Note that the breakers engulf the negligent persons all of a sudden.

ڪنوڙ ڪنوايو، آيءِ ننڊ اپاڻ جي!
جنين نہ پئو پانيو، ڪري توائي تن ڪي.

7. The lightning flashed (as apprehended), and as ill luck would have it, you were asleep. Those persons who entertained no apprehension, went off the route. (Those persons, who did not fear Allah and were apathetic to prayers and the final account rendering, went astray).

ساموندي! ٿو سنبهين، ساڃو جهل سڪاڙ،
لڳي واءُ وڏاندرو، منجهان ئي مهراڙ،
جنين پانيو پاڙ، ڪري توائي تن ڪي.

8. O seaman! You are still in the course of preparation. Please hold the helm in the right hand. Strong wind is blowing, and it is creating whirls in the sea water. It would cause astray the egoists (i.e. those who did not submit to Allah but relied on their egoistic views and contrivances as did the son of Hazrat Nooh).

نڪو سڪ نڪٽين، نہ ويساند نئين،
جيڪا اچئي سامهين، پانئين سا سئين!
موڙي ڪوهہ مَئين؟ جيئن سڃيون راتيون سمهين!

9. The stars know no rest in their orbit; they are not motionless; nor do the rivers stop flowing. (Why should you then remain effortless?) The fact is that you are content with whatever you obtain effortlessly. Since you are given to sleep for the entire night, and are not (spiritually vigilant), how do you expect to come by and collect wealth (of good deeds and Divine approbation)?

جهد کن تا جام حق یابی نوی
بیخود و بی اختیار آنگہ شوی *(Roomi)*

Strive so that you may receive a new the Divine cup. You will then become beside yourself.

ويهہ تون وساري، ڇنڊا جي ڇلن جا،
جو لک لهرون ڏئي، ڪر ساڃاهہ تنهن سمنڊ جي.

9-A. You should completely forget about the wave wash and spray of the shallow water. Better try to know more intimately the deep sea, which generates millions of waves and breakers (but simultaneously yields gems).

اَهُکي راهہ الله جي، اَهُکي، اَهُکيءَ پت،
هو جي ڏيهائي ڏيهہ جا، تن پڻ مُوڙهي مت،
اڇاران اُبت گهڙج گهاڻي نينهن سين.

10. The way of Allah is difficult. Its course is difficult indeed. Those who are local residents and are therefore acquainted with the whirlpools in the sea (i.e. are spiritually evolved persons), also feel baffled sometimes. (Those who are out to seek the Divine pleasure should naturally prepare themselves

against some hardships.) Enter the sea of the Divine love anti-current wise. You must enter the surf fortified with deep and unflinching love, (so that the hardships, you may encounter on the way, should not deter you).

Verily We have created the man amidst hardships, Surely there is ease after hardships. (4,5, AI-Balad).

TRADITIONS:

a) Paradise is beset with hardships and Hell is beset with worldly desires.

b) Since Paradise is high up, it is difficult to reach it. Hell is down below it is therefore easy to slide towards it.

در جہاں گر لطف بی قہری بدی
پس کمال پادشاہی کے بدی *(Roomi)*

If there had been mercy unaccompanied by tribulations, how could perfect ion of kingship have been maintained?

مَ کي هيج، مَ هوج، ترس مَ، تاڻ جهاز کي،
چئو ڪلمو محمدﷺ تي، تہ اڳيان اچيئي اوچ،
سهکيءَ پت، سهوجهہ! تنهنجي مکي ڏُکي مکڙي.

11. Do not avoid the journey or waver, but set sail and start the boat. Accept in right earnest the apostleship of Prophet Muhammad (may Allah's blessings be on him!) so that your fortitude may be reinforced. O wise man! That is the easy course for you, so that your boat may safely touch Mecca (the citadel of Islam).

Obey the Prophet so that you may attract the Divine mercy(56, Al-Nur).

تن ۾ تراز توهہ جي، گهٽو لهہ گهوري،
ادب ۽ اخلاص جا، سڙهہ ٻڌج سوري،
وکر ويتنين جو، تنهن ۾ پاءِ توري،
تہ عادنئون اوري، تنهنجو توائي نہ ٽئي.

12. Strive hard and secure within yourself the boat of submission (to Allah), and fit it with the sails of obedience and sincerity; then collect carefully the cargo of supplications and load the boat therewith, so that the latter may not miss the route before reaching the destination (Paradise).

And those who believe and perform righteous deeds, they shall be companions of the Garden where they shall abide for ever. (82, Al-Baqarah).

Note: According to Moulana Roomi, Paradise is not made of bricks and lime, but it is made of human actions and intentions in this world.

زانکہ جنت را نہ از آلات بستہ اند
بلکہ از اعمال و نیت بستہ اند *(Roomi)*

Paradise is not made of the ordinary building material. It is made of human intentions and actions.

توٽي توائي، توءِ تنهنجو آسرو،
سچڻ ڳر لائي، کيرون ڏيندیس جيڏيين.

13. (O Allah!) Even though the boat may have missed the route, then also my hopes are centred in Your patronage. I would certainly offer felicitations to my friends after embracing my friend (on return).

VAI

هي جي، هُو جي لڪ! مون مارينڊا لَڳ!
مون مارينڊا لَڳ!
يا والي! ڪيڇ نہ اوڏيءَ ڇڪ،
مون مارينڊا لَڳ!
انت نہ ڏجي عا م ڪي، لوڪان ڪجي لڳ،
مون مارينڊا لَڳ!
پاڻ ۾ پاريون ڪري، نينهن وهائجي لڳ،
مون مارينڊا لَڳ!

These and the yonder (dreadful) mountain passes! They would indeed kill me. The passes would indeed kill me.

O Lord! My goal the Kutch is not nearby.

One should not however be communicative to the commoner (in connection with the Divine love and mysteries). The latter should be kept undisclosed within one's self. Tears may be shed profusely but secretly to form a stream.

دوش باغ عشق بودم آں ہوس بر سر
دوید *(Deewan-e-Shams)*
مہر او از دیدہ برزدتا رواں شد جویبار

Yesterday, I was in love garden. Its desire came into my head. Its love showed itself through my eyes,and the river of tears began to flow.

SUR SAMOONDI
OR
THE SEA FARER

INTRODUCTION

شینده ام که عزم سفرمی کنی مکن
مهر حریف دیارِ دگر می کنی مکن *(Roomi)*

1 Understand that you intend to undertake a journey. Please do it not. You intend to befriend another person. Please do it not.

This Sur is supplementary to Sur Surirag. In that Sur, the poet had concerned himself with the tradesman or the renuncient peregrinator. In this Sur he has interested himself in trader's wife - mainly with regard to her reaction to her consort's planned voyage following quickly on his return from an earlier voyage. The Sur is named after voyagers. There is no Indian Sur bearing the same name.

2. The poet has spread the Sur in three chapters which are neither independent of nor complimentary to one another. They conspicuously have the same theme and the same trend of thought. They illustrate the wife's desire not to be separated from her husband, her remonstrances at his planned departure, her anxiety for his safe return, her offering dedications and charities in that behalf and finally her rejoicings at the safe return of her consort.

3. The analysis of the three chapters is as under:

Chapter 1.

a) The poet advises the trader's (peregrinator's) wife to keep close to the boat so that he may not sneak away and abandon her.

b) She tries to pursuade her consort not to go away or at least to stay with her for the night, but in vain.

c) She catches hold of the pole and abortively tries to detain the boat.

d) Later she is anxious about the trader's safety. She is also worried lest he may forget her during his peregrination.

e) She becomes happy at his safe teturn.

Note: This chapter portrays the demeanour of the refractory 'Nafs' in trying to seduce a righteous person from pursuing the correct spiritual way or journey.

Chapter 2.

a) The tradesman discusses his next voyage with his colleagues and that upsets his wife.

b) With the advent of winter and favourable tide the trader sails away.

c) The wife is naturally anxious about his safety and she prays to Allah

for his safe return.

d) The peregrinator had some difficult time during the voyage, but his guide helped him out of the eddies and led him to a safe harbour.

e) The consort has returned safe with flags and buntings unfurled.

Note: The nafs now becomes reformed and thinks of offering charities.

He even blames himself for not accompanying or quickly following the consort.

Chapter 3.

a) The wife is upset at her consort's preparation for yet another voyage.

b) She requests her mother to intervene and detain him.

c) She stood weeping by the wharf but her consort was not moved by her tears, and he sailed off.

d) After his departure she got reconciled to it. She prayed for his safe return. Her temporal love changed into spiritual love and she decided to adopt his course of action and join him.

e) The boat man refused to give her a free passage, she being penniless i.e. spiritually destitute.

Allah graciously intervened in view of her spiritual reformation and helped her to reach the other side and get united to her consort. (in Paradise).

Note: Here the reformation of the nafs becomes perfect. The woman follows the course of her husband and becomes spiritually minded and ultimately reunited. The following epithets, used in the Sur, may be interpreted as under:

The trader may imply a seeker, or more particularly an ascetic peregrinator, who takes no interest in the worldly connections but is keen to seek union with Allah. His mother may mean his conscience. His wife may mean his nafs, the main liaison with this world; sea as this world; waves and eddies as pitfalls and Satanic influences; and the port of attraction and debarcation across the sea as Paradise. The successive sea voyages may mean constant efforts of the seeker to do good deeds to get in level with what Allah expects from him as what He has stated in chapter Toubah of the Quran that 'He has purchased the property and person of the believers in exchange for Paradise'. Gold may be interpreted as an ordinary good deed worth a minor benefit or the blessings available in Paradise; and the gem may be taken as an unusually good deed worth a major gain or the view of Allah. The boat may be interpreted as the body or the means employed to perform good deeds. The old and decrepit paraphernalia may mean lassitude, negligence or lack of fortitude. Lanka may mean Paradise. The sea voyage in nut-shell may mean الشغرالي الله or the journey to Allah. Its success means meeting with Allah as the spiritual goal.

In brief, the Sur embodies an exhortation from the poet that the believer or seeker should discard all shackles of material relationships and other influences of this world in pursuit of his chalked out programme, (of union with Allah), with the result that even his wife (or Nafs) will change for better as مطمعنہ and pray for his success. She will even resolve to follow him up.

In this connection the following Quranic verse (translated) may be read with interest:-

Those who look not for meeting with Us and are content with the life of this world and feel at ease with it, and those who are heedless of Our signs, it is these whose abode is the Fire, because of what they earned (7, 8, Yunus).

5. The verses in all the three chapters of the Sur seemed clumsily compiled. They rather made a mess in reading. I have rearranged them and given the Sur a fresh shape. Now the trend is connected and the meaning clear.

6. I have amended the text of the following verses:

   a) Verses No. 4, 9, 14, 23, 24, 27, 32 and Vai No. 3 of chapter 1.

   b) Verses No. 11, 17 and Vai No. 1 of chapter 3.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
79	8	5	8

SUR SAMOONDI
OR
THE SEA FARER
Chapter - I

پڇھ پاسي گھار، آيل! ساموندين جي،
وجھي جيءُ جنجار، جم وڃنئي اوھري.

1. O women! Stay at the hawser and exercise vigil (over the sea-men), lest they may sail away surreptitiously at any time and thereby plunge you in distress.

بگیر دامن لطفش کہ ناگہاں بگریزہ
ولی مکش چوں تیرش کہ از کمان بگریزہ *(Roomi)*

Grasp the skirt of His favour,
for on a sudden He will flee;
But draw Him not as an arrow,
for He will flee from the bow

پگھ پاسي پچ، آيل! ساموندين جي،
من ۾ ٻاري مچ، جم وڃنئي اوھري.

2. O woman! Burn a blaze in your mind and roast yourself therein. Be in the vicinity of the sea-men's hawser, lest they may sail away clandestinely.

پڇھ پاسي ويھ، آيل! ساموندين جي،
تون ويسري وک کٹين، ھو پوريندا پرڏيھ،
سمند جن ساڙيھ، ڪوھ نہ ويئين تن سين؟

3. O woman! Remain near the sea-men's hawser. You are slow of movement, whereas they will use speed and sail away to a distant foreign land. Why did you not accompany those whose home is sea?

جان ايندينءَ تان آءٌ، ھٹي ھٽ پَڇھ ۾،
لڳي واءُ سواءُ، سڙھ سانباھِي نہ سھي.

4. If you are keen to come, (and accompany the voyagers) come immediately. Hold the hawser. In case there is favourable wind, the hoisting of sail would brook no delay.

لنگر جان نہ کٹن، وانءُ وھلي نڪري،
متان ڏيھ وڃن، ناڙيون پوري ناکئا.

5. While still the anchor is unweighed, reach (the boat) speedily, lest the sea-men (at the advent of the favourable wind) may roll up the hawser and set

out for sea.

Note:The above verses are advisory to the seeker that he should not waste time.

لنگرئون نيڻين، من اولیءَ نہ اوهري!
سپاجهين سيڻين، پائي ڳڻ ڳهيو هِنيئون.

6/7. My mind does not detach itself from the anchor even if it is pushed away by means of an oar. (I fear lest the boat may sail away). My gracious friend has seized and fastened my mind by means of a rope, (and I do not want to be detached from him)

لنگر ۽ ناڑيون، پڳهه ڪٽي پنڌ ٽيا،
بندر بازاريون، سڃا ساموندين ري.

7/6. (Alas!) The sea-men have lifted the hawser and weighed anchor. They have left on the voyage. Without them the harbour and the bazars look desolate.

Note: Bazar means a commercial centre.

سيئي جوڀن ڏينهن، جڏهن سڄڻ سفر هليا،
رئان، رهن نہ سپرين، آيل! ڪريان ڪيئن؟
مون کي چاڙهي چيئن، ويو وڻجارو اوهري!

8. (Youthful were the days when my friend left on the voyage. I wept (and entreated him not to leave me), but he did not relent. O mother! What should I do now (that he has left me)? The trader by his departure, has as if, cast me among flames (i.e. subjected me to the torturous pangs of separation).

TRADITION: The greater the calamity to be borne patiently, the greater its recompense.

نہ سي تڙ هوڙاڪ، نہ وايون وڻجارن جون!
آيل! ساموندين جا، اڄ پڻ ڇڪيم چاڪ،
ماريم هن فراق، پاڙيچون! پرين جي.

9. Neither are the boats visible at the anchor nor are the conversations of the sea-men audible any where. O mother! Today too the wounds (of their separation) have caused me anguish. O my neighbours! The separation from my friend is killing me.

ويا اوهري اوءِ، مون کي ڇڏي ماڳهين،
جُڳن جا جڳ ٽيا، تئان نہ موٽيو ڪوءِ!
گُندر مارينديوءِ، ويچاري! وِيَن جو.

10. He has, it seems, sneaked away for good and abandoned me. Ages have gone by and yet none has come back (from such an endless journey). O miserable woman! You would be killed by the grief of separation from those who have left.

افسوس کہ سرمایہ زکف بیروں شد
در دست اجل بسی جگر ماخون شد
کس نہ آمد ازاں جہاں تاکہ پرسم ازاو
کہ احوال مسافرانِ عالم چوں شد *(Khayam)*

Alas! I lose the days, my stock-in-trade,

For countless hearts are torn by fatal blade,

No pilgrim thence returned who I may ask

If friends are parched in sand or rest in shade

اونهي ۾ اوهري، جڏهن جي ويا،
سانداري سموند جي، نهوڙي نيا،
وڃي تت پيا، جت نهايت ناهه ڪا.

11. When the sea-men sailed off on the deep sea, they seemed to have been engulfed in it. Obviously they reached that part of it which is unfathomable (and from which return is out of question).

اُونهي ۾ اوهري، جڏهن ويا جي،
موتي ماڳ نہ آئيا، ماءِ! ساموندي سي،
كارو تنين كي، جيكس وَهه وري ويو!

12. O mother! None of those sea-men who sailed out on the high sea, have ever returned to their original place. Perhaps the bitter sea engulfed them.

اونهي ويا نہ وريا، آئون تنهن ماري ويڙ،
ڪري ساموندي سيڙ، جُسي جارُ پرائيو.

13. Those persons who sailed out on the deep sea never returned. I am rent by that premonition. By contracting relationship with sailors I have earned only worries for my mind.

جي وڃڻَ اڄ، سي ڪڈهن ايندا مان ڳري؟
پريان جي هُن پار ڏي، وجي دنڪي ڏڇ،
ساموندیڪو ڏجهه، ماءِ! مارينده ڪڏهين.

14. When would those, who sailed away today, return to me? Their banner light has flashed on the other coast, the land of my Lord. (It is doubtful if they would return at all). O mother! I will someday be killed by the anguish caused in connection with those sea-men.

اُوهريا جئائين، ڍُڪن تڙ تڙائيين!
ساموندين، سائين! واءُ سڃائو وارئين!

15. O Allah! May you cause the sea-men who sailed out (the other day), return safely to the same harbour, aided by a favourable wind!

ساموندي ساري، مٿي تڙ گذاريان،
مون كي ٿي ماري، اُنين سندي ڳالهڙي.

16. I very much wish to stay at the harbour in memory of the sea-men. His recollection simply kills me.

ازهر چه می رود سخن دوست خوشتراست

A word of the friend is better than everything else

ساموندي ساري، ماءِ! منهنجو جندڙو،
بندر ويچاري، وجي لاتا ڏينهڙا.

17. O mother! My heart always pines for the sea-men. Many days have passed since the poor man had left for the port, (i.e. his destination and main centre of business).

Note: Replaced **لايا** by **لاتا** as per Mr. Advani's edition.

ساموندیکو سگ، آهي گندر گاڏئون،
انگهن چاڑهي اگ، ويو وڻجارو اوهري!

18. This connection of mine with the sea-men is entwined with grief. The trader-sailor has, by his departure, as if, put my body on a scaffold.

نہ چنین حساب کردم چوں تو دوست می گرفتم
کہ ثنا و حمد و کرم و جفا و ناز باشد

I did not weigh well all pros and cons when I took one like you as the beloved. It is surprising that whereas I praise and glorify you and weep. You in turn become tyrant and coquetish.

لاهيندا ئي ڳن، ڀالهيون هلڻ سنديون،
ڏيندا مون ڏکن، وهم وجهندا جندڑو!

19/32 (old) The debarcation is hardly over, and they have started talks about the next expedition. They do thereby subject me to an unending anguish.

وڃيئي وسري شال! جو تو سودو سکيو،
اجا آئين کال، موٽيو سفر سنبهين!

20/19 (old) May you forget all what you have learnt about the commerce! It was only yesterday that you returned from abroad; and now you are preparing for another expedition!

ڳريو جهليو روءِ، مٿي مُهري هٿڑا،
کوءِ سودو سندوءِ! جو تو، ڏولیا! سکيو.

21/20 (old) The woman kept her hands on the prow and held fast the spar. She exclaimed (amidst tears) "Fie on the commerce in which you have learnt to take interest, O dear one!

الوڙڻ نہ ڏئي، ور وڌائين ونجهه کي،
رهُ اڄوکي راتڙي، لالن! مون لئي،
وچ مَ ڦوڙائي، ايڏي سفر، سپرين!

22/21 (old) She grasped the propelling oar and tried to disallow the boat to be pushed. (She entreated him) "O Beloved! please stay tonight for my sake. O dear one! Do not separate from me by proceeding so soon on such a long journey."

گرقدم برچشم من خواہی نہاد
دیدہ در رہ می نہم تامی روی *(Roomi)*

Even if you shut my eyes by planting your foot on them, I shall continue to look on your road till you get out of sight.

جيکس نہر نينهن سندوم، جيئن مون بيني هُن ٽيليو،
سعيو ساموندين سين، اڳهين کونہ کيوم،

وجهڻ منجهه هئوم، پاڻ وراڪي رس سين.

23/22 (old) (She soliloquises!} Perhaps my love was weak, because while I stood there (on the beach), he pushed the boat forward (and started the journey). I had made no preparation earlier to go with the seamen. Hence I was not prepared for this exigency. Had I known it before, I would have entwined myself in the cable to lie in the boat, before it sailed away.

ٻيڑيءَ جي پٽن، نينهن نہ ڪجي تن سين،
اڀيون ڏنپ ڏسن، جُهه سڙهه چاڙهي سير ٿيا.

24/23 (old) It is not proper to love those persons who live on boats. Their women (who watch them depart), are caused torturous pain when the seamen foist their sails on the deep sea and sail away.

هينئڙو ٻيڑيءَ جان، ڏتڙ پئي ڏينهن ٿيا،
پڇيو تان نہ پريان، ڪرلاهُو ٿي ڪڏهين.

25/24 (old) My mind is much perturbed (due to the separation from the seamen) like the boat which has missed the harbour for days and is tossed about on the high sea. The dear one, has never cared to express his solicitude for me (after his departure).

تن جنين جي تانگ، سي سڄڻ سفر هليا،
"لئج لات" لطيف چئي، "ڪڏهين ايندم؟ ڪانگ!"
ڪنهن سٽاڻي سانگ، پرين پرڏيهي ڪِيا.

26/25 (old) The friend, for whom I yearn, has gone on voyage. O crow! Do tell me when he would return to me. There must be some strong deteren to keep the dear one in exile.

تان ڪِي لئج، ڪانگ! ڪڏهن ايندا مان ڳري؟
سيڻن ڪارڙ سانگ، مون تان گهٽيئي ڪيا.

27/26 (old) O crow! would you not caw to me when my dear one would return to me. Personally I have observed good many conventions for his safe return.

سر نسريا پاند، اُتر لڳا، آءٔ پرين،
مون تو ڪارڙ، ڪانڌ! سهسين سکائون ڪيون.

28/27 (old) O Beloved! Kindly do come back to me. The northern wind has started blowing, and the tips of the sedge have blossomed. O friend! I have proffered many dedications and vows for your safe return.

Then let them fulfil their vows (29, AI-Hajj).

سر لوهيڑا ڳيِيا، ڪُسر نسريا،
تو ڪيئن وسريا، ڍولِيا! ڏينهن اڇڻ جا؟

29/28 (old) The sedge and 'Lohras' have budded and the other variety of sedge (straw.) has blossomed. (This means that the (spring) season for trees to blossom and wear fresh appearance has set in). Why is it then, O dear one! that you have forgotten the season to return here?

جيڪر اڇي هاڻ، تہ ڪريان روح رُچنديون،
آيل! ڍولئي ساڻ، هوند ڳر لڳي ڳالهيون ڪريان.

30/29 (old) O mother! If my dear one were to come now, I would cling to him in an embrace and speak words of heartfelt love to him.

آيل! ڊولئي ساڻ، اچي تہ جھيڙيان،
"لاتيئي ڏينھن گھٽا، مون سين ڪيئي ٽورڙا."

31/30 (old) O mother! When my dear one comes back, I would, (out of sheer pleasantry), start argument with him as to why after passing a few days with me he remained absent for so many days.

ڊوليو ويڙو ڏور، ٽي ڏکيا ڏينھن گذاريان،
مادر! مون مَ چور، نات پڌر پوندي پرينءَ ري.

32/31 (old) My loved one has gone far off, and I am passing alone the dreary days. O mother! Do not prick me in this connection, else the secret of my love and the beloved's separation would leak out (through my sobs) forced by the latter's memory.

مون کي جياريو، پرينِ جي ڳالھ ڪري!
ڏنو اڇ اڏيو، ھينئڙو ڪوٽ ٻُرج جيئن."

33. (O my friends!) Please enliven me by talking about my loved one. You will thereby restablise my heart which has broken down like the (dismantled) turrets of a fort.

وانءُ وڃي وائُٽ، ھينئڙا! ماڳ پرينِ جو،
"چمئو چم چانئٽ، ھوءِ جا سندي سڃٽين."

34. O heart of mine! Go and visit the place of the dear one (and enquire about him.) Then lavishly imprint kisses on its threshold).

چہ خوش بود کہ ببويش بر آستانہ کويش
برای ديدن رويش شبی بروز رسانی *(Roomi)*

How exhilerating it would be if in the hope of seeing him you pass the night till morning on his threshold smelling his fragrance.

آئون جن آساري، مٿي تڙ گذاريان،
مون کي وساري، شال مَ وجن اوھري!

35. Would that he, on whom I depend for everything in life, does not forget me during the time he is away!

"سنھي لڪ، نڪ سنئين، ڪجل پنن نيٽ،"
"ساموندي! مون سيٽ، ڪ تو ڪالھ لنگھائيا؟"

36. O seaman! Did you pass by my friend with a slender waist, straight nose and antimony-bearing eyes sailing on the sea yesterday?

ھي سڃٽ سيئي، جي مون ڪوڏ نھاريا،
ايندم جان پيھي، تہ سپ لاھيندم ڏکڙا.

37. (Getting a reply in affirmative the trader's wife feels relieved and) she affirms 'yes'. He is the same friend for whom I have so longingly been on the look out. When he comes back and enters my abode, he would banish all sorrows from me.

چمڪيون چوڏار، ڏڄون ڏاڙيچن جون،
ماءِ! سامنڊي آئيا، سهسين ڪري سينگار،
انين جي پچار، ڪالهونڪر ڪانگ ڪري.

38. The banner lights of the (vessels of the) rich traders sparkled (last night) around (the harbour). "O mother! The seamen have obviously returned very well groomed. In fact the crow was cawing since yesterday presaging their arrival ".

VAI No. 1

پرين جي پنڌاءُ، مون کي جي جهلنديون،
سي نہ پڄنديون.
پلي ڪري آئيو، ناڻارو ڏيهاءُ،
سي نہ پڄنديون.
پڳي ڪٽ سڄي ٽي، لٽي جاڪ ڳَراءُ،
سي نہ پڄنديون.
سرتينِ سور پرائيا، هاڻي هن هنڌاءَ،
سي نہ پڄنديون.
تان ڪِي واس وِهائيو، ٻاروچي مُلاءُ،
سي نہ پڄنديون.
تان ڪِي ڏونگر ڏوريان، جان ڪُڙهه اندر ساهه،
سي نہ پڄنديون.
متيون موٽڻ سنديون، تون هڏ مَ آڇ، ماءُ!
سي نہ پڄنديون.

Those who may try to check me from going to my beloved along the road, (which he has taken,) shall not be able to overtake me. Welcome to the beloved, the mender (or healer) of broken hearts, on his return from abroad! The broken vessel (the heart) has been set right and the rust has been removed from within.

If my (lady) friends have developed trouble at this spot (i.e. in this world) (or) in their heart they are advised to purchase some fragrant stuff from my Lord.

I would like to search among the mountains for my friend so long there is life in my body.

O mother! Under no circumstances suggest to me to (give up my search and) return home.

VAI No. 2

تڙ نهاريان تي، مُنهنجا ٻندر وئيڙا جي،
مانَ سڙهه سڃاڻان سڄٽين.
اُيي اوسهه پائيان، ڪارڻ وڻجاري،

مانَ سڙهه سجاٽان سڃٽين.

گهٽو اُڪنڌي آهيان، پرينءَ پنهنجي ڪي،

مانَ سڙهه سجاٽان سڃٽين.

آسائتي آهيان، الا! ڪانڊ اچي،

مانَ سڙهه سجاٽان سڃٽين.

I am on the lookout at the harbour for him who has left for the port (centre of business across the sea. Would that I were to identify the sails of their boats?

While standing, let me consult omens by way of presage' for the return of the trader-beloved.

I earnestly long for my dear one.

O Allah! I hope and pray that my consort may come to me.

VAI No.3

آيل! ڪريان ڪيئن؟ مُنهنجو نينهن اپليو نہ رهي،

ويو وڻجارو اوهري، مون ڪي چاڙهي چيئن،

منهنجو نينهن اپليو نہ رهي.

ساموندين جي سگ ڪي، رئان راتو ڏينهن،

منهنجو نينهن اپليو نہ رهي.

اڏوهي جيئن ڏڪڙا، چڙهيا چوٽيءَ سيئن،

منهنجو نينهن اپليو نہ رهي.

گُندر مٽان جندڙي، وريا ولين جيئن،

منهنجو نينهن اپليو نہ رهي.

مادر! پائي مندبيون، وڃان هاديءَ سيئن،

منهنجو نينهن اپليو نہ رهي.

O mother! What can I do? My uncontrollable love knows no restraint. My trader-friend has put me on the pyre (of separation) by sailing away.

I lament this connection with the seaman night and day in tears.

Sorrows climb upwards on me (and affect me) as do the white ants (on a piece of log) i.e. they would soon eat me up.

In fact they entwine me as do the creepers.

O mother! I would like to go to my guide (or friend) with folded hands, (seeking his benevolence). (or) "O mother! I would clasp and hold fast my guide and go with him."

Note: (1) may mean with folded hands. It may also mean 'holding fast', as interpreted by Mirza Kalich Beg.

SUR SAMOONDI

Chapter-Il

اڄ پڻ وايون ڪن، وڻجارا ويڙ جون،
اڳئي پهر اڻن، سعيو ڪنهن سفر جو.

1. Today too the traders were discussing their next voyage. All the time they are occupied with preparations for it.

اڄ پڻ وايون ڪن، وڻجارا ويڙ جون،
مون اُڀي ئي هليا، بندر جن تڙن،
سرتيون! "سور سندن، مون ماريندو جندڙي."

2. Today too the merchants were talking of sailing away. I was standing on the harbour jetty when they repaired to the wharf. O my friends! The anguish caused by their intended departure will certainly kill me.

آئي اتر مند، هِينئين اُڀڪو نہ لهي،
وڻِينِ لاڄوبند، ٻيهر مڪين ٻيڙيون.

3/11. The northern wind blows and my mind feels ill at ease. (It is synchronous with the sea men's programmed departure). Actually they are occupied with twisting of lanyards and greasing of boats (preparatory to departure on voyage).

اڄ پڻ وايون ڪن، وڻجارا ويڙ جون،
هلڻ هارا سپرين، رڙان تان نہ رهن،
آئون جهليندي ڪيترو، آيل! ساموندين؟
پگهہ ڇوڙي جن، وڏا ٻيڙا ٻار ۾.

4/3. Today too the traders talked of going on voyage. My tears had no effect on them. They had resolved to sail. O mother! How long could I check these seamen from sailing off? (Despite my entreaties) they pulled up the hawser in the boats and put the latter on the high sea.

اولا ڪٽي اُوءِ، پگهہ ڇوڙي پنڌ ٽيا،
آيل! ساموندين جي، آهہ اڙانگي جوءِ،
ڪڏهين ڏسنديس روءِ، وري هن اکين سين؟

5/7. They picked up the oars, released the hawser and hoisted the sail. O mother! The arena of the seamen is hazardous. I wonder if and when I will be able to set my eyes on them again.

چوں می گویم مسلمانم بلرزم
کہ دانم مشکلات لاالٰہ را *(Iqbal)*

When I profess that I am a Muslim, I merely tremble, because I am conscious of the implication of لا الله.

لڱي اتر هِير، ساموندين سڙهه سنباهيا،
ننگر ڪٽي ناکئا، ٽيا سڏاوا سير،
هينئڙي نت اُڪير، ڪاري ڪيڙائن جي.

6/8. With the blowing of the northern wind the crew released their canvas. They weighed anchor and pursued the favourable course of tide towards the sea. I always cherish in my mind a longing for the sea-rovers.

لڱي اتر اُهريا، واهوندي ورن،
آئون گهٽو ئي گهوريان، سودو ساموندين،
اگڙ جن اچن، عيد ورتي ان کي.

7/9. They sailed away with the advent of the northern wind; and they would return with the spring breeze. Fie on the transactions made by the seamen! (For me it is their return which counts;) and it definitely is an Eid festival for those to whom their seamen consorts return.

لاهيان جي نہ چِتان، الا! ان مَ وسران!
مڙهيو منجهاران، جيءُ منهنجو جن سين.

8/4. O Allah! Would that they, whose memory I cannot efface from my mind, do not forget me! The fact is that my heart is entwined with theirs.

چِتان جي نہ چُرن، الا! ان مَ وسران،
مون من آهي تن، مڙهيو منجهاران هيئين.

9/5. O Allah! How I wish that they do not forget me - those whose memory is ever present in my mind! My mind is entwined with theirs.

تڙين تنوارين، ماءِ! ساموندي آئيا،
مون کي جيارين، وايون وڌجارن جون.

10/6. The harbour folk (sometimes) give out that the seamen are about to return. I am enlivened by such (cheering) news.

اگڙ آئيا جان، تہ سرتيون! مون سُک ٽيا،
امل پريَنِ مٽان، پُرکئو ہين ڏيان.

11/10 (old) O friend! If and when my friend returns, it would spell (an end to all grief and) restoration of happiness. I would be perfectly happy. I would then give away valuable gems in charity on his account.

لاجُو ٽا لنون، اچن سڙهه اپٽيا،
ڪارڙ تن پِرين، ويني واٽ نهاريان.

12. The buntings seem to flutter and the sails appear unfurled. (Possibly) my friend, for whom I am so anxiously looking out (is on board the boat that is in sight).

سڙهه سجاڻيو چوءِ، ماءِ! ساموندي آئيا،
مانَ منهنجو هوءِ، جاني هن جهاز ۾!

13.O mother! The seamen are returning. This I say because I can identify their sails. I wish my beloved were on board this particular boat!

سڑھ ٿي سڀيائون، بندر جن تڙن تي،
سڑھ سڀي ساڃا ڪري، ڪوها ڪنيائون،
ٻيڑقون بحرن ۾، ڇوڙي ڇڏيائون،
"لهريون لنگهيائون، لطف ساڻ" لطيف چئي.

14. They had made the sails on the harbour jetty. When they were rendered strong and divable, they were hoisted on the masts. Later when on sea, they unfurled the flags and buntings; and with the grace of Allah, says Latif, they safely passed through the surge.

سڑھ ٿي سڀيائون، بندر جن تڙن تي،
مُلا معلم خبرون، پڇي پوريائون،
ستڙ سونڌيائون، اوتڙ ڪنهن نہ اوليا.

15. They had prepared the sails on the wharf. Later they hoisted them in conformity with the guidance which they received from the pilot (i.e. the Guide). They were thereby able to avoid eddies and secure a favourable landing place.

Obey the Prophet so that you may attract Divine mercy (56, Al-N ur).

بندر ديسان ديس، مل نہ مِلي وارئين،
فقيراڻي ويس، املهه ڏين اتوريا.

16. In every country there is a harbour (a landing place where one may make good transactions. Allah's grace is not restricted to a particular place). But one cannot expect it on a sandy waste land completely void of the basic favourable condition (faith). An ascetic, a wearer of beggar's raiment, who renounces the world, will be able to collect gems in abundance (i.e. receive Allah's grace in plenty).

TRADITION: The faith of a person is slender if his clothes are thin (i.e. of finer stuff).

پتڙ پوءِ پچار، ان ڪي سڑھ ويندا گڏيا؟
اڪنڊ مون اپار، شال منهنجا موٽيا.

17. It is a commonplace enquiry on the harbour (from the incoming boats) whether the vessels, that had sailed away, had crossed them. I am overwhelmed by my love; and I very much wish my dear one to return.

اڀيون تڙ پوڄين، وَهون وڻجارن جون،
آڻيو آڪا ڏين، ڪٿوري، سموند ڪي.

18. The wives of traders worship at the harbour. (Instead of rice as usual), they offer musk in charity to (appease) the sea.

جر تڙ ڏيئو ڏئي، وڻ ٽڙ ٻڌي وائنٽيون،
الله! "ڪانڊ اچي، آسائتي آهيان!"

19/22 (old) The wives kindle lights on the crossings of land and water and fasten buntings on tree (branches) as a dedication for return of their consorts. O Allah! May my consort return to me! I long for him.

جا جر جاٽون نہ ڏئي، ڏِيا نہ موهي،
سڏون ڪوهه ڪري، سا پنهنجي ڪانڊ جون؟

20/23 (old) How can the woman who does not throw some food stuff in sea out of charity or kindle lights and then float them on sea long for her consort's return?

Note: The verses No. 18, 19 and 20 refer to certain customs originally current among the non-Muslims and then adopted by Muslims.

وائنٽيون ٽيون ورڪن، ايا سڙهه نه پڌرا،
سيئي ٽيون مرڪن، جنين سندا آئيا.

21/20 (old) The buntings are seen fluttering (from afar) but the sails (which I can identify) are not yet visible. (I dare say that) the women who are all smiles, have got their friends back.

جنين ڪارڙ مون، تڙ پوڄارا پوڄيا،
پُنيم اُميدون، سيئي سڄڻ آئيا.

22/19 (old) My hopes are materialized. My friend has come. For his sake I used to consult the sea-devotees in general.

ڪوهن سر وائنٽيون، وائنٽين سر ڳنڍ،
ڪيڙي ڪيڙي ڪنڍ، ماءِ! ساموندي آئيا.

23/21 (old) The buntings are attached to the masts and they have flags on top of them. O mother! The seamen have returned after visiting (many) countries.

VAI No.1

اوهين مون کي زور مَ جهليو، جيڏيون!
ووءِ! آئون هلندي هوت ڏي.
اُونهي ويئڙا اوهري، ترازون تاري،
ووءِ! آئون هلندي هوت ڏي.
مري رهنديس ماڳهين، ساموندي ساري،
ووءِ! آئون هلندي هوت ڏي.
سور تنهنجو، سپرين! مون معذور کي ماري،
ووءِ! آئون هلندي هوت ڏي.
هاڻ نه جيان جيڏيون! آئون ڪنيس ڪوهياري،
ووءِ! آئون هلندي هوت ڏي.

Do not restrain me by force, O companions! I am keen to go to my friend. He has sailed away in a boat on the deep sea.

I would eventually die remembering my seaman consort.

O dear one! The anguish (caused by your separation) is killing mean infirm person.

O friends! I have no desire to live now. I have been killed by the hill-man (Punhoo Lord).

دامن او گير زور تر بيگان
تارهی در امنِ آخر زمان *(Roomi)*

Take hold of his skirt immediately and without any misgiving, so that you may remain saved from worries in the Hereafter.

VAI No.2

ڪرهل پائي لڇ، ڪُھ نہ ويئين ان سين؟
اجاريون اوليون، ڏئاريائون دڇ،
ڪُھ نہ ويئين ان سين؟
متان وِهين، ويسري! اُٿي پورل! پڇ،
ڪُھ نہ ويئين ان سين؟
سيٽن ساجهرو لڏيو، تون آئي! نهارين اڇ،
ڪُھ نہ ويئين ان سين؟
ڪالھ سبايءِ ڪنجرو، انگون ڪيئي اڇ،
ڪُھ نہ ويئين ان سين؟
ڪير سٽيندو تنهنجون، ادُورائون اڇ؟
ڪُھ نہ ويئين ان سين؟

Why did you not manage to rein in the Lord's camel and accompany him (your Lord)?

They have polished the oars and washed the banners.

O stupid woman! Do not sit unmindful. Hurry up (in his quest).

Your friend left very early (yesterday) and O woman! You are looking for him today!

Yesterday you got a shirt sewn (to celebrate union with your Lord). Today you have torn it in anguish at his separation.

Who would heed your cries and lamentations today?

VAI-3

ويندس آئو هوتن وٽ، مون وَهُ وٽجارن سين.
پَگھ ڪڙ مَ، پاتڙي! جاني! مون لئي جٽ،
مون وَهه وٽجارن سين.
وايون وٽجارن جون، اديون! اڇ نہ هٽ،
مون وهه وٽجارن سين.
ڳرهيان سور سفر جو، هلي پنهنجي اَرٽ،
مون وهه وٽجارن سين.
پوريندس پرينِ ڏي، ڪان ڪريندس گهٽ،
مون وهه وٽجارن سين.
ڏيئي سڙهه سِير ٽيا، پير نہ لاتئون پَٽ،
مون وهه وٽجارن سين.

I shall go to my friend, the Trader whom I love. O navigator! Do not pull up

the hawser. O dear one! wait for me just a while.

O sisters! You do not see any (sea) traders present and having conversations in the market area.

Let me confide unto my spinning wheel the anguish of separation (from my friend).

I will definitely go after my beloved to my maximum capability (and my ambition would be to reunite with him).

He set sail immediately after embarcation and speedily reached the deep sea.

> Note: The devout persons pursue their course vigilantly and enthusiastically.

SUR SAMOONDI

Chapter - III

"وٹجاري جي ماءِ! وٹجارو نہ پلئين؟"
"آيو ٻارهين ماهه! پڻ ٿو سفر سنبهي!"

1/13. O mother of the trader! Why do you not hold him back? He has returned after a year (from his previous voyage), and is now engaged with preparations for another voyage!

وٹجاري ڪانڌاءُ، مون ور ويني گهاريو!
لڳي اُتر واءُ، ڏوليو هلڻ جون ڪري.

2/14. I wish I had remained celibate (i.e. renounced the world instead of having a trader husband)! With the blowing of the northern wind my love thinks of going away.

جي تون وٹجارو ڪانڌ، تہ مون هڏ مَ لائون لڌيون!
پرڏيهه مٿي سانگ، انئي پهر جنهن ڪيو.

3/15. Since you were a sea trader, I wish I had not entered into wedlock with you. You have all along been absorbed with journeys to foreign lands.

ڪيڙائن ڪارو، سنجهيئي ساريو،
آيل! اُمارو، آهينِ پرينءَ پار جو.

4/8. The sea-farers, soon after their return, almost immediately, thought of another voyage. O mother! All the time their mind was fixed (on the port) across the sea.

ڪاري ڪيڙائو، مٿي منِي موٽيا،
سودو ڪن نہ سون جو، وڏا وِهائو،
موتي جي مهراڻ جا، تن جا ٽاماعو،
سامونڊي سائو، لنڪا لوپي آئيا.

5/9. They ploughed the bitter sea and returned via the Indus river where sweet water was available. They are master businessmen. Hence they are not interested in gold (of this world). They are particularly interested in pearls (of Paradise). The brave sea-men had remarkable success at Lanka (in Paradise where pearls are in abundance). (That means that they had abundant reward in the Hereafter).

لنڪا لنڪا ڪن، لئي لنڪا جي اوهريا،
سڻي سون لنڪا جو، سڪ نہ سامونڊين،
پرهه پڳهه ڇوڙيا، ڪاري ڪيڙائن،

وڏي پاڃ پِڙن! جي ڪهيا ڪارونيار ڏي.

6/10. Those who had sailed for Lanka (i.e. toiled for Paradise) remember it and are impatient to go there. They have heard of the gold (benefits) available at Lanka (Paradise) and are restless to acquire them. They released the hawser and hoisted sails at early dawn. May they return with good luck, those who left for the deep sea!

وڻجارن وري، پرهه پَڳهه ڇوڙيا،
اوليون پسي ان جون، پيڙمَ ڳچ ڳري،
ويندیس ماءِ! مري، ساري ساموندين کي.

7/11. The traders again released the hawsers at dawn time. Seeing them at the oars my heart sank within me. O mother! I would die remembering the seamen.

"وڻجارن وري، پرهه پَڳهه ڇوڙيا،"
"کيڙائو کاري، سَنيوڙا، سيد چئي.

8/12. The traders released again the hawser at dawn time. The Sayed says: "the sea farers had made preparations for the sea (voyage)".

مون اُيي تڙ پاس، پرين پَڳهه ڇوڙيا،
هو الله هار اُهرئا، آئون دمدم دعا ڪنديا‌س،
آس نہ لاهيندياس، موٽي ايندا مان ڳري.

9/7. I was standing by the wharf when the loved one released the hawser. He sailed away banking on Allah's kindness. I will all along offer prayers for his safety. I will not lend myself to despair. (Allah willing) he will return to me (someday).

او سفر کرده که صد قافله دل همراه اوست
هر کجاهست خدایا بسلامت دارش *(Hafiz)*

That voyager who is in accompaniment of numerous caravan of hearts -O Allah! keep him safe wherever he is!

پرڏيهه پوريائون، ساموندين سڙهه سنباهيا،
مان تن ماريائون، پاڻان وجهي گندرين!

10/16. The sea traders hoisted sails and left for remote foreign lands. Thereby they have deliberately subjected me to a torturous grief.

ڏني ڏياري، ساموندين سڙهه سنياهيا،
وجهيو ور ونجهه کي، روئي وڻجاري،
ماريندءِ مارِي! پرهه سور پِرين جا.

11/17. With the advent of the Diwali (Hindu Holiday) the sea-farers hoisted sails. With tears in her eyes the wife of the trader clung to the mast vainly hoping thereby to move him to suspend his departure. O poor forlorn woman! The terrible anguish of separation from the loved one at dawn would kill you.

ڏني ڏياري، ساموندين سڙهه سنباهيا،
اُن کي مند اُتر جي، اوچتي آئي،

وڻجارن وائي، آهي پَرئين پار جي.

12/18. With the advent of the Diwali the sea-farers set sails. This time the (favourable) northern wind came rather suddenly. For the sea-traders the only topic for conversation was this visit to the land across the sea (the other world).

Note: (1) To pious persons the favourite topic is the Hereafter. They are not interested in the worldly affairs.

(2) Diwali is an occasion of festival for the Hindus to celebrate the victory of Siri Ram over forces of evil, his reunion with his beloved wife Sita Bai and their return to their original land. Death which bridges up the gulf of separation between the Creator and His creatures and facilitates their reunion is actually an occasion of celebration rather than lamentation. The Momins consider this world as a prison-house and they always look for release from it. For them death is Diwali.

مون بينِي تڙ وٽ، پرينِ پَڇهه ڇوڙيا،
ڪا مون ۾ گهٽ، نات سڄڻ سڀاجها گهٽو.

13/4. In fact I was standing by the wharf when my loved one released the hawser. Obviously there is some deficiency in me, else my beloved is very gracious indeed.

مون اُڀِي تڙ هيٺ، پرينِ پڇهه ڇوڙيا،
ڪا مون ۾ ڏيٺ، نات سڄڻ سڀاجها گهٽو.

14/5. I was standing by the wharf when the dear one released the hawser. Obviously I suffer from some marked defect, else He is very gracious indeed.

مون اُڀِي تڙ جهل، پرينِ پڇهه ڇوڙيا،
ڪا مون ۾ آل، نات سڄڻ سڀاجها گهٽو.

15/6. I was standing by the wharf when the loved one released the hawser. Obviously there is some blemish in me, else my loved one is very gracious indeed.

Note: The verses No. 13-15 display the thinking of a malamati.

اسان اُڌارا، آڻي آونگ چاڙهيا،
مُنهن ڏيئي مون آڻيا، سامهان سيارا،
اُڀرن سيڪارا، پسيو ور ٻين جا.

16/3. I did not own cooking vessels and had therefore to borrow them. In addition the winter season abruptly set in. I could not help sighing, seeing that the other women had their husbands (to keep them cosy and happy).

Note: The above verse may also be translated as under: I have absolutely no good acts to my credit. In fact I subsisted only on the accommodating tolerance of others. Suddenly the death overtook me. On the other side of this world, I was left with sighs alone. On the other hand those with good record achieved the sublime felicity of enjoying Allah's favours.

پُران، مانَ پڇان، بندر مون ڏور ٿيا،
نہ مون هڙ نہ هنج ڪِي، جو آڻون چَئي ڇڙهان،
ايئن ڪج، پاتڻي! جيئن پر پرين مڙان،
ڪارون ٿي ڪريان، تو در اُڀِي ناڪئا.

17/1. The ports (across the sea) are far off. Let me go apace. Would that I may be able to overtake or meet (the loved one)! I carry no money in my purse or shirt pocket. O you ferry man! Please for goodness sake make it gratis for me so that I may meet my beloved somewhere on the other shore. O sea master! with tears in my eyes I beseech you at your cabin door for this favour.

هڙ ۾ ڪين هُئونِ، هُئين هُن نہ چاڙهيا،
سارو ڏينهن سموند تي، لهي سڄ ويونِ،
جڏهن سائينءَ سبب ڪيونِ، تڏهن ستڙ ٿيا سيد چئي.

18/2. She and others (equally destitute - all sinners with bad record) - had no money in their purses to pay the scot. The ferry man did not oblige them with a free lift. They waited in vain till sunset at the sea side. It was only when Allah graciously arranged for them, says Sayed, that they crossed over and reached their destination. (Obviously they were reunited with their Consorts).

Note: A voyager needs cash to meet the voyage expenses. In the above two verses the voyager complained that he had no money and was therefore helpless in the matter of money may mean good deeds and as such the woman was not entitled to a union with her consort. Allah, however, made up her deficiency by His mercy joined her to her beloved.

And it was certainly due from Us to help the believers . (47, Al-Rum).

اچي پسو، جيڏيون! ووءِ! هي جو وهم مُنهنجي جندڙي.
پائي ويڙا پير ۾، منجهان ڪِرس ڪسو،
ووءِ! هي جو وهم منهنجي جندڙي.
ڏيئي ويڙا ڏاهم ڪي، سورن جو سرسو،
ووءِ! هي جو وهم منهنجي جندڙي.
آئون ڏورينديِ ان ڪي، ڏيئي تن تسو،
ووءِ! هي جو وهم منهنجي جندڙي.
ساءُ نہ آيان سور جو، هاڻي ٿيون هسو،
ووءِ! هي جو وهم منهنجي جندڙي.
متان وِهو، ويسريون، رڙهو تان رسو،
ووءِ! هي جو وهم منهنجي جندڙي.
منداڻتي مينهن جيئن، ويروتار وسو،
ووءِ! هي جو وهم منهنجي جندڙي.

O friends! Come and see for yourselves. Alas for my heart! It is caught in the midstream (of love). In anger he (the beloved) put on his foot wear and left, abandoning me.

He has caused me, his bond-woman, extreme anguish. I will put myself to any straits to search for the beloved.

You have not so far experienced any grief. Hence you laugh at mine.

O apathetic friends! Do not sit immobile. Please keep on moving, so that you may reach the goal eventually.

Like the monsoon rain you should shed tears unintermittently (in remembrance of the loved one).

SUR KHAHORI
OR
THE SNAKE CHARMER

INTRODUCTION

رو بجو یار خدائی را تو زود
چوں چنیں کردی خدا یارِ تو بود *(Roomi)*

(Go and seek soon a friend of Allah. When you do it Allah becomes your friend).

1. This Sur relates to a particular category of renunciants known as Khahoris or snake charmers (or subduers of self or nafs). They are austere in their habits, very sparse in their clothes and indifferent to climatic vagueries. Their routine programme is to visit Ganjo mountain, which is an important station in the spiritual journey and proceed further to Lahut. They are not social with people in general. They believe more in self, renunciation than in the performance of prayers. Their approach to Allah is direct and informal. Even Satan is scared of these persons.

The word Khahori means those asceties:

a) Who collect and live upon wild fruit and who visit mountains and waste-lands in its search;

b) Who charm snakes and seize or kill them;

c) Who hunt or trap wild animals; and

d) Who attend to their job tenaciously.

2. The above appraisal of the Sur is consistant with the literal definition of the word Khahori. If we take the letter in a comprehensive sense, the entire Sur would appear to have been composed in praise of Sultan ul Auliya Khawaja Muhammad Zaman, the Nakshbandi Pir of Luwari in Southern Sindh in particular and the other saints of the same order in general. It is therefore befitting to say a few words about this great saint the cynosure of admiration for the poet.

The Sultan-ul-Auliya was born in 1125 A.H. He was about 32 years younger than the poet. He belonged to the Nakhshbandi School of thought whose foremost feature is to get absorbed in the unity of Allah and reverence to the Prophet. The Nakshbandis adhere strictly to Sharah and they remember Allah inaudibly at all times. They are austere in their habits and they avoid in principle public contacts. They forbid music.

The Khawaja was a born saint. His saintliness, was foretold by Hazrat Shaikh Bahauddin Zakariya a great saint of Multan, about 575 years before his birth during his visit to Sindh. Soon after the saint had finished his education, he attracted a large number of admirers and disciples. One such admirer was the poet Shah Abdul Latif himself. He went to Luwari and paid his respects to him. He even expressed a desire to be his disciple. The

Khawaja received and entertained him kindly and exchanged views with him. But he stipulated that prior to his becoming his disciple Shah was to discard his affiliation to the musical instruments. This, the poet pleaded, was extremely difficult for him due to his fateful attachment to the same. Khawaja, when parting, gave him his 'chadar' a sheet of cloth, as a present. The poet valued it so much that he willed that it should be placed over his coffin and it was so used on his death about 6 years later. The poet always remembered Khawaja with great reverence. He has expressed his admiration for him in Sur Khahori.

The saint died at the age of 63 years after a protracted illness. He was buried at the place where he lived - in Luwari.

I have tried to explain the relevant verses of the Sur in the above background.

3. The Sur has three chapters and four Vais. The Vais generally serve as tranquilizers. They are full of affection for the above saint.

4. The important epithets used in the Sur are explained as under:

کیت کرو Bumper crops imply worldly possessions.

جھنگل Forest implies the 'nafs' or Satan, or the path of Tariqat or self-renunciation.

کتاءِ کوڑکیون Dogs and traps imply the prescribed prayers and fasts by means of which the 'nafs' is subdued and Satan is kept at bay.

ڈُٹ Wild fruit implies spiritualism.

جھنگ Jungle means worldly involvements.

5- a) I have made the following additions:

Verse No. 2-A in chapter 1 from Lutf-e-Latif, and verse No. 23-A in the same chapter from Mr. Kazi's edition; verse No. 10 in chapter 2 from Mr. Kazi's edition, 2 stanzas 3 and 4 in verse No. 1, verse No. 16-A and stanzas 4 and 7 in Vai No. 1 of chapter 3,' from Mr. Kazi's edition. I have also added 3 stanzas to Vai No. 2 of the same charter 3.

(b) I have transferred verse No. 10 from chapter 2 to chapter 1 as verse No. 23-B on the ground of appropriateness.

6. I have amended the text in the following verses:

Verse No. 8 of chapter 2.

Verses No. 1, 2 and 17 and both vais of chapter 3.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
60	4	9	14

SUR KHAHORI
OR
THE SNAKE CHARMERS

Chapter - I

مون سي ڈٺا ماڻهو جنين ڈٺو پرينءَ کي،
ڪري نہ سگهان ڪا، اُنين سندي ڳالهڙي.

1/2. O Mother! I have personally met the person who has seen the Beloved. It is, however, well nigh impossible for me to tell you anything about him.

Note: This verse expresses the inner most feelings of the poet for Sultan-ul-Auliya Khawaja Muhammad Zaman of Luwari.

مون سي ڈٺا ماڻهو جنين ڈٺو پرينءَ کي،
رهي اچجي راتڙي، تن جنگن سندي جاءِ،
تنين جي ساجاءِ، ترهو ٽئي تار ۾.

2/3. O mother! I personally know the person who has contacted the Beloved. It is worthwhile passing a night at the abode of this veteran seeker. His association is bound to serve as a helpful float in the (Divine) deep sea.

My house is one of the centres of Divine manifestation. It is safe like the Ark of Prophet Nooh. He who enters it has nothing to fear. I shall save my disciples against harm . (Pir of Luwari).

سامي سفر هليا، ڪو پروڙي پنڌ،
هيٺ جنين جو ڪنڌ، آڻون نہ جيئندي ان ري.

2-A. The ascetics have undertaken a journey whose mileage and terminus are not easily ascertainable. Their heads are bowed in contemplation. I cannot live without them.

Note: This verse is said to have been composed and recited by the poet when he called on the Pir of Luwari and found him engrossed in contemplation with a bowed head. Plural form is used out of respect for the saint.

ڪاهوڙين خفيءَ سين، سُوجهي لڌو سبحان،
عاشق اهڙي اڪرين، لنگهيا لامڪان،
هوءَ ۾ گڏجي هوءَ ٿيا، بابو جي بريان،
سيوئي سبحان، آيو نظر اُنهن جي.

3/1. The (renuntiant) ascetic seekers sought and contacted Allah through secret and inaudible remembrance and devotion. These lovers then passed into spaceless-ness by that modus operandi. (Their remembrance acted as code words for them.) They roasted themselves alive and then became one with Allah. They saw His manifestation in each object.

چوں ز ساعت ساعتی بیروں شوی
چوں نماند محرم بی چوں شوی (Roomi)

When once you get rid of the time factor you cease to exist and then you shall be trustworthy of the Dis-similiar Himself.

Note: The Khawaja used to remember Allah devoutly, inaudibly and secretly.

b) He had annihilated himself through prayers to Allah and love and obedience to the Prophet. He could enjoy contact with both.

وييون پب پئِي، كيرون كاهوڙين جون،
آئون تن ڏوٿين جو، پُڇان پير پهي!
رُجن رات رهي، ڏونگر جن ڏوريا.

4. The bands of these nomad seekers seem to have passed into Pab mountains (the realm of self-annihilation). O fellow travellers! I want to know from you about these nomads, who passed the night in wilderness and then passed into the mountains.

پاران پُڇي آءُ، خبر كاهوڙينِ جِي،
تہ ڏوٿين ڏونگران، كنهن پر ڏوريو ڏٹ كي.

5. Please go to the yonder side (of the mountains) and get me news about the nomads and also about the way they crossed these mountains and acquired the wild fruit (or spiritualism)

Note: This verse reflects the poet's interest to know the line of action of the Pir of Luwari.

تون هڏ كُجاڙيا، سنجهي سعيو نہ كرين؟
سوارا سنڌ كٽي، كاهوڙي ويا،
آڻيندين كئا، ڏٹ ڏوراهِين ڏيهم جو؟

6. (The fellow travellers replied!) Why did you not prepare yourself for the expedition early? (You have had a late start). These nomads left quite early with their leather bags (filled with water). (In view of this delay on your part and lack of the necessary wherewithal) how will you be able to (find and) bring the wild fruit from the distant region?

هو ڏوٿي، هو ڏينهن، هو ڏونگر، هو لكيون،
كنهن جنهن لڌا نينهن، پٽا لوسن لُك ۾.

7. The nomad seekers are not far to seek. The times are the same. The mountains and their passes too have not changed. But it seems to be as per the love's prescription that these nomads move about in burning heat.

ڏيهم ڏيهائي ناهم، جتي پير نہ پكيان،
تتي كاهوڙيان، ور ڏيئي وڻ چوندبيا.

8. It is not a common-place tract that is visited and explored by these ascetics. In fact not even birds have set foot on it. On such an inaccessible land, the ascetics move about freely and pick up fruit from trees at will.

They shall profit spiritually who have completely abandoned materialism. (Pir of Luwari).

نقد حال خویش راگر پی بریم
هم زدنیا هم زعقبیٰ بر خوریم (Roomi)

If we know our actual condition, we shall avail of the benefits of this world as well as of the Hereafter.

ڏوٽي سا ڏورين، جا جُوءِ سئي نہ ٻڌي،
پاسا مٽي پاهٽين، ڪاهوڙي ڪوڙين،
وڃا اُت ووڙين، جت نهايت ناهہ ڪا.

9. The fact is that the land visited by the ascetics was never heard of before. It is an endless vista. It is there amidst the inhospitable surroundings that the nomads lie on their sides and contemplate. They search for the spiritual knowledge in an endless tract. (The spiritual realm has no limits).

Note: In this verse the poet has possibly referred to the vast range of effectiveness of the Pir of Luwari. When the latter had asked him to dissociate himself from music, Shah had pleaded that it was recorded in his destiny to do it and as such he could not over rule his fate. Thereupon the Pir of Luwari assured him that he was competent to call for his tablet from the 'Loh Mahfuz' and erase from it the entry concerning his attachment to music. The poet was much too bewildered to express his consent to this extraordinary proposal.

ڪاهوڙي ڪِجن، پسيو پورهيت ويسرا،
ڏوٽيڙا ڏور ويا، رُجن منجهہ رهن،
ڪا مُل آهي تن، مون پريان جي ڳالهڙي.

10. The nomad spiritualist gets much annoyed if he finds any follower indifferent in his pursuits. He has indeed advanced considerably. For him the worldly amenities have no attractions. In fact he lives in wilderness. It seems certain that he has received some guide line from the Beloved (Prophet) and he follows it sedulously.

Note:(1) The Pir of Luwari used to get annoyed if he found any follower asleep and indifferent to Allah's remembrance. To such persons he used to exclaim: "Have you come to this world for sleep only"? He followed the Prophet's under-mentioned tradition in this connection.

(2) Luwari where the Khawaja lived was hardly better than wilderness there. There were a few thatched huts only.

TRADITION: When 2/3rd of a night used to pass, the Prophet used to call the sleepers round about him, and ask them to get up and remember Allah as the Day of Judgement was not far off.

پڪليا پُوٽن، ڏڙ ڪي گڏيو ڏوڙ ۾،
ڳالهيون ڳهلي لوڪ سين، پڌر پئي نہ ڪن،
ڪا مُل آهي تن، مون پريان جي ڳالهڙي.

11. Then nomads generally move about with their body coated with dust. They do not mix with or give out their secrets to the ignorant (and uninitiated) folk. It is definite that they have acquired some guide lines from the Beloved.

TRADITION: The Prophet generally kept silent. Whenever he spoke, his talk was never loose.

Note: Khawaja sedulously abstained from idle talk and unnecessary discussion. He followed the Prophet's policy. He used to say: "If you want to succeed in your spiritual mission, develop in yourself the virtues of dust. (i.e. humility and simplicity).

منزل عشق از مکانی دیگراست،
مرد معنی رانشانی دیگر است *(Ahmed Jam)*

The camp of Iove is a different place and a Divine lover bears different marks.

تون ونڻُ، ويهي آڻُ، اڳڙ آڏوتين جي،
جوش ڏنائون جيءَ کي، لکائي لوکاڻُ،
ڏوٿين ڪنهن ڏکاڻُ، سمهي سڪ نہ ماڻيو.

12.You just go and sit in front of the abode of these nomads. They fan the flame of love in their hearts quite unobtrusively. (They would also fan the flame of love in your heart secretly). These persons do suffer from certain pains on account of which they are denied sleep.

Note: All the time the Pir of Luwari was absorbed in contacts with Allah and the Prophet. He had hardly time for much talk with the visitors. He used to radiate spiritualism to them.

خموشی معنی آں دارد کہ در گفتن نمی آید *(Bedil)*

Silence is more meaningful than conversation.

ڪِي ڪو ڪاهوڙي؟ ڇپر ۾ سڏ ٿيو،
اڳيئي ٿي سُئي، اُنين سندي ڳالهڙي.

13. "Has the ascetic turned up?" That is the cry in the mountain. (The fact is that) information about his prospective arrival (i.e. birth) was already received there.

Note: About 575 years before the birth of the Pir of Luwari, Hazrat Bahauddin Zakariya of Multan had passed through this barren tract. He had then dismounted out of respect and informed his companions that a great saint would dwell there at a future date.

ڏٺ گهٽا ئي ڪن، اُن اوراهين ڏيهه جو،
سندا ڪاهوڙين، پري سُجن پيچرا.

14. Many are the (successful) seekers of Divine knowledge but the range of their exploration is relatively restricted. These ascetic wanderers, on the other hand, are apparently bound for a remoter goal - the Realm of the Absolute Essence.

ڏٺ نہ ڪُتو ڏوٿيين، جيڪِي ڏُٺ ڪرينِ،
اهجاٽيون عالم جون، اوريائين آڻينِ،
تهان پوءِ ڏسينِ، پِريان سندي ڳالهڙي.

15. The wild fruit (spiritual) is never exhausted for those who strive for it. The seekers are able to acquire (rudimental) Divine knowledge at an early stage and they communicate it to others here. Afterwards they get to know the deep Divine mysteries and initiate others in it.

جي ڪو ڏُٺ ڪري، تہ ڏونگر ڏورڻ ڏاڪڙو،

چپر ڪينَ ڏئي، سوڪڙيون سُتن ڪي!

16. If any person desires to collect the wild fruit, he should be prepared to bear the hardship of exploring mountains. The latter are not prepared to disburse gifts among persons who are asleep (ease-loving).

We have surely created the man to face hardships . (4, AI-BalaI).

TRADITION: A striver is a friend of Allah.

نبودی تو کہ فعلت آفریدند
ترا از بہر کاری برگزیدند *(Mahmud Shayastari)*

You were not yet brought into existence when your mission was decreed for you. As a matter of fact you were selected for work (out of all creatures because of your potentialities.).

مون ڪاهوڙي لَکيا، گهَرين نہ گهارينِ،
واحد لڳ ولهن ۾، رويو جر هارينِ،
گوندر گذارينِ، جُهڪ ڏوٽي ڏٺ گڏ ٽيا.

17. I have noticed that these wanderers do not reside in their houses. For the sake of Allah they wander hither and thither exposing themselves to extremes of weather all the time weeping and remembering Allah. All such wanderers, who are totally absorbed in acquiring the spiritual knowledge, pass their lives in sadness (arising out of non-completion of their programme).

Note: The Nakshbandis like other spiritualists, emulate the instance of the Prophet and at a particular stage of life, take to prayer and meditation away from their abode.

مون ڪاهوڙي لَکيا، آيُن نہ آرام،
ڪيائون تن تمام، جهڪ ڏوٽي ڏٺ گڏ ٽيا.

18. I know of the nomad seekers who did not know rest. They exhausted their strength by the time they came upon the wild fruit (of spiritualism,) or they exhausted themselves in the collection of wild fruit and the anxiety for more of it.

عاشق باید کہ سال و ماہ و شب و روز
آرام و قرار و خور و خواہش نبود *(Kyayam)*

A true lover has neither rest, now calm, nor food nor sleep during his entire life.

مون ڪاهوڙي لَکيا، ويهي نہ ويرم ڪن،
ڏينهن تتي ۾ ڏونگرين، ڪارڙ قُوت ڪهن،
جهنگل ۾ جهڪن، جُهڪ ڏوٽي ڏٺ گڏ ٽيا.

19. I know of the ascetics who never believe in idleness and procrastination. Even on hot days they roam about amidst mountains for the wild fruit. In jungle too they are busy with the remembrance of Allah and self reproof while they gather the wild fruit (i.e. the spiritualism).

مون ڪاهوڙي لَکيا، سمهن ڪين پئِي،
سير ڪيائون سج ۾، ڏوري ڏٺ لهي،
ويا اُت وهي، جت نهايت ناهه ڪا.

20. I know of the nomad seekers who had abandoned sleep and rest. They had extensively toured and acquired the wild fruit. During their wanderings for it they had nothing except nothingness. Eventually they ventured far in the realm of the illimitable spaceless-ness.

رائو، رڄ، رهُون، جتي نيهان نڪٽي،
لڳيو پير لکن سين، ڇڇيو ٽين ڇهون،
تان کا سار لهون، هوت! ڪميٽيءَ، سپرين!

21. What is the nature of the tract through which these spiritualists pass? It is entirely mountainous, full of gravel and mirage looking sand. The summer is excruciating and the feet of travellers are broken into bits due to the piercing stones scattered all over. My Lord! My Darling! Kindly help me, a plebeian, in my predicament.

Note: This verse possibly describes the nature of the tract through which the poet had passed to reach Luwari.

ز حاجت در خلوت سرای خاص بگو
فلاں زگوشہ نشیناں خاک ور گہ است *(Hafiz)*

Please inform the special door keeper that so and so squator on the ground of His Court's floor is present.

خارہا از اثر گرمی رفتار بسوخت
منتی برقدم راہروان است مرا

The thorns on the way burnt due to my hot march. In fact thereby I have laid down the future travellers under obligation to me.

ڪاهوڙين ڪٽي، ساجهر ٻڌا سندرا،
ڊورينديِ ۾ ڊونگرين، ڪيائون پاڻ پٽي،
ڊڪن ڊيل هٽي، ڇيهه لڌائون ڇپرين.

22. The ascetics girded their loin cloth very early in the morning and left on their expedition. They had reduced themselves to mere dust while exploring the mountains. After subjecting themselves to severe strains they ultimately reached the other end of the mountains - their goal.

We shall certainly give to the steadfast their reward according to the best of their deeds . (96, Al-NehI).

ماءُ! ڪاهوڙي هليا، دڪائي دونهان،
ڇپر جا سونهان، ڊوٽين ڊٽ ڇيتاريو.

23. O mother! The spiritualists have left (for the mountains) but they have brewed smoke (i.e. the fire of their attachment is smouldering) within me. They are all well acquainted with the mountains; and it is quite certain that the craze for the wild fruit is upper most in their mind.

ماءِ! ڪاهوڙي هليا، دونهان دڪائي،
ويئڙا وسائي، ڊوٽي ڊونگر وٽ ۾.

23-A. O mother! The ascetics have left. At the base of the mountain they had kindled fires which they later extinguished. But their smoke is still there.

جت نہ پکيءَ پير، تت ٽمڪي باهڙي،

ٻيو ٻاريندو ڪير، ڪاهوڙڪيءَ ڪير ري.

23-B/b. Fire glimmers at a place which birds even cannot reach Who could have kindled it there except the band of these spiritualists? (of chapter ii)

ڪٽن نہ ڪيڪان، پنڌ پراهين هليا،
ڏوٽيئڙا ڪنهن ڏٺ ڪي، جنبيا ڏي جابان،
ڪاهوڙين اهجاڻ، انگ نہ سجي اڳڙي.

24. They do not use any mount. They move about and cover long distances on foot. Acting on some cue they have set out for a remote desert to obtain particular wild fruit. They have no cloth intact on their body, and that is the mark of their recognition (Their clothes are reduced to shreds due to the ruggedness of the tract).

مراز خاک کویت پیراہن است برتن
آں ہم ز آب دیدہ صد چاک تا بدامن *(Jamali)*

I wear only a shirt in your street (i.e. Realm) That too due to my tears is reduced to shreds

ڪرڪٽا لاهي، سڪ نہ ستا ڪڏهين،
اوسيئڙو آهي، ڪاهوڙين ڪي پنڌ جو.

25. They never sleep comfortably with their ropy-footwear off. They are always worried about their journey - (how to reach their goal soon).

سُڪا مُنهن سندن، پيرين پراٽا ڪيٽرا،
سا جُوءِ ڏوري آئيا، سونهان جت مُنجهن،
ڳجهان ڳجُهون ڪن، تِهان پراهين پنڌ جون.

26. They have haggard faces and they wear old wornout foot wear. They have visited the land which even mature and experienced spiritualists were baffled to reach. After reaching it they secretly planned to proceed to the more remote places.

صد بیاباں بگذشت و دیگری درپیش است

A hundred deserts have been covered and yet there is another ahead.

سڪا مُنهن سندن، ڪرڪٽا پيرين،
وهاٽِيءَ ويرين، اُٺ تُٽ هين اڳ جي.

27/28. They have haggard faces and their ropy foot-wear is worn out. Even at dawn time they were worried about the future (unfinished journey or the Day of judgement).

سڪا سنڌ ڪَچُنِ ۾، ڪرڪٽا پيرين،
ٽمندي نيٽين، ان ڪي ڪاهوڙي ڳڏيا؟

28/27. They carry empty and dry leather bags under their armpits; and their foot wear is ropy and aged. Tears always trickle down from their eyes. "O Traveller! Did you chance to meet nomads corresponding to this description?"

وسائيندي مينهن، مانَ مِلان کي سڃڻين.
آئون ملنديس پرينءَ کي، راتيون ڏوري ڏينهن،
مان ملان کي سڃڻين.

مون پرينِ ميڙيين، روجھڙيون ميڙيين مينهن!
مادر! موتي نہ وهان، مون پريان سين نينهن،
مان مَلان کي سڃڻين.

"اديون!"عبداللطيف چئي، "ويندیس ساجن سينءَ؟"
مان ملان کي سڃڻين.

While shedding a downpour (from my eyes) I do yearn to journey and meet my beloved. I would definitely meet him even by undertaking an uninterrupted journey for several days.

(O Allah!) Would that you were to help to meet my beloved as you do in the case of the white footed deer being blessed with rain!

My eyes are laden with tears like the seasonal clouds bearing rain.

O mother! I shall not sit idle (without undertaking journey to meet the beloved) because I love him.

Abdul Latif says: "O Sisters! I shall surely push on upto my darling".

Note: The Vai refers to the poet's yearning to meet the Pir of Luwari, or the Prophet of Islam.

SUR KHAHORI

Chapter - II

پِيو جن پَرو، گنجي ڏونگر گام جو،
چڏي ڪيٽ ڪرو، لوچي لاهوتي ٽيا.

1. Those seekers, who came to know about the sanctum on the hard and coarse Ganjo mountain, abandoned their bumper crops, explored the tract and eventually reached the spacelessness.

Note: (1) Lahut is the last stage in the spiritual journey to Allah. It is attainable by the Prophets and some select 'auliyas' or saints.' (2) Ganjo (bald) mountain is an important station in the journey of the seekers of Divine knowledge. That is an initial stage of self-abnegation. Incidentally Shah had passed through the range in the company of the Sanyasis on their way to Hinglaj. (3) The correct name of the mountain seems to be **جبل گنج** or **گنجينہ گنج جو جبل**، (implying mountain of the treasure). Later **ج** of **گنج** seems to have dropped off, making the word **گنجو**

A man's materialist tendencies constitutes a veil between him and Allah. They should be discarded . (Imam Rabani).

چوں ماری برسر گنجی نشستہ
چوں گنجی بروی خویش بستہ *(Nizami)*

Like the snake I am sitting over the treasure; and like the treasure I have closed the door on myself.

پيئي جن پرک، گنجي ڏونگر گام جِي،
واري سپ ورق، لوچي لاهوتي ٽيا.

2. Those seekers, who came to know about the sanctorum on the Ganjo mountain, closed all worldly pursuits and books of knowledge, explored the mountain and reached the spacelessness.

They used to sleep but little. (17, Al-Zariyat).

عارف از دنیا و عقبیٰ فارغ است،
زانچہ باشد غیر مولیٰ فارغ است۔ *(Attar)*

He who has the Divine knowledge is not connected with both worlds. He is unmindful of everything other than Allah.

پيئي جن پٽِي، گنجي ڏونگر گام جي،
چڏي نند گهٽي، لوچي لاهوتي ٽيا.

3. Those seekers who came to know about the sanctorum on the Ganjo

mountain, abandoned their full sound sleep and wandered about and reached Lahut, their goal.

پيئي جنين بُوءِ، گنجي ڏونگر گام جي،
ڏوري سا جُوءِ، لوچي لاهوتِي ٿيا.

4. Those seekers who got the fragrance of the sanctorum on the Ganjo mountain, wandered about in that region till they located it and then reached the spacelessness.

پيئي جن پروڙ، گنجي ڏونگر گام جي،
چڏي سڀ ضرور، لوچي لاهوتي ٿيا.

5. Those seekers who got news about the sanctorum on the Ganjo mountain, foresook all commitments, marched towards it and eventually reached the spacelessness.

جنين پيئي باس، گنجي ڏونگر گام جي،
چڏي سڀ لباس، لوچي لاهوتي ٿيا.

6. Those seekers who got smell of the sanctorum on the Ganjo mountain, left all garments (artifices and artificialities), wandered about in its search, and eventually they got into the spacelessness.

آتشی از عشق درجاں برفروز
سربسر فکر و عبادت رابسوز

Kindle the flame of love in your heart. Abandon all the material means in totality.

گنجو ڏونگر گام، پيهِي جن پروڙيو،
ڪري تن تمام، لوچي لاهوتي ٿيا.

7. Those seekers who got into the sanctorum on the Ganjo mountain and understood its implications, resorted to self-annihilation and then reached the spacelessness.

از مرگ و زندگانی عاشق فارغ است
دریا دلی بموج و حبابش زبستہ است

The lover is free from the death, and life like the river it is not concerned with the surf and the bubbles.

ڪهڙو اٽئي ڪام، گنجي ڏونگر گام ۾؟
پسي تنهن پهاڙ کي، اچي نہ آرام،
متان ڏونگر ڏورئين، اُجَهين ڪُهہ عوام؟
هرا ڪري حرام، ڪام تہ ڪاهوڙي ڏئين.

8.What is the attraction for you in the sanctum on the (coarse) Ganjo mountain? It is a well known fact that its very sight forfeits the seeker's tranquility and peace of mind. He becomes much too impatient to visit it. My advice to you, therefore, is to "refrain from going there and exploring the common place mountainous tract. Instead roast yourself by intense yearning in addition to self-denial to qualify yourself as an approved wanderer (or seeker)".

But monotheism, which they invented for themselves, We did not prescribe it for them. (27, Al-Hadid).

ایں ریاضتہای درویشاں چراست
کہ فنای تن بقای جانہا است *(Roomi)*

Why do the pious persons undergo these hardships? They do it because annihilation of body leads to the immortality of soul.

Note: The word **هرا** may be interpreted as under: As **هرا** it may mean "everything'. As it may refer to the cave where the Prophet of Islam had retired and later received the first Quranic revelation. Mr. Kazi has, however, replaced it by **هئڻ** which means ego. The first interpretation seems to be more appropriate.

I do not favour monasticism. But I suggest self-annihilation. He who successfully practices it, his one word would work like antidote.
(Pir of Luwari).

پير پروڙي پاءِ، گنجي ۾ گُن گهٽا،
ڪاهوڙ ڪرا ويا، نہ ڪا اوڏي ماءِ،
جنين ڏٺي جاءِ، تنين موڻ ميهٽو.

9. While you are in the Ganjo range, study carefully each step and then take it because there are lots of virtues in it. The spiritualists passed undetered through the range even though water was not available there. Those who have been there once, would consider it reprehensible to return therefrom.

Note: (1) Worldly conveniences or mother's memory do not count with the ascetics.

Of stones (i.e. rocks) indeed there are some out of which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And verily of them there are some that humble themselves before Allah. (74, AI-Baqarah).

In the above two verses the poet advises the seeker to:

a) develop self-annihilation,

b) 'roast himself' by intense yearning, and

c) study his course very carefully and proceed along a courageous manner.

ڏيهم ڏيهائي ناهہ، جتي پير نہ پڪيان،
تتي ڪاهوڙيان، ور ڏيئي وڻ چونڊيا.

10. The Ganjo mountain tract is an unusual region where even the birds do not venture to fly. These ascetics however, have visited it and picked the wild fruit at will there.

Note: The Verse No. 8 of chapter 1 is relevant.

VAI

آئون جيهائِي ذات، تون پاڻ سجاڻج سپرين!
اويون آديسين جون، پَريان سارِي رات،
تون پاڻ سجاڻج سپرين!
جي ٻانِهي ڪوٺين ٻاجهہ سين، تہ ڪر لڌيم ڏات،

تون پاڻ سڃاڻج سپرين!
تان ڪي ڏُونگر ڏوريان، جان نہ وهاڻِي رات،
تون پاڻ سڃاڻج سپرين!
ڪنديس عرض الله ڪي، وهاڻيءَ پريات،
تون پاڻ سڃاڻج سپرين!
"اديون" عبداللطيف چئي، "مُنهنجي محبن سان مصلات."
تون پاڻ سڃاڻج سپرين!

O beloved! To whatever community (or category) I may belong, kindly take into consideration your own unique position, (and kindly patronise me).

I would be pleased to fill (with water) the leather bags of the ascetics for the entire night.

If only you were to address me as your bondwoman, I would possibly get the (coveted) spiritual status.

I would only be happy to explore the mountains (i.e. offer prayer) for the entire night till dawn.

Then I would submit my prayerful request to Allah.

> *The righteous persons slept very little at night and sought forgiveness during the last stage of night . (18, AI-Zuriyat).*

Abdul Latif says: "O sisters! I have had consultations with (or guidance from) from my beloved (in this connection)."

> Note: This Vai possibly refers to the poet's interview with the illustrious Pir of Luwari and his request to him for spiritual uplift despite the fact that he was affiliated to music under the "Chishtia" influence.

SUR KHAHORI
(Chapter - III)

اچي پيا آٿ ۾، واٽ وڃائي جن،
سي بصير برن ۾، انڌا ٿيو اُپن،
ڪنن آڏو تاڙيون، گنگن جيئن گهمن،
فراقي فرمان جو، آهي ٻر ٻوڙن،
لنگهي ٽيا لاهوت کان، ستي پيا سکن،
ڪپت ڪاهوڙين، آهه اُٽئي پئي نه لهي.

1. The spiritualists have deliberately forsaken the stereotype way (of Sharah) and seem to have fallen into an indescrible self-consuming nonchalance. Even though gifted with perception, they move about haltingly like blind men. They behave like stark deaf and dump persons. (They do not associate with any other person). Poor deaf wanderers! they bemoan the decree of separation passed by Allah for them. They have, however, passed the stage of Lahut and they yearn even in their sleep for further advancement. They sigh and sigh unintermittently in all postures without expressing any thing.

Note: Some one enquired from Bayazid Bistami as to what way was sure to lead to Allah. He replied 'When you miss the way, you would reach Allah." (Maktubat Sidi,ii).

And We said: 'Go forth, some of you as enemies of some others, and for you there is an abode on the earth and provision for a time (36, Al-Baqarah).

صد ہزارں عاشقان مست جرع وحدت اند
سر بصحرا دادہ می رقصند چوں مستانہا *(Syed Shah Hussain)*

Thousands of lovers are intoxicated with a sip from the Unity and like mad people they roam and dance in wilderness.

فراقي فرمان جو، آهي ٻر ٻوڙن،
لنگهي ٽيا لاهوت کان، ستي پيا سکن،
ڏسي، ڏوري ڏونگرين، واٽ وڃائي جن،
ڪُرندان کي پروڙئو، رند سين نه رڙهن،
پيئي دار، ديون ڪيو، پيرت تان نه پچن،
ڏوڙ پريان لئي ڏار ڪيو، ويچارا وِجهن،
خبر ڪاهوڙين، آهي لک لاهوت جِي.

2. They forsook the conventional way (of Sharah) during the course of exploration of the mountains. They did not proceed along the trodden path (of Sharah). They have had some Divine insight while proceeding along the untrodden tracks. They would not therefore leave it. They have abandoned

interest in both the worlds; and as such they are not particular about the route, nor do they enquire about the track (from a guide or consult a precedent or convention). For the pleasure of Allah they liberally apply dust to their bodies (i.e. they evince absolutely no interest in the worldly toilet or attractions. They do not mind their apparent negligence). It is definite that these ascetics have had some Divine knowledge.

TRADITION: Simplicity is significant of faith.

Nearness to Allah is acquired by a seeker when he is ripe in self-annihilation. That is his first stage .

(Sartaj Nakshband H. Muhamed Baqi BillaI).

ويجهو ونءُ مَ واٽ کي، ڪهج ڏونهن ڪُواٽ،
اجهي منجهان آٽ، اويسي ٽي آءُ تون.

3. Do not approach, much less pursue, the usual course (of Sharah). It should rather be the other way. If you cross the stage of self-annihilation, you shall automatically, (without receiving guidance), qualify yourself as the approved seeker.

ڪُپيري ۾ پير، جنهين پاتو پيريين،
جيان مُنجهڻ ماڙهئين، سڃڻ تئان ئي سير،
اِن پونءِ سندو پير، ڪوڙن منجهان ڪو لهي.

4. When some of the wanderers set their foot on a path, which is unusual, and which confounds the average persons, they straightaway find themselves on the highway to the Beloved. But then it is only the lot of a few out of million persons to know or follow the meanders of this winding way.

Note: The Verse No. 19, Sur Yaman Kalyan is relevant.

جملہ عالم زین سبب گمراہ شد
کم کس ز ابدال حق آگاہ شد *(Roomi)*

Most of the mankind went off the track on account of this misunderstanding and very few persons could know the great saints.

Note: In the above four verses the poet has obviously referred to the policy and traditions of the "malamati" sect. These people conceal their devotion and piety, avoid to parade their good deeds and make no effort to hide any thing apparently repugnant. Through ignorance the general public misjudge and reproach them. The 'malamatis' draw inspiration from the precedent of Hazrat Ba Yazid Bistámi who, in order to prejudice people against him and thereby make them leave him to himself, took out a bread and ate it during the month of Ramazan. Of course legally he could do it as he was in journey.

According to Hazrat Ali Hajweri, nom de plumed Hazrat Data Ganj Bux of Lahore, 'malamat' or public reproach is an ever green garden for the lovers, a recreation - avenue for the friends, an exhileration for the ardent seekers and a pleasant exercise for the followers.

ڪُپيريان پري ٽيا، آٻڙِي ٻڌائون،
اُنين کي آئون، هيئر ڏسي آئيو.

5. The followers of the irregular path went very far and they heard what was never heard before. As a matter of fact I have just seen them at that stage.

Note: This verse refers to the highly evolved stage reached by the Sultan ul Auliya of Luwari which the poet had personally witnessed on his visit to him.

It refers to the stage which according to the Sufis is irreversible i.e. when Allah manifests Himself to a seeker, He does not conceal Himself from him again. Then the seeker hears what is not heard inwardly or outwardly.

سونهپ ۾ سپ گهٽا، مُنجهڻ نہ ماکي هوءِ،
پرو تنين پوءِ، جو اُجهي پوءِ ان تان.

6. The direct and usual route has lots of snakes (pitfalls) in it. (It is definitely not pleasant on that account.) On the other hand, the indirect and unusual road is sweet and pleasant (or) getting confused in it and leaving it off is pleasant. But that experience shall be known to those who cross it and reach the goal.

ڏوري ڏوري ڏيهہ، ماءُ کاهوڙي آئيا،
مَيَنِ پيرين کيهہ، کُهہ ڄاڻان ڪنهن پار جي؟

7. O mother! The ascetics have returned after trampeding several countries. I do not know of what country's dust their camel like hardy feet bear.

Note: **مَيَنِ** normally means camels. But since the Khahoris wander on foot, I have translated the word as camel like hardy.

جهنگل هليا، سي نہ پُليا، راهہ هليا ڦرجن،
اوجهڙ سي نہ پَوَن، ٻيئي جنين ڇڏيون.

8. Those seekers who took to the jungle (i.e. the indirect) route did not miss the way (to the goal,) but the others who kept to the highway foundered (due to Satan's machinations) and lost. Those seekers, however, who renounced both worlds, would not go off the right track.

Note: Both worlds mean ambition for property etc in this world and Paradise and its blessings in the next world.

تابہشت و دوزخ در رہ بود
جانِ تو زیں راز کی آگاہ بود

So long Paradise and Hell constitute an obstruction, how can your mind acquire knowledge of the Divine mysteries?

جهنگ کامي پَٽ ٿيو، ڀڄي چوران لک،
سيکڙُو ۽ سِک، ٻئي گڏيا پاڻ ۾.

9. When the jungle was burnt to cinders (i.e. when the seeker renounced all involvements of this world, and the bait of Paradise in the Hereafter, and thereby blasted all plans of Satan for his diversion and misguidance), the entire field became quite clear, and the thief (i.e. Satan) could not hide to carry out his nefarious programme. The seeker and the Sought then met each other (without a veil).

جهنگل آهيڑين کي، پنڌ ڪيو روءِ،
نہ ڪتا نہ ڪوڙڪيون، چڑهيو اپو چوءِ،
هاڻي هِنهان پوءِ، لڳي لونو نہ ٽئي.

10. The jungle (Satan or baser self) wept bitterly and while getting ready to clear out he expressed that these sportsmen had not dogs or traps (and yet they surprisingly succeeded in bagging the game). He said despodently that thereafter he would not try to contact them to be further humbled (and molested).

Note: In this verse Shah Abdul Latif has tacitly drawn a line of contrast between the conventional way of Sharah and the unusual way of Tariqat. Under the first, which is arduous and therefore more difficult, a seeker is bound by the fundamentals of Islam including the criterion between the authorised and unauthorised. That affords some scope to Satan to create hurdles for the seekers. But the course of Tariqat is more swift. It starts with self, abnegation and terminates in self, annihilation and transformation in the Reality. The sufis, as a class, advocate the course of Tariqat, though it must be stressed that Sharah cannot be discarded at any stage of evolution. Its observance is a 'must' for all Muslims.

(2) The verses No. 9 to 12 display the spiritual master mindedness of the Pir of Luwari and other Nakshbandi saints to tackle and humble Satan or the nafs.

جھنگل آھيڑين کي، پَنڌ ڪيو روندو،
نہ ڪتا، نہ ڪوڙڪيون، چڑھيو اپو چوندو،
ھڏھين نہ ھوندو، اِنھان پوءِ عالم ۾.

11. While clearing out the Jungle (Satan or baser self) wept bitterly and deplored that these sportsmen had no dogs or traps to help them, and yet they had succeeded in securing the game. (The seekers had discarded the usual method of humbling him through prayers etc.) Thereafter he shall never function (against them) in this world.

ڪتا نہ ڪوڪار، نہ سي سڏ شڪاريين،
پِٽيو ڪٽي پار، جھنگل آھيڑين کي.

12. The jungle (Satan or baser self) was surprised to see that there were no dogs to bark and growl, and no calls of the sportsmen to them, (and as such he was taken absolutely unaware). He wept loudly and cursed the sportsmen bitterly.

ور سا سُڃي ويڑھِ، جتي سڃڙ ھيڪڑو،
سو ماڳ ئي ڦير، جتي ڪوڙ ڪُماڻھين.

13. (Relatively) welcome is the desolate retreat where the Beloved alone may be available. (On the other hand) you should better leave the (boisterous) place which is inhabited by millions of malafide type of persons.

Note: This Verse possibly means that Luwari, a small village a relative wilderness, but where the saint lived, was more attractive to the poet then big places having the hustle and bustle of the world.

ور سا ڪاري رات، جنھن ۾ راھ گم ٿئي،
نہ ڪا ھُنين جي تات، ھِيءَ پڻ وڃي وسري.

14. (Relatively) welcome is the dark night when you miss (the worldly) way, (and when you fail to attend to the worldly pursuits). Then you shall forget not only all worldly connections and commitments but you shall forget yourself too (and thereby be completely at one with the Beloved). (You shall forget attractions of both the worlds and thus concentrate on achieving union with Allah).

ڪاري رات، اڇو ڏينھن، اي صفتان نور،
جتي پرين حضور، تتي رنگ نہ روپ ڪو.

15. To prove light Allah created its antonym darkness. (On that analogy) dark

night and bright day were created. But since Allah has nothing contrary to Him simply because He is unimaginable, nothing by way of contrast can be put up to prove Him. In the Realm of His individuality nothing exists outside of Him by way of colour or form.

پس بضد نور دانستی تو نور
ضد ضد را می نماید در صدور
پس نہانیہا بضد پیدا شود
چونکہ حق رانیست ضد پنہاں بود *(Roomi)*

Hence by the opposite of light you came to know light. By its appearance a contrary proves its opposite. Accordingly the hidden things are known only through their opposite; and since Allah has nothing contrary to Him, He remains a paradox.

Note: (1) According to Moulana Roomi, light is known by contrasting it with darkness and pleasure is known through the pain. But God is the sum total of all existence and nothing stands outside of Him by contrasting with which He could be known (Metaphysis of Roomi by Dr. Khalifa).

(2) A member of the Shamsul Arfin family in Bukhara had told Shah Shakar Ganj that there were 70000 veils of darkness between him and Allah, and when they were drawn off one by one he saw himself alone behind them in a purely white background. "Begum Sufia" by Syed Salahuddin.

تحقيق جي پري تون، مٿي ريءَ ڪٽيج،
هڪل حقيقت جي، ٻوڙو ٽِي ٻُڌيج،
انڌو ٿي پسيج، مشاهدو محبوب جو.

16. Bear the load of Reality without head (i.e.without artifice, argument, or protest). When the Divine knowledge is being imparted to you, imbibe it so dispassionately as if you have heard nothing; and when the Beloved shows Himself to you, behave in such a manner as if like a blind fellow you have seen nothing.

وائي وجيمِ شال، ڪنن سين ڪين سڃان!
ٻلو ڪري ٻال، اکين سين انڌو ٿيان!

1 6-A. In case Allah does me a favour, I would wish to be inarticulate, deaf and blind.

Note: The poet advises non-betrayal of emotion in connection with Divine favours.

ڏونگرين ڏسجن، اڄ پڻ ريون ان جون،
ڏوٽيئڙا ڏٺ کي، اڻ آڻئي نہ اچن،
خيما کاهوڙين، اڄ نہ اُنين ٻيٽيين،

17. Today too the dust raised by the tramps' party is visible among the mountains. (Generally they go for collecting the wild fruit i.e. Divine knowledge, during very hot summer) and they would not return without it. But their tents are no more visible at the last site. (Since they do not encamp for more than a night at a particular place, they have obviously shifted their camp) or (the nomads have become scarce these days).

ڏونگر نہ ڏوٽِي، ڏونگر سجو ڏوٽين ري،
پُڇان پَرو ٽي، ڪہ ڏوٽي ڏٺ اچڻا؟

18. At present (these days) the ascetics are not visible among the mountains, which seem barren without them. I am making enquiries here and there whether the ascetics are expected among the mountains for collection of the wild fruit.

Note: It is said that once Shah Abdul Latif paid a visit to the tomb of Pir Patho in Thatta district. During the course of his meditation, he felt that the saint told him with sorrow that there was no more any seeker of Divine knowledge or love.In this verse Shah seems to have lamented the paucity of such seekers.

ڪاهوڙي ڪَرا، سوڌِي خَبَر پڪيان،
سوجهي جن ڪِيا، مٿي اڳڙ آهِرا.

19. Birds alone know correctly about the whereabouts (or plans) of the bonafide seekers, because they are nestled in the abodes of the latter.

Note: By 'birds' the poet possibly means "Kiramul Katbin" or the angels posted by Allah on the shoulders of every individual to record his deeds. These ascetic spiritualists are so much absorbed in the Reality and they pass so much time in ecstasy, that their thoughts and acts are not comprehended by the general public.

When the two recording angels record (the deeds of men), one sitting on the right and the other on the left. (17, Qaf).

VA1

سياڪو سيٺان، پوري! تو پاڻ سڃاڻي نہ ڪيو.
موٽيو ماڳ نهاريئين، ڪهڙي منهن ڪيٽان؟
پوري! تو پاڻ سڃاڻي نہ ڪيو.
هوند نہ پيئينءَ هيتري، وئينءَ جي سيٺان،
پوري! تو پاڻ سڃاڻي نہ ڪيو.
مڇ پسي ڪيئن موٽئين، سڙيئن نہ لئي سيٺان؟
پوري! تو پاڻ سڃاڻي نہ ڪيو.
واريءَ جيئن وڃري هنيون، ڪٽڪيو ڪيٽان؟
پوري! تو پاڻ سڃاڻي نہ ڪيو.
آڻن منهنجا انگڙا، ڪالهون پوءِ ڪيٽان،
پوري! تو پاڻ سڃاڻي نہ ڪيو.
ڇپر ڪنديس پنڌڙا، مون پانيو سيٺان،
پوري! تو پاڻ سڃاڻي نہ ڪيو.

O imbecile! You did not know your own self when you associated with these ascetics. (Obviously you were presumptuous).

You have to study your 'self' first in order to study your soul(lmam Ghazali).

With what face would you now look for them amidst the mountains?

You would have been spared all this toil if you had accompanied them.

You saw the blaze (of the Divine light), and yet you returned! Why did you not burn yourself for the Beloved?

My heart is scorched like sand for them. It crackles and languishes for him.

Since yesterday my limbs, as it were, are on fire (of love and yearning for him).

I shall move about in the mountains and explore them feeling that I am with him.

VAI NO. 2

جاڳي اکڑين! اوهان اوجاڳو نہ ڪيو.
اکڑيون پرينءَ لئي، ٿھ ٿھ ڪيو ٽمن،
اوهان اوجاڳو نہ ڪيو.
جي سنجهيئي ستيون، سي مر سور سهن،
اوهان اوجاڳو نہ ڪيو.
جن کي آرس اکئين، سي ڪيئن پرين پسن؟
اوهان اوجاڳو نہ ڪيو.
جن نيٹ هيرايا نند سين، سي ڪيئن محب ملن؟
اوهان اوجاڳو نہ ڪيو.
وهاڻيءَ وهائين، ڳوڙها سر ڳلن،
اوهان اوجاڳو نہ ڪيو.
تون اڃاسي! اوجهرين، هوءِ ٿا هوت هلن،
اوهان اوجاڳو نہ ڪيو.
"اديون" عبداللطيف چئي، "مِلان سين محبن"،
اوهان اوجاڳو نہ ڪيو.

O eyes! You did not keep awake for him!

Poor eyes! They weep bitterly for the beloved (on that account). Since they went to sleep early, let them suffer the torment.

How can they, with drowsy eyes, behold the beloved?

How do they expect to meet him when their eyes are accustomed to sleep?

The result is that such (negligent) persons shed tears (of frustration) at dawn time.

The fact is that you slept negligently and in the meantime; alas! the beloved went away.

Abdul Latif (longingly) says: "O Sisters! would that I were to meet the beloved"!

SUR RAMKALI
OR
THE ASCETICS

INTRODUCTION

خدا دارم دل بریاں ز عشق مصطفٰی دارم
ندارد ہیچ کافر ساز و سامانی کہ من دارم *(Sir Syed Ahmed Khan)*

I have Allah. My heart is roasted with love of the Prophet. In that connection no infidel has the accoutrements which I have.

بزم میں اہل نظر بھی تھے تماشائی بھی تھے

In the gathering there were pietists as well as mere spectators

1. A section of the people, who are not much conversant with the Risalo, pose a question as to why Shah Abdul Latif, a Sayed and a Saint, associated and peregrinated with the non-Muslim nomads for a pretty long time, and assigned to them a full Sur in the Risalo. As the question is natural, it deserves to be discussed in an unbiased manner. Accordingly I propose to treat its two aspects, vis. the ordinary and the religious, separately as under:

The Ordinary Aspect:

Early in life when youth is often times adventurous, when one usually feels bouyant, the poet took an opportunity to join a group of nomads, locally known as Jogis-Sanyasis or ascetics. He associated with them for about three years. In the course of their wanderings, the poet visited their important centres on the Ganjo mountain, (which incidentally is known as the cot of pious men) at Dwarka, Lakhpat, Hinglaj (twice), Lahut, LaMakan, and Jesselmere etc. Later he seems to have developed some differences with them in connection with the form of worship and the devotional practices. That annoyed them and they left him surreptitiously at Hinglaj while he lay asleep. According to the available record, the poet never met, much less joined them again; but he always cherished exhilerating memories about them. This is the background in nut shell of Shah's association with the nomads and of his all-time separation from them. The association was due to inquisitiveness and youthful recklessness, and the separation was based on religious considerations. I do not find fault with either of them.

Once a great monist Hussain bin Mansur AI-Hallaj, who later lost his life on the gibbet for his highly unorthodox utterances claiming to be Allah, called on his more popular contemporary, Hazrat Junaid, an illustrious saint and sufi of the calibre of Hazrat Abu Yazid Bistami. Mansur knocked at his door and when Hazrat Junaid enquired from within as to who he was, he replied: "Allah". Hazrat Junaid called him in and said that he was not Allah, but he was with Him. They had then a little dialogue somewhat on the following lines:-

H. Junaid: What has brought you to me?

Al-Hallaj: The craze for your company, O Shaikh! I want to benefit from it.

H. Junaid: But I do not associate with mad men. Association demands sanity. If that is wanting, the result is such behaviour as yours.

Al-HaIlaj: I prefer intoxication to sobriety. Besides both of them are the attributes of man, and he remains veiled from his Lord until all his attributes are annihilated.

Compare with:

سرمد! در دین عجب شکنی کردی
ایمان فدای بچشم مستی کردی
عمری که بآیاة و حدیث گذشته
رفتی و نثار بت پرستی کردی *(Sarmad)*

O Sarmad! You have made amazing violations in your faith. You have sacrificed it before one with intoxicated eyes. You passed your life in reciting the Quran and Traditions; and eventually you made a present of them to an idol worshipper!

خلق می گوید که خروبت پرستی می کند
آری آری می کنم با خلق مارا کارنیست *b) Amir Khusro*

The people say: "Khusro does idol worship", "Yes, I do it, I have no concern with the people.

با زاهداں در صومعہ شبہا بروز آوارده ام
باکافراں دربتکده پیش بتاں خبیده ام *(Roomi)*

I have passed nights till dawn in monasteries with devout persons. I have (also) slept alongwith the infidels before idols.

These utterances are more questionable than the poet's association with the jogis.

The Religious Aspect:

They are not (all) alike. Amongst the people of the Book there is a community that is upright. They recite revelations of Allah at night and they prostrate themselves.

They believe in Allah and the Last Day and they enjoin what is right and forbid what is wrong; and they vie with each other in doing good. And they are of the righteous.

And whatever good they do, nothing (thereof) shall be rejected. And

Allah knows the reverent.(113, 114,115,Al-Imran).

I have reproduced above the verses No. 113, 114, and 115 of Sura Al-lmran of the Quran to show that Allah, the Gracious, had appreciated the good deeds of some Jews, to wit, Hazrat Abdullah bin Salaam and his companions who later embraced Islam. He referred to them as "the righteous and reverant" and assured them that whatever good they did, would never be lost unto them.

On the same analogy Shah Abdul Latif appreciated the stark austerity of the ascetics in food and clothes, their vigil at night and constant flow of tears, their fear of the Master, their shunning the public and avoiding association with them, and their irreproachable self-renunciation. The poet

was not interested in their faith. He never described it except that he stated that they observed the pre-Islamic conventions, which obviously implied that they were non-Muslims. Shah has not discussed the merits of their faith, much less admired it. In fact he had differences with them about the form of their devotional practices, which actually annoyed them to the extent that they left him while he lay asleep.

We should assume that a seeker of the Truth sometimes halts during the course of His search to investigate certain spectacles. The instance of Hazrat Ibrahim has been quoted intensively in the Quran. He was impressed by the sight of a star and the moon and the sun respectively. Theoretically, he assumed each one of them in turn as his God. But that surely was not his decision because he abandoned that assumption as soon as the obove objects receded from his view. On the same analogy the poet's association with the non-Muslim ascetics was only a stage - a sort of experiment or scrutiny in his search for the Truth. There is, however, no denying the fact that he became enamoured of their rank asceticism. But when he considered their methods of worship amounting to polytheism, like a righteous Muslim he resented them, with the result that the ascetics parted company with him. Incidentally it is important to note that the poet never joined any ascetic group thereafter, though he always cherished exhilarating memories of their asceticism.

The poet's relatively long association with the ascetics was possibly due to his belief that they maintained Hazrat Ali as their leader in self-renunciation. (vide verse No. 28 chapter 1 and verses No. 23-A and B of chapter 9 of the Sur). It is also significant to note that the poet has alligned them (though not compared them) with the Prophet of Islam (vide verses No. 12 to 18 and the Vai of chapter 8). The fact is that most of the verses of the Risalo are spiritualized, and there is always scope for spiritual identification of characters in a Sur.

مسلم استی بی نیاز از غیر شو
اہل عالم را سراپا خیر شو *(Iqbal)*

You are a Muslim. Be independent of the non-Muslims. You should, however, be the means of doing good to the entire humanity

Before I close I should better refer to the following verse of Moulana Roomi:

دی شیخ با چراغ ہمیں گشت گرد شہر
کز دام و دود ملولم و انسانم آرزواست

Yesterday the Shaikh passed through the town with a burning lamp explaining to the interrogators that he was sick of the hypocrisy of avaricious 'animals' and hence he sought a real human being.

Possibly Shah put up to the Moulana his model of austerity - the ascetic nomad - to facilitate his search for the ideal man. In view of these facts no fault can be found with Sur Ramkali even from the orthodox view.

I reproduce below some of the relevant traditions of the Prophet:

i) Those persons are the kings of Paradise who have:

a) dishevelled hair,
b) a coat of dust on their bodies,
c) no access to the rich persons,
d) been misunderstood by others.

ii) They are the persons who have no coin with them. Yet if they were to request Allah for the entire Paradise, He would grant their request.

iii) Allah befriends that bondman who has:

a) little wealth,

b) lack of sophistication,

c) no publicity (or grievance) but plenty of patience.

Such persons generally die early.

2. The Sur is an off-shoot of the Indian Sur Handol. It is one of the longest Surs. It has nine chapters and ten vais. It is full of the poet's praise for the much too prominent virtues of the nomad ascetics. The poet has given some description of their life. Simultaneously he has exhorted the seeker to avoid all vices and materialist affiliations.
3. In this Sur I have made 35 additions as under:

   1 verse in chapter 3 from Mr. Kazi's edition.

   7 verses in chapter 1 from Mr. Advani's edition.

   3 verses in chapter 3 from Mr. Advani's edition.

   1 verse in chapter 4 from Lutif-e-Latif.

   8 verses and 1 stanza in verse No. 5 in chapter 5 from Messers Kazi and Advani's editions.

   1 verse in chapter 6 from Mr. Advani's edition.

   1 verse in chapter 7 from Mr. Advani's edition.

   4 verses in chapter 8 from Mr. Advani's edition one from Moulvi Dur Mohammad).

   5 verses in chapter 9 from Mr. Advani's edition.

   4 verses in chapter 9 from Mr. Kazi's edition.
4. I have changed the order of verses No. 8 and 9 in verses No. 4 to 7 in chapter No. 9.
5. I have amended the text in the following verses:

Verses No. 2 and 11 of chapter 1.

Verse No. 9 and 14 of chapter 5; and

Verse No. 37 of chapter 9.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
229	10	42	37

SUR RAMKALI
OR
THE ASCETICS

Chapter - I

نوريِ ۽ ناريِ، جوڳيئڙا جهان ۾،
ٻريِ جن ٻاريِ، آئون نہ جيئندي ان ري.

1. There are two categories of ascetics in the universe. Some of them have reached the goal and are absorbed in the Divine light. They are the 'nooris' or the illumined. The others are still in the course of journey to their goal. They are known as 'naris' or those that are burning in the fire of love.

They radiate Divine light and are consumed by the fire of the Divine love. Such ascetics have kindled the light in me after burning themselves in the blaze (of the Divine love). It is hard for me to live without their company.

TRADITION. **محبت** is a fire and **معرفت** is a fire within it.

گويند سوز آتش باشد نصيب كافر
محروم از آتش توجز بولهب نديدم *(Roomi)*

They say that the blazing fire is the infidel's lot; but I have seen none save Abu Lahab denied your 'fire'.

ز عشق دوست هر ساعت درون نارمی رقصم *(Qalandar Lal Shahbaz)*

Every moment I dance in fire due to my love for the Friend.

جوڳيئڙا جهان ۾، هئا منجهه حمام،
آرامان ارڳ ٿيا، اوڏا نہ آرام،
ڪيائون قيام، آئون نہ جيئندي ان ري.

2. These Jogis, while they lived in this world, were veritably in the fire (of Divine love). They dissocated from sleep and never sought It. They have made my life as hard as it would be on the day of Judgement. I cannot live without them.

Do not turn away those persons who pray to Allah day and night to see His face. (52, Al-Anam).

لکين ڪيا لِسان سين، لاهوتين لوڙا،
گهوڙا! ڙي گهوڙا! آئون نہ جيئندي ان ري.

3. These true seekers, who had reached the stage of Lahut, had made innumerable vocal entreaties to Allah for further advancement. Alas! Alas! (They have gone away.) I cannot live without them.

ڳوليان ۽ ڳُنڍيانِ، ويا ويراڳي نڪري،
صحبت جا سنديانِ، آئون نہ جيئندي ان ري.

4. - These ascetics have left me. I search for them to rejoin them and benefit from them. (But so far it has been in vain). I always remember their association, and I cannot live without them.

مران، مٿو پٽيان، نهاريان نيڻان،
سخن جي سندانِ، آئون نہ جيئندي ان ري.

5. I die for them; I beat my head at not finding them; I shed streams of tears in my longing for them. I always remember their conversation. It is impossible for me to live without them.

واروا ويراڳين کي، ويل مَ وساريج،
قدم ڪاپڙين جا، ليلائي لهيج،
پِيرت پسيو پَٽ جِي، وڃڻ کي وجيج،
راتو ڏينهن رڙهيج، آئون نہ جيئندي ان ري.

6. (The poet advises the seeker!) "(O fellow seeker!) Be quick please to help me to locate the ascetics! Please do not waste any time. It brooks no delay. You must practise humility in the course of your search to locate their footprints. After finding the road that they have taken, you must go as far as is possible. Nay, pursue the journey at all times without a break. The fact is that I cannot live without them."

قدم ڪاپڙين جا، لڳا ۾ لاهوت،
جنين سين ياقُوت، آئون نہ جيئندي ان ري.

7. The ascetics have entered their third spiritual stage of 'Lahut'. They have secured the emeralds (of Divine knowledge), or (they possess abundance of beneficence). I cannot live without them.

واڃت ويراڳين جا، مون وٽ وڏي وٽ،
سون سيوئي سنگيون، پسي ڪينم ڪٽ،
ويساهي ويل ڪهين، پورب ويندو پٽ!
هَل ڪنيائون هٽ، آئون نہ جيئندي ان ري.

8. I prize very much the music of the instruments (particularly the con-shell) of the ascetics. As a matter of fact all their conshells are worth gold. Do not try to evaluate the ascetics on the basis of their apparent destitution. After creating a false impression of their possible prolonged stay with you, these ascetics would suddenly leave for the East. They always avoid crowds and publicity. I find it much too hard to live without them.

Note: (1) In the above verse Shah has possibly related his own experience of the ascetics, who had left him while he was asleep.

(2) 'Malamatis' also avoid crowds and hustle bustle of life.

واڃت ويراڳين جا، مون وٽ وڏو مال،
مقالان مهند ٽيا، ڪونهي وڻن قال،
حاصل جنين حال، آئون نہ جيئندي ان ري.

9. I prize as a great treasure the musical sound of the con-shells of the ascetics. These holy nomads have passed the stage of dialogues. In fact they do not

talk to any person. They are often in trance. I cannot live without them.

ستي سيج هياس، مون کي آهه اڻاريو،
جنين جاڳاياس، آئون نہ جيئندي ان ري.

10. Before I contacted them I was asleep on my couch (i.e. I led a routine life). However a sigh (or a mere gesture) from them awoke me and attracted me to them, I shall not live without them (i.e. the ascetics), who thus awoke me (into spiritual consciousness).

جان کي مون کي نينِ، پڳهه پائي پاڻ ڏي،
پَهه پروڙيم پَٽ جا، ڪِينر منجهان کي،
هاڻي جي هَنئي، آئون نہ جيئندي ان ري.

11. Now they should better fasten me by ropes and take me with themselves. I have come to know of some of their secrets through their musical instruments. Since I have received their dart in my heart (or) since they have settled in my heart. I shall not live without them.

جان کي مون کي تاڻ، پڳهه پائي پاڻ ڏي،
هو جي هينئي هاڻ، آئون نہ جيئندي ان ري.

12 Please drag me along with yourselves by means of a rope. Since they have settled in my heart now, (through the music of their con-shells), it is impossible for me to live without them.

جان کي مون کي نيو، پڳهه پائي پاڻ ڏي،
قوت منهنجو ڪاپڑي! سِگهين منجهه سِهو،
ڪاڦِري ڦوڪ ڏيو، آئون نہ جيئندي ان ري.

13. Please take me with yourselves by means of a rope. O holy men! Your con-shells are my strength and mainstay. Please turn back to me and sound the con-shell. I cannot live without them.

سوڏو سِگڑين سين، کي جو ڪهيائون،
هوءَ جا هنيائون، آئون نہ جيئندي ان ري.

14. They did convey to me something very fine through their conshells; and due to what they struck me with thereby, I shall not live without them.

ستر سگڑين سين، لحظي لاڻائون،
ڪينر ڪني آهيان، انين جي آئون،
مون کي ماريائون، آئون نہ جيئندي ان ري.

14-A. In a moment by means of the (music of their) conshells they dissipated the veil (from my mind). I have been deeply captivated by their musical instruments. The fact is that I am very miserable, and I cannot live without them.

صبح سِگڑيون ڪٽي، ويا دُڪائي دور،
ٽئا ڏينائيان ڏور، آئون نہ جيئندي ان ري.

15.They left in the morning along with their conshells for a remote place, and thereby they caused to me a lot of suffering. They are far away, and to meet them is not easy. But I cannot live without them.

صبح سِگڑيون کٹي، ويا وڃائي پاڻ،
اهڙو جن اهجاڻ، آئون نہ جيئندي ان ري.

15-A. In the morning they took up conshells and left in a state of self-annihilation. That is their identification mark; I cannot live without them.

صبح سگڑيون کٹي، ويا وڃائي ويڑ،
ڏوريان ڏوريان نہ لهان، تن ٻيراڳين ٻير،
جن جي آسڻ منجهه عنبير، آئون نہ جيئندي ان ري.

16. These stalwarts left in the morning alongwith their conshells. (That is a calamity for me.) Inspite of my thorough search for them I cannot come upon their 'party'. There is a fragrance of amber in their seat*. It is impossible for me to live without them.

Note: It seems the nomads moved about in a single pile, one behind the other.

ميڙيو "پاڻ" ٻريون کيو، جوڳي جلائين،
سامي سگڑين سين، خودیءَ کي کائين،
هو جي تار تڳائين، آئون نہ جيئندي ان ري.

17.The ascetics make a pile of head-loads of ego and then make a bonfire of it. By means of their musical conshells too they neutralize the ego. They were the persons who would steer me safely through the deep sea of life. Indeed I cannot live without them.

پسيو آسڻ ان جا، اچي نہ آرام،
کينر کُني آهيان، تنين جي تمام،
مون کي ٿيو ماتام، آئون نہ جيئندي ان ري.

18. I become more restless when I cast a glance at the place where they sat last. I am very much captivated by the instrumental music of their conshell. (Actually I cannot forget it.) Their departure is a matter of lamentation for me. Accordingly I cannot live without them.

پسيو آسڻ اُن جا، اُ ڏما اچن،
کينر کاپڑين جا، صبح تان نہ سُجن،
جي رائي منجهه رهن، آئون نہ جيئندي ان ري.

19. When I look at their usual sitting place, it immediately creates commotion within me. The music of their instruments is not heard in the morning nowadays. They live reconciled to their fate. (They are always content). I cannot live without them.

پسيو آسڻ ان جا، اوچنگارون اچن،
پاڻان وڌيس پٽ تي، لاهي لاهوتين،
جي رائي منجهه رهن، آئون نہ جيئندي ان ري.

19-A. I am moved to tears and sobs at the sight of their familiar seats. The ascetics seem to have taken them off from their shoulders and left them on the ground. I cannot live without those who lived quite content. (Advani)

آسڻ وٽ آهُون کريان، وس نہ منهنجي وات،

لڱم لاهوتين جو، منجهان ڪينر ڪات،
هلڻ کي هيهات! آئون نہ جيئندي ان ري.

20. I give vent to cries at their discarded seats. I simply cannot help it because I cannot control my mouth. I have received the stab from the "Lahut" ascetics through their music. It is a tragedy that I cannot follow them, though I am sure I cannot live without them.

پسيو آسڻ ان جا، ٻانهن وجهان وات،
هو جي ڪهيا ڏانهن قلات، آئون نہ جيئندي ان ري.

21. When I saw their discarded seats, their very sight created commotion within me. I tried to stifle it by putting my arm in my mouth. The holy men have possibly left for Kalat (in Baluchistan). Verily I cannot live without them.

وٽن ويڻي آهيان، ڏسيو ڪين ڏسان،
جنين جِهوئي ناهہ ڪِي، سا ڪا سونهن سنديان،
پسيو ڪَين پسانِ، آئون نہ جيئندي ان ري.

22. I feel as if they are present here and I am sitting with them; but I cannot see them, even though their image is ever present. None can come upto them in handsome-liness. They are peerless. Howsoever even though I perceive their image, they are not actually available. I simply cannot live without them.

بابُو ٻيڪاري ٽيا، اڄ نہ آسڻ وڃ،
خودي ڪانئي هليا، پير نہ لاتئون پڃ،
هيءِ! هيءِ جنين هڃ، آئون نہ جيئندي ان ري.

23. The holy nomads are not at their usual place today. (They have moved out to fresh fields and pastures new). (The only difference is that) they always neutralize the ego in them and they move fast from one place to another. At their camps one hears nothing but lamentations (due to separation from Allah). I cannot live without them.

بابو بيڪاري ٽيا، پڇي ڇڏيائون پاڻ،
نسورو ئي نينهن جو، نانگن وڃ نڌاڻ،
سرکنڊ جنين ساڻ، آئون نہ جيئندِي ان ري.

24. The holy nomads left for some other place. They have completely ridden themselves of ego. In fact there is nothing but Divine love in the abode of these naked persons. (They wear a loin cloth only). But they carry Sandal wood (or its fragrance) with themselves. They radiate that sort of fragrance. I cannot live without them.

بابو بيڪاري ٽيا، آسڻ وڃ نہ اڄ،
نسورو ئي نينهن جو، سامي ڪن سهڄ،
هينڙا! تنين سين هڄ، آئون نہ جيئندي ان ري.

24-A. (Like the typical nomads) these ascetics left on their journey today. They are being missed at their last camp. They are exclusively absorbed in the Divine love. My heart! Be one with them. I cannot live without them.

نانگا نانيءَ هليا، سامي سپيئي،
وِهڪ مون ويئي، آئون نہ جيئندِي ان ري.

25. These simple naked holy men left for Hinglaj, (where there is a temple dedicated to KaIi Devi,) popularly referred to by the Muslims as "the maternal grand mother". I have lost all peace of mind. I cannot live without them.

Note: It is said that Hinglaj is known for its temple situated in a cave in Lasbella district of Baluchistan, about 120 miles to the west of Karachi. It enshrined an idol of Kalidevi, which was well known even outside Baluchistan. The Greeks called it as that of "Nania". I think that is responsible for the Muslims of Baluchistan to call the idol by the abbreviation of "nani", which in the dictionary sense, means the maternal grand mother. The Egyptians called it 'Nit'. The Indians worship it as Mata Kali, KaIi Devi alias goddess of vengeance. It was visited by the nomad ascetics as a matter of duty.

نانگا نانيءَ هليا، ويچارا ويا،
ڪينر ڪاپڑِينِ جا، صبح تان نہ سئا،
هو جي هت هئا، آئون نہ جيئندِي ان ري.

26. The poor naked persons left for the Nani Devi. Today in the morning the sound of their conshells was not heard. I cannot live without those who were here recently.

نانگا نانيءَ هليا، چيلهيا چيلهه ٻڌن،
هو جي هُت هلن، آئون نہ جيئندِي ان ري.

27. These naked (holy) men have left for the Nani Devi after fastening a girdle round their waist (because the journey is difficult). I would not live without those who have left for the above destination.

نانگا نانيءَ هليا، ڪينر ڏري ڪنڌ،
پُريا پورب سامهان، راول ٿيا رند،
هي جي هئا هن هنڌ، آئون نہ جيئندِي ان ري.

27-A. These naked holy men left for the Nani Devi holding their con-shells on their heads. The dear friends had the East as their goal. I cannot live without those who were here recently.

نانگا نانيءَ هليا، مُنگلاجان هلي،
ديکي جن دوارکا، مهيسين مَلهِي،
آڇهه جن عَلِي، آئون نہ جيئندي ان ري.

28. These naked (holy) men, the followers of Shiv, left for the Nani Devi at Hinglaj. They were indeed happy to have visited Dwarka. I would certainly not live without those whose leader (in austerity) is Hazrat AIi.

نانگا نانيءَ هليا، هاءِ! منهنجي حال،
هو جي ڪهيا ڪال، آئون نہ جيئندِي ان ري.

28-A. Alas for me! The naked (holy) men have left for the Nani Devi. I would not live without those who left yesterday.

نانگا نانيءَ هليا، لوڪان ڪري لِڪ،

ويئي مون ويهڪ، آئون نہ جيئندِي ان ري.

28-B. The ascetics left for the Nani Devi clandestinely. I cannot afford to linger here behind them. The fact is that I cannot live without them.

جُسي سندو جوڳ ريءَ، مون نہ گهرجي ماهہ،
سامي منهنجو ساهہ، آئون نہ جيئندِي ان ري.

29. I do not want bodily flesh (i.e. life) without self-effacement. My life is centred in the holy men. I would not live without them.

ڪالهوڪو ڪاڏي ويو، سندو جوڳين جوش،
پسي تنهن پَٽ ڪي، هڏ نہ رهيو هوش،
آسڻ ۾ افسوس، آئون نہ جيئندِي ان ري.

30. But where is the holy men's commotion (or) the public emotion for them, that was so remarkably in evidence yesterday? (Alas! They have departed.) One loses his equilibrium when he sees the vacant sitting place of the jogis. There is an atmosphere of melancholia around there. I would not live without them.

نہ ڪي ڪٽن پاڻ سين، نہ ڪو ساٽن پاڻ،
اهڙو جن اهجاڻ، آئون نہ جيئندي ان ري.

31. They do not encumber themselves with any worldly goods. The fact is that they are void of ego in all respects. I would not live without the persons having these (identifying) marks.

پاڻهِين وينا پاڻ سين، پَر ۾ ڪن پرياڻ،
اهڙا جنين اهجاڻ، آئون نہ جيئندي ان ري.

32. They sit apart and soliloquise secretly and inaudibly. Thus they discuss matters and take decisions. That is their prominent trait. I cannot live without them.

پاڻهِين وينا پاڻ سين، پر ۾ پَرياڻين،
هو جي هلڻ سنديون، ڳالهيون ڳالهائين،
وڃڻ وڃائين، آئون نہ جيئندِي ان ري.

33. They soliloquise inaudibly, and discuss matters secretly. Generally they discuss their march to their goal. They are so self-effaced that they are absolutely indifferent about their terminus i.e. death. I would certainly not live without them.

پاڻهين وينا پاڻ سين، پر ۾ پَرياڻين،
سامي سفر هليا، آسڻ اُجهائين،
رخصت رئارين، آئون نہ جيئندِي ان ري.

33-A. The holy nomads contemplate and soliloquise inaudibly. They left on the journey after obliterating the traces of their seats. Their parting is so touching that one immediately melts into tears. It is definitely hard for me to live without them.

Note: Verses No. 32, 33 and 33-A may also mean that the holy nomads held discussions among themselves, isolated from the public gaze and participation.

ويراڳين وَرن، ڏسڻ گهٽو ڏُهلو،

هڪ ٻولڙ ٻوڙن سين، ٻيو سندا فانّين فن،
ڪِي گھرجن ڪن، آئون نہ جيئندِي ان ري.

34. (It is very difficult to comprehend (or describe) the unusual traits of these ascetics). Firstly they are deaf to talk to. (They discourage conversation). Secondly they are always in the specific trance of self effacement. One needs spiritual ears to hear and follow what they utter in ecstasy. It is indeed hard for me to live without them.

جز وجايو جوڳئين، ڪُل سين آهين ڪم،
آسڙ جن عدم، آئون نہ جيئندِي ان ري.

35. These ascetics have forsaken their individuality. They are concerned with the Prime or the Universal Soul (the Fountain head of all creation). Spacelessness is their final sitting place or goal. I would not live without them.

فارغ شوی زکثرت واصل شوی بہ وحدت
باشاہد حقیقت ھمناگی ہمیں است *(Roomi*

Discard the plurality and get absolved in the Prime. That is what union with the Divine Beloved means.

وڃائي واٽ ٽيا، جوڳي جڳاڻي،
هئا جي هاڻي، آئون نہ جيئندِي ان ري.

36. These ascetics sounded the conshells and pursued their way of self-annihilation. I would not live without those who were here presently.

VAI

سندڙيانِ سِگڙي، ڳالھ ڳُجھڙي، مون ماريندي ڪڏھين.
جا وڃائينِ جترا، نہ تنھن نڙ جھڙي،
مون ماريندا ڪڏھين.
مرليءَ کي جنھن مات ڪيو، تل نہ تنھن ٽُنبڙي،
مون ماريندا ڪڏھين.
تاريو جنھن توڙيءَ کي، نہ سو گھنڊ، نہ گھنڊڙي،
مون ماريندا ڪڏھين.
ڏاريو جنھن ڏياچ کي، تندئان سا تکڙي،
مون ماريندا ڪڏھين.
نہ سري، نہ سنڊ ڪا، نہ ڪا ھند ھِھڙي،
مون ماريندا ڪڏھين.
مِنائيان منِي گھٽو، چوندا جن چکڙي،
مون ماريندا ڪڏھين.
ونءُ اونايي ان کي، ويھ مَ، ڪٽ وکڙي،
مون ماريندا ڪڏھين.
بيخود بابو سي ٽيا، ٻُرندي جن ٻڌڙي،

مون مارينداَ ڪڏهين.
جا ساراهيل سبحان جي، تنهن واڪاڻ ڪهڙي؟
مون مارينداَ ڪڏهين.
سهسين سرودن کي، پاڻان پوءِ وجهندڙي،
مون مارينداَ ڪڏهين.
"اديون!" عبداللطيف چئي، "هي مُئا جيارينڊڙي،
مون مارينداَ ڪڏهين.

Their conshell is really enigmatical. It has no equal in the musical instruments. It would neutralize me some day. It is not like the reedy pipe which is generally played by the Baluchis.

It beats hollow the flute. Even the 'Tambour' is unlike it.

It is not the bell which used to guide and sustain Suhni to swim to the other bank of the river.

Its chords are more vibrant than those of the fiddle which impelled Rai Diach to surrender his head to the minstrel.

There is nothing similar to it in the northern region, Sindh or even in India.

Those persons who have enjoyed its music, prize is considerably and call it sweeter than the sweets.

Whenever you hear it, proceed thither at once at a rapid pace. Do not lag behind.

> *Then there shall be one loud sound (of the siren) and all persons shall quickly assemble in the arena. (13 and 14, AI-Naziat).*

Those who heard its music got into ecstasy and became oblivious of self like the ascetics.

How can I adequately praise an article which has been eulogized by the Sublime Allah?

The ascetics con shell has achieved precedence over all other musical instruments.

Tintinnabulation charms beasts. This con shell captivates human beings.

> Abdul Latif says: "O sisters! This particular con-shell would quicken the dead (and resurrect them).
>
> Note: In my opinion the reference in this Vai is to the Siren to be sounded by Angel lsrafil on three occasions heralding the Doom's Day and resurrection of the dead creatures and their quick march to the arena of justice.
>
> TRADITION: "What is the 'Soor' صور Enquired a nomad Arab from the Prophet of Islam. The latter answered! "it is the mammoth con-shell that shall be blown by mouth by angel Israfil".

SUR RAMKALI

Chapter - II

ڪيم ڪاپڑين جي، پهرين ڏينهن پروڙ،
سگها ساعت نہ هيڪڙي، چار ئي پهر چور،
"سدائين" سيد چئي، "هُون سناسي ۾ سور،"
"جوڳي ساڻ ضرور، لڪا پٽن لوڪ ۾."

1. On the first day (of my association) I studied with open eyes the ascetics to understand them. They are never normal. All the time they are immersed, nay, neutralized in love. Sayed says: "These ascetics are constantly in suffering (due to love). It is only when they are forced by a necessity that they move out and then too, they do it secretly and unobtrusively."

ويهي ويراڳين جو، ٻئي ڏينهن ٻڌم حال،
تن جا ڏاڇا ڏوڙ پڪليا، جاڳوٽا زوال،
اُن جاڙِي جٽائون ڇڏيون، چوٽا چگّيءَ چال،
ويچارا وجود جي، ڪنهن سين ڪن نہ ڳال،
نانگا ٽيا نهال، لڪايُٽن لوڪ ۾.

2. On the second day I used my ears and heard about them and their intrinsic condition. Their saffron coloured (scanty) clothes were stained with dust. The string used by them for top-knot of hair was in tatters. They allowed their long hair to fall in an orderly way over their neck. But they are very unmindful about their body and they never complain of any thing. In their own way they are quite happy, and they move about very secretly.

ٽئين ڏينهن ٽمڪائينِ، دونهيون دائرن ۾،
ميڙيو ڪڙڇ ڪاٺيون، جوڳي جلائين،
سنديون ڪاٺ خبرون، آديسين آهين،
ڳجهم نہ ڳالهائين، لڪا پٽن لوڪ ۾.

3. On the third day I noticed at their place a dull glow of smouldering fire. The jogis seemed to have collected straw and fuel-sticks and kindled a fire. The nomads know well the fire (of love) and its reaction. They do not betray their heart's secrets. They secretly move like shadows in public.

چوٽين ڏينهن چوگان ۾، ڪنهن جنهن پَهه پيا،
وهم پريان جي وڍيا، تن ۾ ڪُوڙ ڪها؟
اندر آديسين ڪي، اچن جوش جِها،
سامي سون ٽيا، لِڪا پُٽن لوڪ ۾.

4. On the fourth day I noticed that they were absorbed in some deep meditation. Strong urgings of love for the Beloved had overwhelmed them.

That certainly was not and would not be camouflage. Why should they resort to it? There is a strong commotion in their minds (which others cannot visualize). These ascetics like gold, have no blemish whatsoever. However they move about secretly among public.

پنجين ڏينهن پَئِي، ڪنهن جنهن پور پچائيا،
اندر آديسين کي، سورن شاخ ڪئي،
محبت جي ميدان ۾، لاشڪ پيا لهي،
"اُن کي سار ي رات،" سيد چئي، "گوندر ۾ گئي،"
ڪريو سيڙ سهِي، لِکا پٽن لوڪ ۾.

5. On the fifth day some thoughtful fancy seemed to have taken hold of them. It has aggravated their mental suffering. They were no doubt in the love's own arena. They passed the entire night in restless-ness, according to Sayed: They seemed to have a vision of the Beloved and (being absorbed in it). They moved about unobtrusively in public.

ڇهين ڏينهن ڇَٽِي، پيا ڪنهن پَرياڙ ۾،
اندر آديسين کي، ڏريائين، ڏڻي،
ہري ہاجهاري ڪيا، ڪائين رک ڪٽي،
پِنيو پنج ڪڻي، لکا پَٽن لوڪ ۾.

6. On the sixth day the ascetics indulged in some reverie. In their hearts nothing else except Allah exists at all times. They are consumed by the fire of love and they become handsome by rubbing cinders to their body. They just beg for a trife - just a handful of something, and subsist on it. But when they move out in public, they do it unobtrusively.

"ستين ڏينهن" سيد چئي، "ڏاچا ڏوتائون،"
"اُيِي الک سامهون، ہانهون ہڏائون،"
"وڏي ڪنهن ولات جا، اهج آندائون،"
"روح پنهنجو رام سين، پَر ۾ پوتائون،
ڪٽيو ڪِدائون، لِکا پٽن لوڪ ۾.

7. On the seventh day they washed their clothes. While standing they expressed their humility before Allah, the Imperceptible, with folded hands. Apparently they got news of some great land, of which they seemed to have some vision. They often held intimate secret communion with Ram (or god.) They move about quietly in public along with their bowls.

انين ڏينهن اُٽي ويا، جوڳي جاءِ بجاءِ،
سا پَر سامي سکيا، جا پر جوڳ جڳاءِ،
ويروتار وجود ۾، الله اُنين کي آهر،
ڪنهن جنهن ڪمائيءَ لاءِ، لِکا پٽن لوڪ ۾.

8. On the eighth day the ascetics dispersed and went from place to place. These holy men have learnt the way .of life that befits an ascetic. They constantly remember Ram in their mind. They just move about secretly in public, but all the time with a particular spiritual ambition.

نائين ڏينهن نيٽان، اوجاڳي اجاريا،
سہاجهي ہاجهه ڪئي، سجاڻي سيڻان،

جتي نظر ناڻ جو، اُتي اوتاران،
اهي اهجاڻان، لکا پٽن لوک ۾.

9. On the ninth day their nightly vigil had lit up the eyes of these ascetics. The Merciful Allah had appreciated their devotion and showered His mercy on them. They had taken their abode at the place where His manifestation was available. That place is holy for them. These are their traits, and they move about secretly.

ڏهين ڏينهن ڏِک ٽيا، پرينءَ پاپوهيا، پس!
ورق جو وصال جو، سو واري کيائون وس،
"لڌائون" لطيف چئي، "سندو گروءَ گس"،
"جوڳين کٽيو جس، لِکا پُٽن لوک ۾.

10. On the tenth day they anointed themselves because the Beloved had made them quite happy. Just behold them in that condition! They had taken over the page of union (with Allah) and turned it in their favour. Latif says: "they have found the road leading to the Lord. They have in fact, earned His appreciation too". Accordingly they move about in public unobtrusively.

کارهين ڏينهن ڪرم، وريو ويراڳين جو،
جوڳين جاڻائون پُنيون، هلي ويا حرم،
دائم جهليو دم، لکا پٽن لوک ۾.

11. Fortune smiled on the ascetics on the eleventh day. Their pilgrimage had materialized and they entered the sacred place. They suppress every thing about their elevation in their mind; and when they move about in public, they do it unobtrusively.

کعبہ را ویراں مکن ای عشق کہ آنجا یک نفس
کہ گہی پس ماندگاں راہ منزل می کنند *(Farsi)*

O love! do not desolate the Kaaba as sometimes stragglers encamp there for awhile.

ٻارهين ڏينهن ٻيئي، من مرادون پُنيون،
جوڳي ان جاڻا کي، ٿي سکيا سيئي،
سمانا سيئي، جي گُر گڏجي آئيا.

12. On the twelfth day both their ambitions were satisfied. As a class all of them yearn the most for this climax. Those who meet their Master Lord at the holy place, indeed achieve eminence. (These obviously were the two aims of the admission in the holy place and contact with Allah.

Note: It is said that the poet had passed this initial period of twelve days with the ascetics in a 'temple' on the Ganjo rock.

VAI

ڪلپتي آئيا، هو ماڻ! آئون هلندي ان سين.
حرص هوائي جن جا، سکين تان نہ سڏائيا،

هو ماءُ! آئون هلندي ان سين.

تن تکيا تاکي چڏيا، جي ايهيءَ ورونهن وڏائيا،

هلو! تہ پسون ان کي، جن لُنگ لاهوتين لائيا،

هو ماءُ! آئون هلندي ان سين.

"اديون" عبداللطيف چئي "اڳڻ مون آئيا"،

هو ماءُ! آئون هلندي ان سين.

O mother! The great jogis have come back. I would go with them. Their worldly ambitions, which were dissipated, have not been revived due to their achievements (or) the desire for the material comforts, described below, has not been revived.

They have sealed up all such avenues which may foster worldly desires. In fact they have even distributed among others their quilts and pillows (and thus relieved themselves of these items of material comfort.)

Let us go and see these ascetics who are clad in loin cloth only.

Abdul Latif says: "O sisters! They have come to my abode".

SUR RAM KALI

Chapter - Ill

ڪنهن جنهن سناسيءَ سور، جُھ وَهلُور وتن،
انئِي پھر الک جو، ڪو وڍِ ويراڳينِ،
سدائين صاحب ڀِئِي، ٿا ڪاپڙي ڪنبن،
جي راتو ڏينهن رمن، هلو! تہ تکيا پسون تن جا.

1. The ascetics are manifestly suffering acutely from some pain (or worry). Their wanderings are poignant due to it. They seem smitten by the love of Allah, the Imperceptible, and they constantly smart under its effect. They are always afraid of Allah, and they literally tremble in His presence. Let us go and see them at their place they who roam about during day and night

Note: Here رُمن may mean 'moving about physically' or 'worshipping Allah ecstatically'.

خواب را بگذارامشب ای پدر
یک شبی در کوی بیخوابان گذر *(Roomi)*

O father! Forsake sleep tonight so that we may pass it in the lane of the sleepless persons.

ڪنهن جنهن سناسيءَ سور، جُه وتن ۾ وهلور،
ٻھر ٻولي ٻي قُري، گَھٽ ۾ گھايل گھور،
ڇِت جنين جا چُور، هلو! تہ تکياپسون تن جا.

2. The ascetics do reel under some suffering. Internally they are smitten by the travails of separation, but externally they betray nothing and do not even refer to the topic. Let us go and visit the abode of those nomads, whose minds are broken to bits. (i.e. who are most ill-at-ease, but none can detect their uneasiness).

دمادم شراب الم درکشند
وگر تلخ بینند دم ور کشند *(Roomi)*

They always drink the wine of suffering. If they find it much too bitter, they just do not mention it.

ہرکرا بینی طلبگار ای پسر
یار او شوپیش او انداز سر *(Roomi)*

O son! If you come upon a seeker of Allah, befriend him and submit to him.

سدائين سفر ۾، رمن مٹي راھ،

پرن پورب پنڌ ڏي، منجھ موالي ماھ،
جي الک سين آگاھ، ھلو! تہ تکيا پسون تن جا.

3.These ascetics are always in journey on the highway. They roam about from place to place. They go eastward in ecstacy during the entire month (i.e. constantly.) Let us go and see the abodes of these men who are acquainted with Allah, the Imperceptible.

Note: ماڻ may be translated as month.

ڪَن ڪَٽ، ڪاپٽ، ڪاپڙي، ڪنوٽيا، ڪن چير،
سدا وِھن سامھان، عاشق اتر ھير،
تَسيا ڏيئي تن ڪي، ساڙيائون سرير،
ھو جي فنا ٿيا فقير، ھلو! تہ تکيا پسون تن جا.

4. These ascetics belong to that community of jogis whose ears are slit, who are lobed and who wear big ear rings. These lovers always sit facing the northern wind. (They are hardened against the extremes or rigours of weather or temporal hardships). They have famished themselves to mere skeleton. Let us go and visit the abodes of these mendicants, who have completely neutralized their 'self'.

ڪَن ڪٽ، ڪاپٽ، ڪاپڙي، ڪن جي ڪٽائين،
"لاھوتي" لطيف چئي، "ماڳ نہ مٽائين"
جي خودیءَ کي کائين، ھلو! تہ تکيا پسون تن جا.

5. This community of jogis who have their ears slit and lobed, these Lahutis, according to Latif, do not alter their goal. Let us go and visit the dwelling place of these ascetics, who have consumed their ego completely.

ڪَن ڪَٽ، ڪاپٽ، ڪاپڙي، ڪنوٽيا، ڪن ڪٽ،
دونھا جن دکائيا، ھلي مٿي ھٽ،
خاڪ جنين جي ڪٽ، ھلو! تہ تکيا پسون تن جا.

6. There is the community of jogis whose ears are slit and lobed. They have reached their goal; and in evidence thereof they have left smouldering fire there. (They have annihilated their individuality and transformed themselves in the Oneness of Allah). Let us go and visit the dwelling place of these ascetics, who use the ground as their sleeping couch.

Note:ھٽ is translated as the goal.

ڪن ڪٽ، ڪاپٽ، ڪاپڙي، لانگوٽيا لال،
"لاھوتي" لطيف چئي، "موھيا ڪنھن نہ مال،"
ھِڻا جنين حال، ھلو! تہ تکيا پسون تن جا.

7. These ascetics with ears slit and lobed, the dear souls wearing the loin cloth only, these Lahutis do not succumb to any temptation of worldly possession, as per Latif. Let us go and visit the abodes of these persons whose condition is as described above.

ڪن ڪٽ، ڪاپٽ، ڪاپڙي، ڪنوٽيا، ڪن ڌار،
ھلن جي ھنگلاج ڏي، بابو چڏي بار،
جي "ڪين" قبولڙھار، ھلو! تہ تکيا پسون تن جا.

8. This community of ascetics have their ears slit, lobed and burdened heavily with big rings. They abandon all worldly possessions, which in the real sense, are nothing but cumbersome loads; and then they leave for the shrine at Hinglaj. Let us visit the abode of those persons who have agreed to nothingness as their possession.

تکيا پسون تن جا، هلي منجهان حال،
ڪوڙين ڪنوڻين جا، پينرا! پانيان پال،
سامين جي سنيال، منهنجو ڇِت ڇگو ڪيو.

9. Let us visit the abodes of these ascetics who are in trance. O sisters! I am extremely beholden to these lobed jogis. Their patronage has reformed my heart.

فکر ناھ ڪلهي ڪري، هوندي جيئن مَ هوءِ،
توکي ويس وڃائيو، ويس وڃايو تو،
سامي آهي سو، جنهن پاڻ وڃائي پوءِ ڪيو.

9-A. You should set out with (the portmanteau of) nothingness on your shoulder. Do not encumber yourself like the people having worldly possessions. You have been currupted by your garment (of sufis), and you too have brought disgrace to it. That person alone is holy (i.e. he is entitled to consider himself as ascetic) who has annihilated and discarded his 'self'.

But the raiment of righteousness, that is the best . (26, AI-Airaf).

فکر ناھ ڪلهي ڪري، هو مَ هوندن جيئن،
"لاهوتي"، لطيف چئي، "هون نہ آديسي ايئن،"
"سي ڪاپڙي ڪيئن، جي ڏارين تعلق جيترو؟"

9-B. Better set out with nothingness as your wherewithal. Do not behave like materialist folk. Latif says: "Lahuti Jogis do not encumber themselves with any material. How can they consider themselves Jogis, if they maintain the least concern (with the world?)"

سامين سگ ڪلهي تي، سنگ مڙوئي سور،
ڪهندا ويا ڪابول ڏي، ڪو جو پيئڙن پور،
مڙهيءَ جو مذڪور، ڪالھ ڪندا ويا ڪاپڙي.

9-C. The holy men carried their musical conshells on their shoulders, but their chief associate was the woes of separation from the Beloved. Under the influence of some mental urge they marched towards Kabul. They were referring yesterday to some shrine there.

تکيا تاڪيائون، ويا رمندا رام ڏي،
ڪجان، خبر نہ لهان، تن آديسين آئون،
ڪنهن ڪوٽ ڪنيائون؟ ڪاڏي ويا ڪاپڙي؟

10. They had abandoned their abodes and dedicated themselves exclusively (or advanced) to Ram by self-renunciation. I languish for them. But it is a pity that I have no news about the ascetics. I wonder in what direction they left and to what place they went.

سامي ڪامي پرينءَ لئي، ڪُسي ٽيا ڪباب،
نڪو ڏسن ڏوھ ڪي، نڪو ڪن ثواب،

اوتين ارتي گاڏئون، منجهان اکين آب،
سندو ذات جواب، تون ڪيئن پڇين تن کي؟

11. These holy nomads have annihilated and roasted themselves for their Beloved. They have completely effaced their 'self'. They view with absolute unconcern a good or evil act. (For them the discrimination between the two does not exist. An evil act is forbidden. Hence it should not be performed. A good act creates some ego. Hence the ascetics avoid it.) They shed bloody tears from their eyes. How would you then interrogate them with regard to their sect or faith, (when the distinction between right and wrong has ceased for them?)

مرد خدا زان سوی کفرست و دین
مرد خدا را چه خطا و صواب *(Roomi)*

(The man of Allah is beyond infidility and faith. To him the right and the wrong are alike).

Note: The above verse is capable of another interpretation too. According to Ibn Sabaun the distinction between righteousness and sinfulness and between obedience and disobedience to the Divine orders does not exist at the final stage of evolution. A poet following his creed that Allah is all, had expressed as under:

"O Allah! that thing is done by me whose accomplishment is ordered and therefore, liked by You. Hence all my acts constitute my prayers".
(Al-Furqan' by Ibn Tayamah).

سامين سمر سُور، گوندر گبرِيَنِ ۾،
جڙي ٻڌائون جان ۾، پيغامن جا پور،
آديسي اسُور، وڃائي واٽ ٽيا.

12. The portmanteau of the ascetics consists of sufferings. They, as if carry sorrows in their patch, work quilts. They have collected all Divine commandments and absorbed the whole lot in their mind. These holy men sounded their horn and went on their way without any remorse at leaving their abode.

سامِي! مڙهي سندياءِ، سامهين مون سيلهه ٽي،
ساتان ڪُهه اڏياءِ، جان، نانگا! وڃين نڪري.

13. O holy man! Your abode is repulsive like thorns to me in your absence. Why did you build it when (some day) you had to leave it, O naked man?

VAI

آسرو آهي، موتي ايندا، مون نہ ڇڏيندا پاڻ پسندا.
ايندا آديسي وري، دونهيون ڏُکائي،
مون نہ ڇڏيندا، پاڻ پسندا.
پٽر وار پِرَ لئي، ويهه تون وڃائي،
مون نہ ڇڏيندا، پاڻ پسندا.
ڏک لاهيندا ڏيل جا، ڳجهو ڳالهائي،

مون نہ ڇڏيندا، پاڻ پسندا.

مون کي نيندا پاڻ سين، هي سڳ ساڳاهي،

مون نہ ڇڏيندا، پاڻ پسندا.

"اديون" عبداللطيف ڇئي، "اُو اهڙو ئي آهي"،

مون نہ ڇڏيندا، پاڻ پسندا.

I hope the ascetics would come back and not forsake me. They would do it in view of their own goodness. They shall come back and rekindle their fires. Meanwhile spread your hair on the quilt for the beloved. He shall have confidential conversation with me, and thereby relieve me of all my sufferings.

He shall then take me with himself in view of my relationship with him.

Abdul Latif says: "O sisters! My beloved (the Prophet) is as gracious as I visualize him".

Note: It seems the poet always banked on his relationship with the Prophet. This Vai in main relates to him.

SUR RAM KALI

Chapter - IV

Note:In this chapter the poet has stated his own view about the qualifications of a genuine ascetic.

جي پانئين جوڳي ٿيان، تہ سگ سپيئي ڇڻ،
وڃي در دوسن جي، نانگا ڪيم نِڻ،
پَٽ تنين جي پِنُ، جن ٻجهي نہ ٻجهيو.

1. If you aspire to be a (bonafide) jogi, break off all worldly affiliations. O naked hermit! Go to the door of the Friend and seek his benevolence. But it is no use crying there. (He knows everything). Beg the same of those who knowingly pretend not to know. (The ascetics have some Divine knowledge but they deny it.)

جي پانئين جوڳي ٿيان، تہ سگ سپيئي ٽوڙ،
جي ڃاوا نہ ڃاپندا، جيءُ تنين سين جوڙ،
تہ تون پهچين توڙ، محبت جي ميدان ۾.

2. If you want to be a jogi, snap all worldly ties. Apply your mind devotedly to Him who "neither begets nor is begotten". If you do it you shall reach your goal in the arena of love.

He begets not, nor is He begotten. (3, Al-Ikhlas).

توحید تو یہ ہے کہ خدا حشر میں کہدے
یہ بندہ دو عالم میں محض میرے لئے ہے *(Jauhar)*

'Touhid' in the correct sense is that Allah may say on the Day of Judgement that the man was for Him alone in both worlds.

جي پانئين جوڳي ٿيان، پر ڪلمي جي پار،
پنجن سان پورو رهہ، آيا ٽيهہ مَ ٽار،
تڏهن ڏاڪا ڏار، جڏهن راهہ سجاڻي رب جي.

2-A. If you are keen to be a jogi, realize and believe in the full implication of the Kalima. Maintain namaz five times a day and observe all the fasts in the month of Ramazan when it comes. When thus you find yourself well on the straight road of Sharah, then wear the conventional thread of Sufism.

جي پانئين جوڳي ٿيان، تہ پر گروءَ جي پار،
هوائون هنگلاج ڏي، ويندي سپ وسار،

نانگا! ناڻ نهار، سامي! وڏيءَ سڪ سين.

3. If you desire to be a jogi, you shall have to obey all commandments of your guide. Before and in the course of going to the shrine at Hinglaj you shall have to forsake all worldly desires. O naked man! O saint! Please bear in mind the Master with extreme yearning and reverance.

Note: Here the guide possibly implies the Prophet of Islam.

جي پانئين جوڳي ٿيان، تہ طمع ڇڏ تمام،
گولا جي گولن جا، تن جو ٿيءُ غلام،
صبر جي شمشير سين، ڪر ڪيني ڪي قتلام،
تہ نانگا! تنهنجو نام، لکجي لاهوتين ۾.

4. If you have the ambition to become a jogi, you must dissipate all your covetousness. You should bring yourself in line with a slave of the slaves and destroy the malice in you with the sword of forbearance. If you do it, O naked man! You shall be enlisted as a Lahuti.

حسد و بی رحمی اخوان ببین
حال راز یوسف کنعان ببین *(Hazrat Bu-Ali Qalandar)*

Know the malice and cruelty of brothers from the instance of Yusuf of Kanann.

جي پانئين جوڳي ٿيان، تہ ٿي گروءَ جي گس،
ڏک پاڻ کي ڏس، سامي! وڏيءَ سڪ سين.

5. If you want to be a jogi, put yourself on the track of your guide (i.e. on the Sharah). Subject yourself to all sorts of hardships with any amount of pleasure, O holy man!

جي پانئين جوڳي ٿيان، تہ من پوري منجهه مار،
دائم دونهين دِل ۾، من سين مالها وار،
سهه سپ کا آر، آگي جِي ادب سين.

6. If you want to be jogi, you shall have to control (the urges of) your heart first, and then neutralize them. Kindle a dull glow of reverance therein and remember Allah on rosary with your heart (rather than vocally.) You should be ready to endure meekly all His tests.

جي پانئين جوڳي ٿيان، تہ "ڪين" پيالي پيءُ،
ناهه نهاري هٿ ڪر، "آئون" سين اُت نہ پيءُ،
تہ سندو وحدت ويءُ، طالب! توڙا ماڻيين.

7. If you want to be a jogi, you shall have to gulp down a cup-full of nothingness. Toil deliberately to secure it and see that there is no trace of ego in you. O seeker! If you do all this and stand void of it, you shall have the privilege to acquire the precious commodity of Oneness from the Prime(i.e. be absorbed in Him).

دو مگو و دو مدان و دو مخوان
بندہ را ور خواجۂ خود محو دان *(Roomi)*

Do not say 'two'; do not know them as two or think of them as such. You should consider the slave as absorbed in his master.

جي پانئين جوڳي ٿيان، تہ منهن ۾ منڊا پاءِ،
ڪنين ڪين وڃائيو، جن ۾ ڪوڙين ڪکر وڌاءِ،
ڇڏ چادر، پٽ چمڙا، جُتي تو نہ جڳاءِ،
تہ ساميڙا! سنداياءِ، گُر وٽ گِلا نہ ٿئي.

8. If you want to be a jogi, keep your mouth sealed. Apply rings to it to remain shut. Despite the numerous slits and the heavy rings, your ears have not caused you any detriment. (They are still as serviceable as before. Similary the mouth too would not suffer). Leave off the cotton fabrics and use pieces of leather (i.e. resort to extreme austerity). It does not befit you to have any footwear. Please do all this, so that Allah may have nothing against you, O little holy man!

If you want people to think well of you, do not speak well of your self. (Pascal)

چشم بندو گوش بند ولب ببند
گرنہ بینی سر حق برما بخند *(Hazrat Bu-Ali Qalandar)*

You should shut your eyes, ears and lips. Then laugh at me if you do not see Allah.

جوڳين جوڳ سُهاءِ، جوڳ پہ سونهين جوڳين،
جوڳين سندي جان ۾، ڳجهم ڳجهاندر آهم،
هاءِ! مون کي واءِ! جو آئون جوڳ نہ سکي.

9. Self renunciation becomes jogis and the jogis too are worthy of it. These ascetics treasure jealously certain secrets in their mind. Alas for me that I could not learn self-abnegation (from them!)

جوڳ نہ جوڳو تون، ڪرين پچارون جوڳ جون،
هڪڙو پنڌ پرين ڏي، ٻي تتي ٻون،
سامي سيٽن ڏون، روندا رت ويا.

10. You are not yet mature for renunciation of the world, and still you discuss the traits of jogis! (You must first know and prepare for the obvious hardships which that fraternity generally faces). Firstly the journey is towards the Beloved, which by itself causes restlessness. Secondly the ground to traverse towards Him is hot (like an oven). The poor ascetics are, accordingly, forced to shed bitter tears on their way to Him.

جوڳي هون نہ جيئرا، پائي جوڳ مَ جيءُ،
هاريا! هن ڪنن سين، سڙ سنيهو اِي،
"وڃائي وجود کي، پاڻان پاسي ٿيءُ،"
"هڏهين ڪونهي هيءُ، آسارا! آئون چوين."

11. The jogis should not feel and behave like living persons. After you renounce the world, be non-existant. (You should annihilate the self in you). O imbecile! Hear attentively with internal ears what admonition (I administer to you.) "Annihilate and throw over board the 'self' completely. You do not exist at all as a separate entity and yet, O negligent person you use'I' or the first person in speech "i.e. you demonstrate ego!"

جا جياري جوڳئين، سا ماڙهن مصيبت،

سامين سور صحت، جي پوربيا! پروڙئين.

12. The general public considers it a calamity what actually enlivens the jogis. For a holy man a suffering constitutes the (real) health. O jogi! You should understand the position properly (or) if you know properly the eastward bound persons.

Note: If the later meaning is accepted, the sign of exclamation after پور پيا should be redundant.

جوڳي تنهنجي جوڳ ۾، ڳالهه گهرجي ڳچ،
وڍيو، چيريو، ڇچريو، پر ۾ اُيو پچ،
سوئي ٻارج مچ، جو آتشان آب ٽئي.

13. O jogi! You still need a lot (of dressing) for perfecting your asceticism. You should cut your self, tear it to pieces and then make minced meat thereof. Finally roast it secretly. You should kindle such a blaze within yourself as may function like the cooling water due to intensive heat. (It may tranqualize you and contribute constructively to your union with Allah).

جان تان جوڳي ٿيءُ، نه ته نرجا! ونءُ نڪري،
ڪوه ٿو ڪن ڪپائيين، جان نه سهين سيءُ،
پچ! پراهون ٿيءُ، متان ٻيا لڄائيين،

14. Either be a bonafide jogi if you have the capacity, or else clear out, you incorrigible fellow! If you cannot even bear cold (i.e. the minimum hardship,) why should you have your ears bored like a jogi? Avaunt! Get away. Lest you may bring disgrace to others (of the fraternity).

جوڳي ٿين نه يار، ڪنهن سين قرابتي،
من ملاقي تن جو، جن پورب جي پچار،
انئي پهر ان جي، آهه نانيءَ ڏي نهار،
"لائي ويا"، لطيف چئي، "اندر منجهه اپار،"
سامين ساڻ ستار! لاهوتي لال ٿيان.

15. The jogis do not cultivate friendship or relationship with any person. Know those who are bound eastward and are interested in its discussion. All the twenty four hours their gaze is fixed in the direction of the 'Nani Devi'. Latif says: "They have implanted deeply their love in me. O Compassionate Allah! Would that I become elevated as a Lahuti (in your devotion) in the company of these holy men!"

گولا جي گراهه جا، جُونا سي جوڳي،
قتل سي قوڳي، جنين شِڪم سانديا.

16. Those who are slaves to food are malafide jogis. Those who are much too mindful of their belly constitute a worthless scum.

دل میں جو فکر نان تو فکر خدا کہاں
دو خنجر میان میں سمائیں بھلا کہاں

If you are all the time worrying about meals, how can you think of Allah? How can two daggers be accommodated in one sheath?

صوفیاں طلب خوار لقمہ جو
سگدلان ہمچو گربہ روی شو *(Roomi)*

Those Sufis who are glutton and are constantly in search of food, have the heart of a dog though with the (clean) face of a cat.

جندا! هو مَ جوڳ ريءَ، جندا جوڳ مَ پاءِ،
ڪوڙي ڪج مَ ڪڏهين، سچي ڪيم سلاءِ،
پهڃڻ پاڙينداءِ، متان رام رُسائيين.

17 .O my mind! Do not divest yourself of the typical' traits of the true ascetics, and till then do not wear the jogi's raiment. Never utter falsehood; nor give out the truth (about the Divine secrets). In case you offend Allah, He may become retributive (and discard you).

ڪن ڪورائي ڪاپڑي! جندا! ٿيءَ مَ جوءِ،
سر سپاهين وڪيا، سو ڪ نہ سامي! سوءِ؟
جيڪي پڇين، پڇ سو، گنگا نين نہ گوءِ،
وڃ لاهوتي لوءِ، عجز کي آڏو ڪري.

18.O ascetic! Since you have got your ears lobed, you should not be effeminate. The fighters (In the cause of Allah) often lost their lives. O holy man! Is that not so? Did you not hear about it? If you want to learn anything (about self-renunciation), you may certainly enquire about it, because a dumb person does not win the race. O Lahuti! Proceed apace in your enterprise, but very meekly and submissively at the same time.

یہ شہادتگاہ الفت میں قدم رکھنا ہے
لوگ آسان سمجھتے ہیں مسلمان ہونا *(Iqbal)*

It is stepping into the arena of martyrdom of love. Folk consider it an easy job to be Muslim;

ڪن ڪورائي ڪاپڑي، جندا! ٿيءُ جوان،
ڪاهہ تہ لڳيئي ڪان، نانگن هٿان نينهن جو.

19. O dear jogi! Since you have got the ears lobed, be brave. March forward, so as to receive the arrow of love from the naked ascetics.

نسورو ئي نينهن جو، دِل ۾ دود دکاءِ،
آٿي آگ عشق جي، ٻاري جان جلاءِ،
جندا! ايئن جُڳاءِ، جيئن آتشان آب ٿئي،

20. Be an embodiment of love. Kindle a dull glow of it in your heart. Then bring the flame of love, intensify the glow and get yourself consumed therein. O heart of mine! The fire (of love) burning within you should be intensified to such a degree that out of sheer heat, exhaustion, it may act as a tranquilizer like water.

ڪن ڪورائيين ڪاپڑي! ايءُ زنانو جوڳ،
سامي! سجاٽڻ تو پيو، هڪ دهي ٻيو دوڳ،
جنين پانيو ڦوڳ، رام تنين کي ريبيو.

21.O ascetic! Merely to have the ears lobed is an asceticism fit for women. (That should in fact be just a stepping stone for you). O good man! You are to

be tested through the curd and whey (i.e. the dainties.) (Whether they are your sole interest in life). Whoso prefer the scum, Allah shall certainly put them off the track. (But Allah is pleased with those jogis who realize the unimportance of these articles).

اے طائر لاہوتی اس رزق سے ہے موت اچھی
جس رزق سے آتی ہو پرواز میں کوتاہی *(Iqbal)*

O heavenly bird! Death is far better than that livelihood which shortens your capability to soar high.

هي جي ڪن ڪپار جا، سوڏو سي نہ سڻن،
اندر جي آهِن، سڻ سنيهو ان سين.

22. The ears provided in the human skull would not serve you because they do not hear well. Please receive the admonition with the internal ears (i.e. with a receptive mind).

هي ڪن گاڏهان وڪڻي، ڪي ٻيا ڳنهيج،
تنين ساڻ سڌيج، پريان سندي ڳالهڙي.

23. Discard or sell these physical ears which are fit for donkeys only. Develop (or purchase) another set of ears and hear with them the message of the Beloved (or the guidance given by Him in the Quran).

When they come to you they dispute with you, (and) the disbelievers say: "This is nothing but the fables of the ancients . (25, Al-Anam).

VAI

ويهم مَ ويسري! تون ڪِي جاڳِي اور الله سين.
محبت جي ميدان ۾ سُجِي ڳالهه ڳري،
تون ڪِي جاڳِي اور الله سين.
سي پڻ روئندا رت ويا، مڙيا جي مري،
تون ڪي جاڳِي اور الله سين.
ستي سڃڻ نہ ملي، آهي ايءُ ڪري،
تون ڪي جاڳِي اور الله سين.
جي اوسيڙي آڏيءَ اڻن، تنين واڳ وري،
تون ڪي جاڳِي اور الله سين.
"اديون" عبداللطيف چئي، "ايندا شال وري!"
تون ڪي جاڳِي اور الله سين.

Do not remain unmindful. Keep awake and remember Allah. Every thing is grave in the arena (and under the caption) of love. (Every thing in the universe has been created with a set purpose).

Those persons who annihilated themselves and then joined Allah, went their way shedding bitter tears, (or) those (negligent) persons, who assembled after death (on the Day of judgement) also wept bitterly then.

Verily it is true that none can contact Allah effortlessly.

TRADITION: Whoso works, he is a friend of Allah.

Those persons, who wake up at midnight (and remember Allah) fearfully, would receive a visit from Him as a reward.

> *Verily they are the bondmen of the Merciful (Allah) who spend the night before their Lord, prostrate and standing . (65, Al-Furqan)*

Abdul Latif says: "O sisters! May he come back to me.

SUR RAM KALI
(Chapter - V)

مونا طور سينا، سندا سناسِينَ،
سجدي ۾، سيد چئي، گوڏا گودڙين،
"فَكَانَ قَابُ قَوسَين اَو اَدنيٰ"، ٿا نانگا ايئن نمن،
"كُل مِن عَلَيهَا فَان"، باقي كين بچن،
"اللهُ وَلِي الَّذِينَ آمَنُو يُخرِجَ هُم مِنَ الظُلمَاتِ اِلَي النُّور"

ٿا اهڙي پَر پرن،

"خر موسي صعقا،" جوڳي جُنگ جلن،
"مازاغ البصر و ما طغيٰ"، اهڙي روش رَوَن،
مشاهدو محبوب جو، اتي آديسين،
ريءَ پسڻ، ريءَ سڻڻ، ري وصال وِهن،
ري پُرڻ، ري ٻولڻ، ٿا اهڙي چال چلن،
سيد چئي، "سندين، تون كل پچين ٿو كهڙي"؟

1. The Sayed says: the knees of these (barely clad) habit-wearing ascetics are as if, flexed in prostration on the mount of Sina. They offer reverence to Allah hardly 'at a distance of two bows' from Him or even less than that. "Everything in the world is perishable", is their faith and motto; and they annihilate themselves earlier than their physical death. "Allah is the Patron of believers and He leads them from darkness to light" is what they believe in (and they have absolutely no misgivings in that connection). "Prophet Moosa had fallen down senseless at the manifestation of the Divine reflection. But these ascetics are more enduring. (They did not lose their senses). On the contrary, these stalwarts consciously consume themselves in the Divine light. They march onward unwaveringly and "their eyes do not deviate".

Obviously their heart is in secret communion with Allah and at that stage they have beholden His-reflection, with the result that they sometimes sit down without seeing, hearing or associating with any person. Similary they cease all movement and speech (without any obvious reason). Sayed says: "What information do you want about them"? (It is so difficult for me to describe them).

The Quranic verses referred to above are reproduced below:

a) *So that he became as it were one chord to two bows, or closer still (9, Al-Najm)*
b) *Allah is the friend of those who believe. He brings them out of darkness into light . (257, Al-Baqarah).*
c) *All that is on it (earth) will pass away . (26, Al-Rahman).*

d) And when his Lord manifested Himself on the mountain, He broke it into pieces, and Moosa fell down unconscious . (143, Al -Aaraf).

e) The eye deviated not, nor did it wander . (17, AI-Najm).

Subtle things are uncovered to their inner eye, things that are never learned from others. That is called inspiration **الهام**, and the holy Prophet meant this when he said: 'the holy spirit breathed it into my mind (lmam Ghazali).

Note: This verse and the next one may also be interpreted to refer to the simple dress of the Prophet of Islam and to his accomplishments on the night of Ascension when he was closely closeted with Allah.

مونا طور سينا، سندا سناسين،
پورب ڪنيو نہ پاڻ سين، بود بيراڳين،
ردا آهي راز جي، اوڍڻ آديسين،
قرب ڪاپڙين، ننهن چوٽيءَ سينءَ ڏيکيو.

2. The knees of these ascetics are, as if, bended on the mountain of Sina. They do not carry their ego in their eastward journey. The garb of those strangers is a mere sheet of Divine secrets. In fact the Divine love, covers them up from head to toe.

Note: Shah has often described the sheet of cloth as being the raiment of holy men. In fact all apostles of Allah, more particularly the Prophet of Islam, generally clad themselves in one sheet as it was less cumbersome. Allah so much appreciated this garment that in Chapter Al-Muzzamil of the Quran, He addressed the Prophet as "the wearer of the sheet". This practice of the apostles was followed by other holy men including the nomad ascetics.

مونا طور سينا، سندا سناسين،
"طالِبُ المُوليٰ مُذکِرُ، ايءُ ڪلام ڪيائون ڪن،
سکن کي سپين پريين، ٻجهي ڏنائون ٻن،
الف آديسين، چونڊي رکيو چِت ۾.

3. The knees of the ascetics are as if, bended on the mountain of Sina. They heeded the tradition that the lover of Allah is the 'man' (who should be courageous enough to bear all hardships); and they had borne it in mind. Knowingly and by all methods they discarded the worldly comforts. These ascetics selected and secretly bore in their mind the word "Alif" (meaning Allah), (and they were absorbed in its remembrance.)

TRADITION: The seeker of the world is woman; the seeker of the Hereafter is eunuch; and the seeker of Allah is man.

مونا جن محراب، جسو جامع تن جو،
قبلي نماءُ قلب ڪري، تن کي ڪيائون طواف،
تحقيق جي تڪبير هٽي، جسمان ڪيائون جواب،
تن ڪهڙو ڏوهہ حساب، جن هينڙي هادي حل ٿيو.

4. These ascetics used their bended knees as the traditional arch for leading prayers and their body as the Friday congregational mosque. They hold their heart as a pointer towards the Kaaba; and thereafter they peregrinate round their body (as the believers do round the Kaaba). With their announcement of the Reality being the Prime, they discarded performance of physical prayers. What account-taking of performance in this world could be expected from them (on the Day of Judgement), particularly when they have got the guide in

their heart to guide them.

ز عشق روی تو من روبہ قبلہ آوروم
وگر نہ من زنماز و قبلہ بیزارم *(Roomi)*

If I turned my face to the Kibla it was for the love of your face; else I am weary of both Kibla and namaz.

Note: Replaced **تراب** by **طواف هيڙو** , by **هيئڙي** and **كباب** as **جواب** as per Mr. Advani's edition.

مُنهن محراب پرينءَ جو، جامع سڀ جهان،
ڦرهي تان فرقان جي، ڪاڌيائون قرآن،
اڏامي ات ويو، عقل ۽ عرفان،
سيوئي سبحان، ڪاڏي وڃي نيتيان.

5. The countenance of the Beloved is the arch for prayers for these ascetics, and the entire universe is the congregational mosque for them. They have removed the Quran from the Divine discriminating tablets or Loh Mahfuz, (because the Quran discriminates between the right and the wrong, and these ascetics do not maintain that discrimination.) The stage of their evolution indeed baffles the reason and even the spiritual knowledge. They do not operate there. Everything was Allah, the Holy. In that case it was a problem in which direction to stand for prayers.

Note: (1)Added:**ڦرهي تان فرقان جي، ڪاڌيائون قرآن** as the second stanza as per Messers Kazi and Advani's editions respectively.

(2) For one who renounces the world, the normal religious rules based on the Quranic provisions do not seem to operate as per the canons of particular sufis.

(3) The great Shaikh lbn Arabi had expressed as under: 'Time was when I rejected every religion which did not coincide with mine. But now my head accepts everything. It is like a meadow for deer to graze; it is a monastery for the monastics, a fire-temple for Zoroastrians and the Kaaba for the Muslim pilgrims. It serves as tablets of Torat for the Jews and as the Quran for the Muslims. In short I am a worshipper of love. It may take me any where it likes. My faith is love. My religion is love".

To Allah belong the East and the West; so withersoever you turn, there will be the face of Allah. Verily Allah is Bountiful, All-Knowing
(115, Al-Baqarah).

Nay, but it is the glorious Quran. (21, Al-Buruj).

ای دریغا کہ ایں شریعت ملت اعمائی است
ملت ما کافری و ملت ما ترسائی است
کفرو ایمان زلف وروی آں پری زیبائی است
کفرو ایماں ہردو در راہ ما یکتائی است

Alas for us! Our faith is that of the blind. It is a combination of disbelief and fire worship. Disbelief and belief are in fact the curl and countenance of that beautiful fairy. Both are alike to me.

ماز قرآن مغز را برداشتیم
استخوان پیش سگ انداختیم *(Roomi)*

We have taken over the essence of the Quran and thrown the bones to the dog.

منجھ محبت مچ، ٻاھر ڏوڏا ڏوڙ سين،
ڇڏيائون چر لھي، ڪوڙ، ڪُلڇڻ، ڪچ،
اوگڻ اوڏا نہ ٿيا، ڳڻ ڪيائون ڳچ،
جيئن سڙن، تيئن سچ، جيئن سڙن تيئن سنرا.

5-A. Internally they are in the midst of the love's blaze, but externally like the iron smith's fire intensifier, they are full of dust. They have taken to solitude in a cave and eschewed falsehood, vice and evil in totality. They do not get near any thing bad. On the other hand they do a lot of good. The more they are consumed by love, the more evolved and chastened they become and consequently more happy.

Note: (1) Most of the Muslim saints had taken to solitude in a cave or jungle for some time for contemplation and self-purification.

(2) If the cave is to be particularized, it may imply that of Hira where the Prophet passed some years in contemplation.

ڇڏ جاڳوٽا جوڳين جا، دونھين ڪيم ڏُکاءِ،
"وَاذكُرْ رَبكَ فِي نَفسِكَ"، اندر آگ جلاءِ،
جن سڃڻ جي ساڃاھ، تن ڪنان مٿو ڪين ٻيو.

5-B. Forsake the rope fastened round the nomads' hair, and do not kindle the fire like them, indicating settlement. But remember Allah in your heart, and kindle that sort of fire within yourself, the fire of His love. Those persons, who know Allah, prize nothing better than nothingness i.e. complete self-effacement.

ترک ہواست کشتی دریای معرفت
عارف بذات شو نہ بدلق قلندری *(Saadi)*

Self-renunciation is the boat of the Divine knowledge. Be the 'initiated' through internal reformation and not by the ascetics' habit .

پايو مُنھن مونن ۾، وينا سي وھسن،
جوڳي جاڻا ڪن، آيا الوھيت ۾.

6. These ascetics place their head between their knees and smile happily. They have (gone beyond the stage of Lahut and) entered that of Divine spaceless-ness. They are busy in beholding Allah's manifestation. That is their final pilgrimage.

آيا الوھيت ۾، لاھوت لنگھيو جن،
منجھان تن جسن، حرف نہ سڃي ھيڪڙو.

7. They have passed the stage of Lahut and entered that of the Divinity. They do not give out a word, nor can their inward condition be ascertained, (or) they are totally purified, and there is no blemish in them.

نِگّيان ناسوتان، مَٽيائون ملڪوت ڏي،
جوڳي جبروتان، وڃائي واٽ ٿيا.

8/9. These ascetics left Nasut and pushed on towards Malakut. They reached Jabrut later and continued their progress further (towards Lahut).

راهه شريعت هليا، تفڪر طريقون،
حال حقيقت رسيا، معرفت ماڳون،
ناسوت ملڪوت، جبروت، ايءُ انعام لڏونِ،
پس لاهوت لنگهيونِ، ها هوتان مٿي هليا.

9/8. They pursued the road of Sharah, though resorting mostly to the creed of sufistic meditation. They attained to the ecstasy of the Reality but their goal is the stage of Divine knowledge. Allah favoured them and they successfully passed the stages of Nasut, Malakut and Jabrut. Eventually they got into Lahut which is usually considered as the final stage. Nay, they progressively passed that stage too, and finally entered that of Hahut (the realm of the Supreme Being Himself).

جوڳي ڪنڌ ڪپاءِ، ڪن ڪپائڻ ميرڪي،
"صحبت تنهنجي"، سيد چوي، "سامين وٽ سماءِ،"
"يَهدِي الله بِنُورِه مِن ايّشَاءُ"، ايئن انين لئي آهه،
هيءَ تنين جي جاءِ، جنين ٻئي جڳ ڇڏيا.

9-A. O ascetic! Get beheaded. To get ears bored is customary for noblity too. The Sayed says: 'it is becoming for you to associate with holy men'. "Whomso Allah wills, He guides him towards His light". This is what Allah has observed in connection with such seekers. That is attainable by those persons who have renounced both worlds.

Allah guides to His light whomso He wills . (35, Al-N ur).

جوڳي جڳ ڇڏي، پُريا پورب پنڌ ڏي،
"لاهوتي،" لطيف چئي، "هليا لال لڏي،"
"والله نَدَعوِاليٰ دَارُالسّلام،" صاحب سين سڏي،
هَئي هَئي، هِن هڏي، همه ڪي حيران ڪيو.

9-B. The ascetics quit the world and went towards their goal, the East. Latif says: "the 'Lahutis' have departed to the Emerald i.e. Allah. "Allah beckons all towards the place of safety (Paradise)". This admonition is meant for all. But alas! alas! This bone (the world) has fascinated every person.

And Allah calls to the abode of peace and guides whom He pleases to the straight path (unto Himself). (25, Yunus).

ڪيهي ڪام ڪاپڙي، ٿا اهڙي روش رَوَن،
نه ڪا دل دوزخ ڈي، نه ڪو بهشت گهرن،
نه ڪو ڪم ڪفار سين، نه ڪا مسلماني من،
اُيا ايئن چَوَن، ته پرين ڪجو پنهنجو.

9-C. What motivates the peculiar conduct of the ascetics? They are not mindful of Hell; nor do they request for Paradise. They have no concern with the infidels, nor are they inherently interested in Islam. They are keen only to request Allah to accept them as His bondmen.

Note: Hazrat Rabia Basri of the 8th century A.D. has always been ranked with the renowned Muslim saints. One day she moved about with a pan of charcoal in one hand and a jug of water in the other hand. People enquired from her why she had taken the fire and water with herself. She explained that she wanted to set Paradise on fire with her charcoal and to extinguish the fire of Hell with her

water. That would normalize both the places alike, with the result that thereafter prayers shall be offered to Allah for His love and pleasure only, and they shall cease to be motivated by the craze to enter Paradise and to avoid Hell.

رندی دیدم نشستہ برخنک زمین
نہ کفر نہ اسلام و نہ دنیا و دین
نہ حق نہ حقیقت نہ شریعت نہ یقین
اندر دو جہاں کرا بود رہروِ این *(Khayam)*

I saw a rake sitting on a clay horse. (i.e. he was tipsy). He did not bother about paganism, faith, materialism or religion. He ignored the Reality, Knowledge, Rules and Conviction. Who in the two worlds could dare be a traveller like him?

جوڳيئڙا پاڙي، ڪر نہ هئا ڪڏهين،
ويا مڙهم تاري، ڪالهہ وڃائي سڳيون.

9-D. These ascetics lead such an unobstrusive life that even when they live in one's immediate vicinity, he does not notice them. As if they never lived there. Yesterday they sounded their conshell and broke their shrine-like camp.

ولهون، ويلا، واءُ، جوڳين جهليا جان ۾،
اَجهو ريءَ الله، ڪونهي ڪاپڙِين جو.

9-E The ascetics have become used to the extremes of climate and all hardships. Cold and hot weather and hunger do not affect them at all. The fact is that they look to Allah alone for protection.

جن اجهيو، تن نہ ٻجهيو، ويڻي گڏيَن وِير،
ڏوري ڏٺائون ڏک سين، پاڻ منجهان ئي پِير،
"لٿو تن،" لطيف چئي، "جسي جو زنجير"،
ڪين ڏٺو هو ڪاپڙين، ڪابل ۽ ڪشمير،
سچ جنين جو سير، تن گرو ويڻي ئي گڏيو.

10. Those persons who wandered about at random, did not apprehend Allah. Actually He meets His seekers within themselves. Very unnecessarily they under took tedious journeys to remote places. Ultimately they discovered Him in their heart. Latif says: "They are relieved of the bodily shackles". (i.e. its claims, duties and liabilities). The genuine ascetics never went to Kabul and Kashmir (in search of Allah). Those seekers who pursued the path of righteousness, (or whose goal was the sublime Reality), got Him within themselves without moving out.

TRADITION: Allah says: None can encompass Me, neither My sky, nor My earth. But My slave momin's heart is capable of encompassing Me.

یار درخانہ ومن گرو جہاں می کردم
آب در کوزہ ومن تشنہ لباں می کردم

My Beloved is in my house and I go around the world in His search. There is water in my jug, and still I go about thirsty!

نااُميدي آڃکو اوڇڻ آديسين،

كڏهن تازيءَ پُٺِ تي، كڏهين هيٺ هلن،
ساميئڙا سموند ۾، تنبي جيئن ترن،
جي واڳونءَ وات وجن، تہ كسن كچن كين كي.

11. Total absence of provisions and non-chalance in that respect are the main traits, nay, a sort of coverlet of these ascetics. Sometimes they are on the back of a pedigree horse (i.e. high hopes) and sometimes they move on foot (i.e. are crest-fallen). These holy men swim in the sea (of this world) like a float without fear of submergence. Even when a crocodile (i.e. the worldly misfortune) catches hold of them, they remain silent and submit to it patiently till death. (They are apathetic to the worldly vicissitudes.)

ناااميدي آجكو، اوچڙ آديسين،
سدا سک وسن، طالب اوءِ تقدير تي.

11-A. These ascetics have a strong feeling of non-chalance with regard to non-availability of provisions and dress - like limpet trait. They are always happy, welcoming what is already decreed by Allah for them. (They go by the will of Allah fully reconciled to it.).

لالنون ئي لال ٿيا، لال لنگهيو جن،
عدم جي اوڙاهه تي، كيا آسڙ آڏوتين،
گردانيو گُنگن، گِرداب كي گِيان سين.

12. Those of them, the mature ones, who met Allah, became more radiant than the sparkling gem. These unwashed (but unpolluted) ascetics fixed their abode on the unfathomable sea of non-existence. These non-communicative mutes cleared the whirlpool (of this world) with the aid of the Divine intuition.

نامُرادي نِجهرو، عدمُ اوتارونِ،
رضا راڄُ سندونِ، مور نہ مَگن كِي ٻيو.

13. They are always without a formal abode as absence of desire is their abode and self abnegation is their dwelling place. Their rule of conduct always is to abide by the will of Allah. (They seek nothing and are not interested in any worldly thing).

كهڙي پچين كالهه، كر نہ كا اڄ صباح،
ونءُ تنين سين واڳيو، جيكي پسين منجهه پساهه،
رم رباني راهه، مٿي حال هُشيار ٿي.

14. Why are you interested in the past? Do not think in the terms of today and tomorrow even. Procrastination is unwarranted. Get along and entwine yourself with those who perceive Allah in their heart's pulsation. March along the way of Allah and be careful even in your trance.

> Tomorrow, and tomorrow and tomorrow creeps in this petty pace from day to day, to the last syllable of recorded time; and all our yesterdays have lighted fools the way to dusty death
>
> (Shakespeare, Macbeth).

كَٽيو تكبر تكيا، حيلا كيو هلن،
"هوڙها تان نہ لهن، لِمِي راهه" لطيف چئي.

15. Some persons rely on their ego and artifices with the result that these

confounded fellows, according to Latif, would not get on the right path unless they resort to humility and submission.

VAI

تن ڪُٹن گهر وڃائي، هو مائِي! جوڳين مون سين جي ڪيا.
ڪري مرج ڪاپڙي! گروءَ وٽ گدائي،
هو مائي! جوڳين مون سين جي ڪيا.
اشارتون ان جون، ونڻُ ڪِهِي تون ڪائِي،
هو مائي! جوڳين مون سين جي ڪيا.
نند تنين کي ناهه ڪا، جا آديسين انائِي،
هو مائِي! جوڳين مون سين جي ڪيا.
آهه انِهيءَ ڳالهه جي، راول! ايءَ رباعي،
هو مائي! جوڳين مون سين جي ڪيا.
هيڪائي هيڪ ٿيا، ٻُڌن ڪان ٻيائي،
هو مائي! جوڳين مون سين جي ڪيا.
اکين آرس ڇڏيو، دل ۾ ناهه دغائِي،
هو مائي! جوڳين مون سين جي ڪيا.
"اِنّ الله وِتَر يُحُبُ الوِترُ" ايءَ اُنين لئي آئي،
هو مائي! جوڳين مون سين جي ڪيا.
ريجهائي رموز سين، ڪاهوڙين آئون ڪانئي،
هو مائي! جوڳين مَون سين جي ڪيا.
الا! "عبداللطيف چئي" "مون سين "صاحب! ڪر سڻائي،"
هو مائي! جوڳين مون سين جي ڪيا.

O mother! The favours that these ascetics did to me in the past, dominate my sleep. Their memory does not allow me to sleep.

O holy man! Die in the service of the Lord. Get completely absorbed, nay, neutralized in following His gestures and secret directives.

They do not sleep who are divested of it by the ascetics' (influence).

O friend! There is a mysterious link between the gestures of the Beloved and the performances of the ascetics. (I cannot understand it).

میان عاشق و معشوق رمزیست
کراماً کاتبین را ہم خبر نیست *(Jami)*

There is a mysterious link between the Lover and the Beloved which even the recording angels do not know.

The fact is that they have simply been transformed into the Singleness and they do not admit duality.

Their eyes are alert and the heart absolutely receptive and stainless.

According to a tradition - "Verily Allah is One and He likes Oneness". This

tradition is surely meant for the guidance of such seekers.

Under the influence of their mysterious gestures I have been neutralized by the nomads.

Abdul Latif says: “O Allah! Relent to me and grant me relief (in the form of reunion with the ascetics)”!

SUR RAM KALI

Chapter - VI

ڪنهن جنهن ڪُنا ڪاتَ، جيئن سامي مور نہ سَنرا،
ڏينهان ڏکي ڏيل ۾، سور سڃيائي رات،
جوڳيان سندي ذات، جيجان! آهِ جڏائڙي.

1. These holy men have been spiritually (cut and) slain by means of such a knife that they are alien to happiness in any form. During day time their bodies ache;and they suffer pain all the night long. O mother! these ascetics, as a class, are not in normal health (due to the Divine love).

They are humble in their prayers and they shun all what is vain
(2 and 3, Al-Mominun).

روح ۾ رهين رام، ٻهر ٻولن ڪِي ٻيو،
پيالو پُر ڪري، جوپ پيتائون جام،
تِهان پوءِ تمام، تن تڪيا تاڪي ڇڏيا.

2. They remember Ram in their heart but utter something different. They made the cup (of Divine wine) full to the brim and drank it off at a gulp. Thereafter they have shut down all their abodes. (Their hearts are sealed against all worldly thoughts and affiliations.

رام رهين ۾ روح، ٻهر ٻولن ڪي ٻيو،
سدائين سفر ۾، مٿا تِيَنِ مُوءِ،
"سميئڙا صبوح، ساريان گهٽو،" سيد چئي.

3. They are constantly absorbed in the remembrance of Ram inwardly, but they utter something else with their tongue. They are always in their journey and their hair grow long and knotty. Sayed says: "I remember the holy men very much particularly at the morning time".

مٿا موءَ ٽيانِ، سدا سوئيتا ڪاپڙي،
ڪوئي ڪنهن نہ پڇيا، اندر اندوهيانِ،
جيڪا ڄمارانِ، سا منجهه گوندر گذري.

4. These nomads grow long hair and they are always in mental suffering. None ever calls them to know if they have any secret pains. As a matter of fact they pass their entire life in anguish.

وينِي جنين ورهيہ ٽيا، مٿي سين ميري،
اکيون جنهن جون الک ڏي، پونءِ ڏي نہ پيري،
ڪاراٽيان ڪڪا ٽيا، ڄراٽيا ڄيري،
"لڙڪ لال"، لطيف چئي، "ڪنبي ۽ ڪيري"،

نينهن نہ نبيري، سور چرندي سنرو.

5. For years at a stretch the ascetics do not wash their dusty heads. Their eyes are always focussed on Allah, the imperceptible and they do not lower their gaze to the earth. Their hair turned grey and then got scalded in the fire (of Divine love). Latif says: "They tremble and shed blood-red tears through fear of Allah. But under no circumstances would they forsake their love. Nay, they are quite happy with it".

وينِي جنين وَرهه ٹيا، مٹي ميري ساڻ،
ڪاراٽيان ڪڪا ٹيا، ڇيري وجهي ڇاڻ،
سي ڪيئن ٻهر هٽن ٻاڻ، جن گڏيو گرگربان ۾.

6. Years pass and they do not wash their dusty heads. Their hair have turned grey and they have burned their ego. They have neutralized their self-consciousness. In fact they have discarded their self completely. Since their leader has met them in their heart, why should they practicse arrow-shooting outside in space (i.e. seek Allah anywhere else?)

نانگن ڪين نَمايو ناڻ نمايو نينهن،
مڙهينِ اُنا مينهن، جوڳيان سنديءَ ذات ڪي.

7. It was their love rather than the naked nomads themselves that won over Allah. The jogis had the rainfall in their shrines. (They had the merciful manifestation of Allah in their heart.)

Note: (1) Mere demonstration does not count with Allah.
(2) According to Moulana Roomi, the man can influence Allah, fellow beings and animals by his love.

از محبت مرده زنده می شود
وز محبت شاه بنده می شود (Roomi)

(Due to love a corpse is enlivened and a sovereign becomes a bondman.

نہ ڪي نَمن ناڻ ڪي، ناڻ نہ نمائينِ،
جاڻا ڪن نہ جوڳ جي، جوڳ نہ جُهارين،
آديسي آڻينِ، اهجاڻيون الماس جون.

8. These ascetics are annihilated and assimilated in the Lord's personality directly.) They do not bow before the Lord; nor do they struggle to request Him to relent to them. They do not go out and visit holy places for furtherance of asceticism. In fact they are not proud of their asceticism. These nomads, to be brief, bring traces (or marks) of diamonds or the Divinity, (i.e. their eyes sparkle at the time by radiation.)

هَر هَر ڪن هرنام، ڏُونِ ڏيهاڙي ڏوتيا،
جن نہ ريجهايو رام، ناڻ نہ نمي تن سين.

9. They remember Harnam (i.e. Hindu's name for Allah) every now and then. They wash their loin cloth daily. They shall fail to win over the Lord, if they failed to please Ram.

Note: Here Ram may imply the Prophet.

خلاف پیغمبر کسی رہ گزید
ہر گز بمنزل نخواہد رسید (Saadi)

Whoso went contrary to the way of the Prophet, he never reached his goal

گمندن پاسي گهندء، گڏ گذارين گودڙيا،
پليتيءَ کان پنهنجا، پاڪ رکيائون پند،
نانگا ڪن نہ نندء، وڃن روئندا رام ڏي.

9-A. These quilt-wearers fasten bells on their sides and they live together. They keep their person clean from pollution. These naked persons know no sleep. They always remember Ram with tears and strive for union with Him.

هر هر ڪن "اُميس"، ڏُون ڏيهاڙي ڏوتيا،
جن نہ ماري ميس، ناڻ نہ نمي تن سين.

10. They remember Shiv very frequently and they wash their loin cloth daily. Whoso fails to annihilate all worldly desires and urges, they shall fail to get approbation of the Lord.

Background of Shiv sect:

During the reign of Emperor Akbar, two Hindus of Karnatik, Santosh and Amar, migrated to Bengal. They embraced Islam and rose to high posts under the local Muslim King. Later coming under the influence of Chitina, they reverted to Hinduism under the names of Rup and Sanatan. They introduced the faith of Vishnu and Shiv worship. They migrated to Bindraban, where Akbar had an occasion to meet them and authorized them to put up a temple on the ruins of what was destroyed by Mahmud Ghaznavi. A temple costing a crore of rupees was accordingly constructed with the donation of Raja Mansingh, a relative of Akbar's Rajput wife.

The special feature of the new faith were as under:

a) Its main objectives were: (i) to check the spread of Islam, (ii) to revive Hinduism, and (iii) to force conversions to it by means of economic pressure-tactics.

b) It interpreted **وشن** or **بشن** as **بسم** ; and when they uttered they implied that Bishin or Vishin was Allah. Similarly they claimed that Shiv or Umas was another name of Allah.

c) They taught and practised magic.

d) They abandoned the settled life and lived like ascetic nomads.

e) They discarded garments and put on a loin cloth, which often times was about 3" wide. Sometimes they went about without that even and besmeared their body with ashes instead.

f) They lighted fire at night during winter and slept near it in mixed congregation. They did not use quilts.

g) They encouraged ecstasy. They were rather lax in family life. They had no rules for marriage and divorce.

h) They had no prescribed order for worship.

The new faith became popular with the Muslims, who interpreted it as a partial conversion of Hindus. The favourable political climate was another consideration for them. Many renegades from the Muslim sects of Shattaria and Madaria joined it. These sects were originally founded on piety, but they had degenerated and become a mere replica of Hindu Yoga.

Prince Dara Shikoh, a staunch monist, had become extremely elastic in his

religious views and beliefs. He was made a spiritual leader of the Yogis/Veragis. He called them 'mowahdins or unitarians, Under his patronage this faith prospered and acquired a considerable following.
Dara's following verse is significantly self -explanatory:

مسلمان! اگر بدانستی کہ بت چیست
بدانستی کہ دین دربت پرستی است

O Muslim! If you had cared to know what the idol really means, you would have realized that Islam lies in (or is synonymous with) idol worship.

جھڑا ڪڙج ڪکرا، تھڑا جائن ڦل،
تن سامين جي سڌ مران، جن جي گودڑين ۾ گل،
اندر ملھ امل، ٻھر ڪوجھا ڪاپڑي.

11. Externally they are shabby like reeds and fuel but intrinsically they are like flowers, (or their burnt reeds and fuel are as good as a bunch of jatu flowers). Would that I were to die in my longing for these holy men, who have flowers printed on their patch-work quilts! So far appearances go, they are definitely unprepossessing, but basically they are precious gems.

Note: These ascetics are quite immune to external conditions and appearances. They are mindful of their spiritual progress only. They are typical 'malamatis'.

یاد گرو ڪن گودڑیا، پَر بازار بینا،
پڑھن سور سبحان جِي، پِين تنھن پيتا،
جيلاھ مُنھن ميٹا، تيلاھ نشا چاڑھيائون نينھن جا.

12. These quilt wearers remember the Lord even when they happen to be in commercial centres.They are not affected by environments. They recite the verse about Holiness of Allah and drink it deep in their heart. Since they are sweet-tempered (and humble), they get more intoxicated with love (at His mention), (or) they impart ecstasy of love to others.

Note: Did the poet have in view any particular Quranic 'Sura' when he used the words 'Sür Subhan'? I am inclined to doubt it. There are good many Quranic verses opening with or containing the word' Subhan', which means Holy. I reproduce below three of them (translated). The poet may not necessarily have meant any of them. He may have meant any other verse containing the word 'Subhan', Or he may have, more likely, used this word to denote the all-absorbing interest of the pious ascetics in the Holiness of Allah:

You are all Holiness. Hence (kindly) save us from the tribulation (or severity) of Hell. (91, Al-Imran)

(This verse contains a prayer for immunity from Hell.)

He is Holy and far above the polytheistic views of these persons (i.e. pagans) (18, Yunus).

(This verse reflects sublimity of Allah vis-a-vis all objects.)

Holy is He who took his slave (i.e. the Prophet) at night from Masjid ul-Haram to the Masjid-ul-Aqsa. (1, Bani lsrail).

(This verse refers to the ascension of the Prophet. The pious nomads may possibly be repeating it to express their anxious desire for a similar favour from Allah).

TRADITION: Before going to sleep the Prophet used to recite**مسبحات**

i.e. the verse beginning with the words **سبح**، **يسبح** and **سبحان**.

ريڱڙايارا رميا، لونيس لانگوٽين،
منهنجو جيءُ جلائيو اندر آديسين،
لانجهُون لاهوتين، چوري ڏنيون چت کي.

13. The dust covered nomads wearing a rag of cloth only went away making me wretched. These wanderers have blasted my heart. The Lahutis have caused me grief secretly.

VAI

تن اکين آئون اڙائِي، ٻَڙي! جيڏيون!
کنهن در ڏيان دانهڙي؟
قِکيون ڏيئي قَکيون، ويجن آئون ورڃائي،
ٻڙي! جيڏيون! کنهن در ڏيان دانهڙي؟
حسن هوتن جي، اديون! لاليءَ آئون لڃائي،
ٻڙي! جيڏيون! کنهن در ڏيان دانهڙي؟
الفت کر مَ ان سين، قرب جا کڙائي،
ٻڙي! جيڏيون! کنهن در ڏيان دانهڙي؟
صحبت سپيرين جي، مني آهه مٺائي،
ٻڙي! جيڏيون! کنهن در ڏيان دانهڙي؟
الا! عبداللطيف سين، وحدت وٽ ورهائي،
ٻڙي! جيڏيون! کَنهن در ڏيان دانهڙي؟

Alas. Their eyes have entangled me, O friends of my age! whom should I address for redress?

The physicians have bored me with their tasteless medicinal powders.

O sisters! The radiant beauty of my Beloved has made me restless. Do not have love with Him who is bitter or irresponsive in His affection.

(Personally, however, I hold that) the Beloved's association is very sweet (like sweet meat)

(Bravo!) Allah, the Unique, made to Abdul Latif a gift of seasonal fruit. (He initiated him in His Unique mysteries).

SUR RAM KALI

Chapter - VII

قُوت ڪڙايا ڪاپڙي، طعام نہ طاماڠُو،
سَين هنيائون سُڄ ۾، پهر نہ پيناڻُو،
اوسر آسائو، اُٿي گوندر گڏيا.

1. These ascetics are satiated with food. They are not solicitous of dainties. They solicit nothingness. They never beg from any person. Destitution is what they seek and they welcome hardships (or penance).

TRADITION: When a person begs food from human beings, his hunger is not dissipated by the alms. But if he begs it from Allah, the latter would sooner or later, supply him sustenance.

Suhul bin Abdullah, an ancient Sufi, had set an instance of abstinance in food. He used to purchase dates-juice, ghee and rice flour of one Dirham cost, mix them and then make 360 parts of them. He used to take one part daily just to break his fast. (Tablise lblis).

قُوت ڪڙايا ڪاپڙي، طعام نہ طمعدار،
سَين هنيائون سُڄ ۾، جوڳي ڪنهن نہ يار،
اوسر جي آڌار، اُٿي گوندر گڏيا.

2. These nomads are not inclined to food much less to epicurism. It is only nothingness which they solicit (from Allah). That is so, because they consider none (except Allah) as their friend to relieve them of their real requirements. They depend upon (or they are used to) poverty (and fasting), and they welcome hardship (or penance in all forms).

قُوت ڪڙايا ڪاپڙي، بک جهلياڻون بُوءِ،
ويا نيرانا نڪري، جوڳي منجهان جُوءِ،
اوسر، آجا اوءِ، اُٿي گوندر گڏيا.

3. The holy men are always satiated and nonchalant in respect of food. They have developed a taste for hunger and subsist on its smell. Usually they leave their camp without breakfast. Being destitutes they are carefree, nay, they relieve themselves even of nothingness. They welcome hardship (or penance) in all forms.

پِنن ڪينَ پَتُ ڪٽي، گُهرن ڪين گهران،
مهيسي مخلوق جي، اين دُور دران،
پڇن ڪوهه شرعان، اندر عدالت ان جي؟

4. They do not beg with a bowl in their hands, nor do they approach any house for alms.These followers of Shiv avoid to go to human dwellings. They are not mindful of the law of Sharah, as (Allah's) court (conscience) is housed

within them, and they receive guidance from it regularly. (They know inwardly without referring to Sharah that beggary is obnoxious).

TRADITION: To beg is tantamount to cause injury to one's own face. Supplication means self-infliction of injury.

Note: (1) This verse amplifies the verse No.1 ante.

پِنن جو پَتُ ڪٽي، سو جي سڃاڻن،
تہ بر ۾ پِيڪ لهن، پَهر نہ پنن ڪاپڙي.

5. If those mendicants, who beg with a bowl in their hands, were to know the real human values, they too would find alms in the wilderness like these nomads who never beg from any person.

TRADITION: If a person were to know how bad it is to beg, he would never beg again.

اسڪ جن اوير، سي سانجهيءَ رهن سمهي،
"لاهوتِي" لطيف چئي، "آدِيءَ ڏين اُلير،"
ستو لوڪ پَسِي پيا، سامي متّي سير،
ڪيڏانهن ڪندا پير؟ مڙوئي مٿو ٽيو.

6. These ascetics feel restless and uncomfortable at keeping late hours. Hence they go to sleep at evening time. Latif says: "at midnight time these Lahutis wake up with a jerk. While others are asleep, the holy men take to the highway of worship (in pursuit of their journey)". In which direction should they stretch their legs since every direction due to Omnipresence of Allah is sacred (like the West, where a Muslim lays down his head out of regard for Kaaba which is situated to the West of Sindh)?

So when you are free, strive hard, and to your Lord attend devotedly.
(7-8, Inshirah).

TRADITION: "Offer prayers at night while others are asleep.

وچينءَ وينا رهن، سانجهيءَ رهن سمهي،
بک مرندي پِکيا، ڪنهن ڪان ڪين گُهرن،
پيٽ نہ هيريائون پنهنجا، چوري ساڻ چسن،
ڦَڪي فقيرن، ماڳيان پِني ماڻ جي.

7. At afternoon prayer time they keep sitting (in meditation), and they go to sleep after nightfall. They do not beg for alms from any person even in acute starvation. They have not accustomed their belly with stealthily or illegitimately acquired dainties. These nomads have trained themselves from their childhood as if by means of medicine to endure hardships (including hunger) with absolute patience.

So be patient with admirable patience . (5, Al-Maarij).

وچينءَ وينا هُون، سانجهيءَ رهن سُمهِي،
هيسي مُنهن پنهنجو، ڏاران ڏوڙ نہ ڏون،
وهاڻيءَ واڻن تي، پاسا ڪوڙيو پون،
ڪنهن کي ايئن نہ چُون، تہ آديسي آهيون.

8. They are awake at the afternoon prayer time. But at evening time they go to sleep. These worshippers of Shiv do not wash their face except with dust. At dawn time they just lie down by road side. They never express to others: "We

are adessis (or Yogis)".

كشي ساڻ كشن، ڏيل ڪِيائون ڏُہرا،
پيٽ نہ هيريائون پنهنجا، چوري ساڻ چسن،
اهڙيءَ راهہ رسن، ڪاپڙي ڪابول ڪي.

9. With tightly drawn ropes round their waist they have made themselves lean. It is their trait not to take dainties stealthily or illegitimately. That is how they pursue their journey and reach a distant place like Kabul (i.e. their destination).

TRADITION: Among my followers those persons are indeed bad who nourish their body with dainties.

Note: During the battle of the 'Khandak' the Prophet had fastened a stone to his stomach against hunger.

كشي چيلهہ كشا، ڏيل ڪيائون ڏہرا،
"لاهوتي"، لطيف چئي، "تن ڪي ڏين تسا،"
گروءَ جي گسا، پاسي ڪن نہ پاڻ ڪي.

10. They have emaciated themselves by the tightly drawn ropes round their waist. Latif says: "These Lahutis subject their bodies to severe tests, and they never deviate from the way of their Master".

Note: Hazrat Sidik sometimes took no food for six days.

ہے سنت ارباب وفا صبر و توکل
چھوٹے نہ کہیں ہاتھ سے دامانِ رضا دیکھ

It should be traditional with you as loyal people to maintain forbearance and commit yourselves to Allah. Please see that you do not forsake submission to Him.

آديسي آديس، هئائين ڪري هليا،
ڪاپڙين قلب ۾، ڪيو ڏوراٽو ڏيس،
ويراڳي نئون ويس، راول! ڏڪي رميا.

11. The nomads left this place (world) after having done obeisance (i.e. after conforming with the Divine orders). They had earmarked in their view a distant place as their goal. O friend! they left on their journey (for the next world) in a new or different garb (i.e. in a coffin).

آديسين ادب، آهي اڪڙين ۾،
نسل تن جو ناهہ ڪو، ڪونهي ان حسب،
سامين سيين پَرين، روح ۾ رهيو رب،
ريءَ لانگوٽيءَ لب، پاڇي ڪن نہ پاڻ سين.

12. Reverence and respect are prominently manifested in the eyes of these ascetics. They do not claim (or believe in) any pedigree or family distinction. Lord abides in their mind in whatever posture they are. Except for the loin cloth they possess nothing else, not even a single coin. In fact they have no stock-in-reserve nor any balance.

And those who hoard gold and silver and spend it not in the cause of Allah,

give to them the tidings of a painful punishment (33, Al-Touba).

Note: The Prophet never claimed any privileges.

ہچو ماہی غیر داغّم پوشش دیگر نبود
تاکفن آمد، ہمیں یک جامہ برتن داشتم

Like the moon without spot, I have no other dress. Till the time for coffin to come I shall wear only one raiment.

لانگوٹي لاهي، ونءَ ويراڳين سامهون،
ٻڌ سُورن جو سندرو، منجهان سڪ ساهي،
اُنين وٽ آهي، اوچڙ ڳالهه اگهاڙ جي.

13. You should discard even your loin cloth to meet these ascetics. (You should meet them in a state of complete self-abnegation). 'Draw tight the belt of distress through love for them. (i.e. be prepared to face tribulations for their sake). The fact is that they have a (spiritual) covering for nakedness (or) they have nothing except stark nakedness and their conventional dress.

لُنگ ڪڍيائون لانگ، موٽي ڪن نہ مسحو،
جا اسلامان آڳي هئي، سا سڀائون ٻانگ،
سامي ڇڏي سانگ، گڏيا گورکناٿ کي.

14. Once they put on the loin cloth, which is the symbol of purity for them, they forego ablution. They have heard the call to prayer of a pre-Islamic religion i.e. they maintain the pre-Islamic traditions. These holy men have abandoned all worldly associations, and they have joined their Master Gorakhnath.

Note: These ascetics treat alike the various forms of call to prayer prescribed by different religions. MuIIan Shah's following couplet is relevant:

مومن نشود تاکہ برابر نشود
باباںگ نماز بانگ ناقوس فرنگ

One cannot become a true believer unless he treats alike the muezzin's call and the christian's gong.

ويراڳي واڳي، ڏين ڏيهاڙي ڏيل کي،
راول! رتين مولهئين، سامي سُهاڳي،
لئون جنن سين لاڳي، سي جوڳي پسان تہ جيان.

15. These ascetics fasten ropes round their body daily (to hold it in check, like a bridle against worldly attractions). These holy men are united with the Friend who has decorated them with red turbans (adorned them with gold and rubies). I would live only if I meet these nomads whom I dearly love.

They would be adorned with bracelets of gold and pearls and they shall have garments of silk . (33, Al-Fatir).

ويراڳي واري، الا! اگڙ آڻئين،
ڏک لاهيندیس ڏيل مان، تُهن جيئن تاري،
ايندم اوتاري، کينءَ جون ڏيندم خبرون.

16.O Allah! May you return these ascetics to my house! just as husk is separated from water, similarly I would purge sorrows from my body (on reunion with them). I very much wish them to come to my abode and give me glad tidings (about their successful peregrination and general welfare).

ارتو اکين مان وهي، متي ڳلن ڳاڙهم،
ڪوري ڪنن وچ ۾، ڇڇ ڏنائون ڦاڙ،
هٿي توبهه تاڙ، نانگا نسورا ٿيا.

17. Bloody tears trickle down their cheeks. They have caused a slit in their ears, big enough to divide them practically in two parts. They repented and solemnly promised to stick to their repentance. Thus these naked fellows become intrinsically pure.

Note: After offering repentance and promising not to commit again an offence, the penitent is absolved of the sin.

"لاهوتي،" لطيف چئي، "سَڌ نہ ڪٽن ساڻ،"
"اي آديسين اهجاڻ، جيئن تعلق ڇڏيائون تڪيا."

18. Latif says: "these saintly beings do not have any worldly desire or ambition. That is their identification mark.They have in fact renounced the world ".

پوڄا ڪر مَ پاڻ کي، ڪوهه! راول، ہن! رُجات،
"لباسان،" لطيف چئي، "پل ويراڳي وات،"
"من ماري ڪر مات، تہ تيرٿ پسين تڪيو."

19. Do not get yourself worshipped. Fie on it! O friend! Damn public recourse to you. Latif says: "O ascetic! Abstain from making hypocritical utterance. Annihilate the self. If you do it, you shall reach your goal".

Note: This is what a malamati dearly values.

پوڄا ڪر مَ پاڻ کي، پل پوڄا کان پاڻ،
ڄاڻي ڇڏي ڄاڻ، پُر تون پورب پار ڏي.

20. You should abstain from self-worship; nor get yourself extolled by others. Please abandon ego deliberately and then proceed in the eastern direction (towards your goal).

پوڄا ڪر مَ پاڻ کي، جوڳي رکج جوڳ،
خلق خالق جيئن ڪرين! ايءُ راول! وڏو روڳ،
ڳڻن ڪونهي ڳوڳ، نانگا وڃن نِگيا.

21. Do not encourage here worship for yourself. O Jogi! maintain your asceticism. To assume the Divine prerogative of having people as devotees, is a great malady, O friend! Those who are fugitives from the world, are alien to concupiscence in all forms. They continue their march disinterestedly (without public attention or applause.)

Nor is it possible for him that he should bid you to take the angels and the Prophets for Lords. (80, Al-lmran).

"If you want people to think well of you, do not speak well of yourself." (Pascal).

ڄر ڄراٽين انگڙا، ڪوري ڪانئين ڪل،
ماءُ! مارينڊو ان جا، اڏيا ماڳ محل،

"كانہ كيائون كهل، اديون!" عبداللطيف چئي.

22. They get their limbs consumed in the blaze (of love) and their skin scalded in its furnace. O mother! the sight of their abodes is enough to kill me. Abdul Latif says: "O sisters! They surely had no pity for me, (when they deserted me)".

Note: **محل** may mean abode. An ascetic would hardly be expected to own a palace. The verse No. 3-A Chapter IX is relevant.

VAI

مڙينئون موكل، كالهه كندا ويا كاپڙي.
كڏهن اتر سامهان، كڏهن دونهين جهل،
كالهه كندا ويا كاپڙي.
هن سيكيندي هٿڙا، مون ڳاڙيندي ڳل،
كالهه كندا ويا كاپِڙي.
چيري چندن كاٽ جيئن، سور ڏنائون سل،
كالهه كندا ويا كاپڙي.
بابو كن نہ ٻكيا، نہ كا وَلن ول،
كالهه كندا ويا كاپڙي.
"الا" عبداللطيف چئي، "ايندم شال امُل"،
كالهه كندا ويا كاپڙي.

Yesterday the ascetics bade adieu to everybody and marched off. Sometimes they braved the northern cold wind, and at other times they put themselves near smoky fire.

While they fomented their hands, I shed tears.

They sawed me like sandal wood, bored holes in me, and then inserted sorrows in them.

These mendicants never beg; nor do they plough or cultivate lands. Abdul Latif says: "O Allah! Would that these precious people come back to me."

SUR RAM KALI

Chapter - VIII

رهيا اٽيئي رات، صبح ويندءِ صابري،
"لُونءَ لُونءَ منجهہ" لطيف چئي، "ڪر تنين جي تات،
"سندِي جوڳين ذات، ٻي ڀيري مس مِڙي."

1. They have stayed with you (in this world) for the night and the patient people, that they are, would quit in the morning. "Let your viens throb with their memory", as said by Latif, (i.e. remember them and the advices given by them.) It is highly hypothetical if you ever meet any of these holy wanderers again.

Note: In all verses in this chapter the dwelling place may be interpreted as this world.

اڳٽ آهينِ اڄ، صبح ويندءِ صابري،
ڪج ڪو ڪاپڙينَ مان، روح رُڇندو رڄ،
پير تنين جي پڄ، متان سڪين سناسين ڪي.

2. They are with you today in your abode (in this world). But these forbearing people would quit in the morning. Hence take advantage of this unique opportunity and have the maximum benefit from the company of these holy men - to your heart's satisfaction. Hold fast and adore the feet of the ascetics, lest you may miss them and long for them later.

تان ڪي ساڻن اور، جان آهن اوطاقن ۾،
ڏهه ڏهه ڀيرا ڏينهن ۾، پاڻ مٽائن گهور،
ويا جي هنگلور، تہ ڪرمَ ملندءِ ڪاپڙي.

3. So long they are with you in your dwelling, enjoy their conversation (for your spiritual benefit). Offer your self as a sacrifice for them any number of times daily. i.e. dedicate yourself to their service). Once they leave for Hinglaj, it is doubtful, nay, a matter of destiny, if they would ever meet you again.

تان ڪِي وٽن ويهہ، جان آهن اوطاقن ۾،
سامي سفر هليا، ڏور چتائي ڏيهہ،
چڏي سڪ ساڻيهہ، مٽي گنگا گجيا.

4. Enjoy their association so long they are with you in your abode. The holy men are scheduled to go to a pre-determined remote place. They shall sacrifice all comforts, nay, even the pleasure of living in their native place, and leave enthusiastically for Ganges (i.e. their goal).

تان ڪِي وٽن وچ، جان آهن اوطاقن ۾،

سامي سفر هليا، رائو چتائي رُڄ،
اهڙا جن اُهڃ، سي ڪرم ملندئي ڪاپڙي.

5. So long the holy men are with you in your dwelling, associate with them. They are to journey to a particular place in wilderness. Unless fate favours you,you shall not meet again the wanderers corresponding to this dèscription.

تان ڪِي وڃن آءٔ، جان آهِن اوطاقن ۾،
وِيو تن نہ وسري، لاهوتيڪو لاءٔ،
فنا ءِ فراق جو، سامين چڪيو ساءٔ،
وڃان تو ويندا، ڪاپڙي ڪابول ڈي.

6. So long they are with you in your abode, visit them endlessly. They have not forgotten or lost the benefits which they have acquired at Lahut. These holy men have tasted both annihilation (in union as soul) and separation (from Prime as men, precedent to ultimate transformation in Allah). After they leave you, they shall proceed to Kabul, (i.e. a very distant goal).

اڄ نہ اوطاقن ۾، جاڳُر جوڳيڙن جو،
ساري سناسين کي، رئندين تان رو،
پس! پارئان تو، لاهوتي لڏي ويا.

7. Today there is no assemblage of the ascetics in your dwelling. You will certainly remember them and lament their departure. (Alas!) The Lahutis have obviously migrated from you to the other side (i.e. world).

اڄ نہ اوطاقن ۾ طالب تنوارين،
آديسي اُٿي ويا، مڙهيون مون مارين،
هو جي جيءَ جيارين، سي لاهوتي لڏي ويا.

8. Today the seekers and their discourses are prominently absent in the houses. The stranger-nomads have left and the sight of their shrines makes me miserable. The Lahutis, who used to regenerate us spiritually, have departed.

اڄ نہ اوطاقن ۾، سندي جوڳين جوڙ،
ساري سناسين کي، کامي ٽيس کوڙ،
من جنين سان موڙ، سي لاهوتي لڏي ويا.

9. Today there is no concourse of the ascetics in their dwellings. Their memory has seriously affected me and made me absolutely wretched. The 'Lahutis' with whom my heart has been entwined, have departed.

اڄ نہ اوطاقن ۾، سندي جوڳين ذات،
ساري سناسين کي، رنم ساري رات،
مون تن جنين جي تات، سي لاهوتي لڏي ويا.

10. None of the ascetics is available in any house today. In fact I wept for the entire night in their memory. The 'Lahutis' whom my heart remembers, have departed.

اڄ نہ اوطاقن ۾، تازا پٽر ڪک،

آديسي اُٿي ويا، پيئي اڏامي رک،
سامي ڪٽي سنک، وڃائي واٽ ٽيا.

11. Today you do not find fresh burning stones and straw for fire in the dwellings of the ascetics. They have definitely departed. Only the old cinders are blown here and there. The holy men had picked up their con-shell, sounded it, and then marched off.

اڄ نہ اوطاقن ۾، دونهين، ڏنڊ، نہ لاٽ،
ويا ويراڳي نڪري، چٽ چڪائي چاٽ،
آئون ماريس تنهين ماٽ، جيجان! جوڳيئڙن جي.

11-A. Today in the ascetics' dwellings one does not observe smoke, dull glow or light. They have departed after giving my mind a honey-like taste of their company. "O mother! I would be killed by the tears which I shed due to their separation".

اڄ نہ اوطاقن ۾، ڪرڳل ڪين روئن،
نہ اُهي آديسي اَسُکا، جن سين مڙهيون سونهن،
مڙهم پوريائون ماڻ ٽي، واڃٽ ڪين وڃن،
ويا نانگا سي نڪري، پهر نہ پوربين،
ساريو سناسين ڪي، اولاڪا اڇن،
لاڃئون لاهوتين، جوڙي ڏنيون جيءَ ڪي.

11-B. Today they are missed in the house - those who wept bitterly. The ascetics, the beauty of monastries, who were alien to comforts are gone. Since they have closed the shrines, silence reigns there, and the conshells are not blown. The naked ascetics have left, and there is no trace of them. I feel anguish when I remember them. The ascetics applied ropes to their minds i.e. they left with confidence (or they have fastened our hearts to themselves by means of ropes.).

جياسون جوڙ ٽي، جوڳي ڏٺوسون،
ڪنان تنهين مون، حاصل ڪي حال ڪيو.

12. I have met the holy man, and the meeting has enlivened me. I owe my ecstatic evolution to him.

جياسون جوڙ ٽي، جوڳي لاٽو جار،
سندو پورب پار، آڇيائين انڌن ڪي.

13. I have been animated by meeting the ascetic who has relieved me of the spiritual set back and distress. In fact he offered (i.e. showed) the straight path to the East (i.e. to the goal) to those who were blind and without guidance.

جياسون جوڙ ٽي، جوڳي ڏٺوسون جان،
مون سگ جنهين سان، سو سامي سانيِي ٽيو.

14. When I saw the ascetic I felt enlivened. The holy man, to whom I was related, became my guardian.

جياسون جوڙ ٽي، نانگو ڏٺوسون نت،
چنجهو هوسون ڇِت، ڪلي اڇ سو باغ ٽيو.

15. I became animated when I met and saw the naked ascetic clearly in his original form. My mind, which was formerly closed like a bud, opened out into a blossom (and received his full guidance).

Note: According to me the ascetic referred to in the verses No. 12 to 15 implies the Prophet of Islam. The word 'to whom I was related' in the verse No. 14 are significant. The later two verses make it more clear.

هَيءِ! جي هئا هِت، تہ مٹن هوند حق ٹيو،
مڙهيون، مورت، مت، من وسريون ڪِي لهان.

16. If he (i.e. the Prophet of Islam) had been here, I would have pressed my claim on him. I wish I could restart his remembrance, conjure his image and renew his guidance, which I have practically forgotten.

هئي! جي هئا هاڻ، تہ مٹن هوند حق ٹيو،
پيهي ويا پاڻ، آڏيا مڙهہ مارين مون.

17. Alas! If he (i.e. the Prophet of Islam) had been living, I would have sought him, presented to him my credentials and claimed his patronage. But unfortunately for me he has withdrawn himself from my view. The sight of his abode makes me miserable instead.

ڪاپڙي ڪن چير، ويا ويراڳي نڪري،
دل هئي ويا دلق سين، ڦورو هيڙا فقير،
سِنگيون منجهہ سرير، هٽي ويا حلم سين.

18. The ear-lobed nomads, the ascetics, have departed. They seemed to be robbers, because they have robbed me of my heart by means of their peculiar raiment. They applied the supping horns (of love) to my body through exemplary meakness.

جوڳي، ڦوڳي، ڪاپڙي، ڪنوٹيا ڪن چير،
هِنيون وجي حال سين، سيني منجهہ سرير،
اُهي جوڳي، نٹِگ فقير، جو ڪلندي دل ڪسي ويا.

19. These apparently insignificent ascetics with their ears lobed and ringed, pierce the hearts of others mysteriously. Verily they are deceptive as they have laughingly robbed me of my heart.

VAI

جوڳي جَڳ گهٹا، لا! مون وَهُ ويراڳين سين.
پاڇِي ڪن نہ پاڻ سين، تُنبيءَ منجهہ ڪٹا الا!
مون وَهُ ويراڳين سين.
جان ڪِي ڏاڻيون ڏوڙ ۾، جان ڪِي ڪِين چٹا الا!
مون وهہ ويراڳين سين.
وينِي وانڍين تي، پٹن جيئن پٹان، الا!
مون وهہ ويراڳين سين.

ساريو سناسين کي، ويڻي هٿ هٽان، الا

مون وهه ويراڳين سين.

آيل! آديسين جا مون گڻُ گهٽا، الا!

مون وهه ويراڳين سين.

"اديون!" عبداللطيف چئي، "محبن منجهه مٽيا، الا!

مون وهه ويراڳين سين.

There are lots of nomads in the world but I am in' love with these particular ascetics. They do not keep anything in balance on their pompkin.

Either they pick up some broken rice from the ground, and take them or they take raw grams.

برگ سبز لحفۂ درویش است

The grass leaves are a present to a saint.

Let me wander about along the highway like a stubborn mendicant in search of the ascetics.

The fact is that I remember them and rue their departure.

O mother! I am very much beholden to the stranger ascetics.

Abdul Latif says: "O sisters! There is a lot of lustre in my dear one."

We have sent you (i.e. the Prophet) as a lamp that gives bright light.
(46, AI-Ahzab).

SUR RAM KALI

Chapter - IX

ٻُک وڏائون ٻَگرين، جوڳي ڪندا جُڃ،
طلب نہ رکن طعام جي، اوتيو پِيَن اُڃ،
"لاهوتين"، لطيف چئي، "من ماري ڪيو مڃ،
"سامي جهاڳي سُڃ، وسئين کي ويجها ٿيا."

1. The nomads store hunger in their (empty) wallets, because they would feast on it later. Generally, they feel no inclination for food, and (as for water) they gulp down thirst. Latif says: "the Lahutis have reduced their person to the semblance of a fibre made out of the flowers of 'Sar' grass" (i.e. they have annihilated it.) After having crossed the desert, the holy men have got near the oasis. It may also mean that they had passed the stage of self-annihilation synonymous with nothingness and arrived near the stage of absorption in the Prime).

Note: It is said that Hazrat Adham and Hazrat lbrahim of Herat had a little dialogue on the following lines while they were on their way to holy Mecca for performance of Hajj:

H.Ibrahim: Sir! What is your conception of abstinence, contentment and patience?

H. Adham:I do not ask for anything. Whatever little I receive occasionally I am content with it. If I receive nothing, I am patient.

H. Ibrahim: That is exactly what dogs of my village do.

H. Adham: That is interesting! Please let me know your version of these stages.

H. lbrahim: I am content, nay, grateful when I receive nothing. But when I receive anything I just give it away to others, and forget about it with absolute patience and contentment.

TRADITION: Fasting is the food of Allah whereby He revives the bodies of the sinners.

نہ ڳِندا، نہ ڳبري، نہ لانگوٽِيءَ لِک،
جيڏانهن پرينِ وڪُ، تيڏانهن صاحب سامهون.

2. The ascetics possess neither a coverlet, nor a patch work quilt, nor even a rag of a loin cloth. In whatever direction they take a step, they find the Lord in front of them.

نہ ڳِندا، نہ ڳبري، نہ لانگوٽي ليڑ،
جيڏانهن ڪرينِ پيڑ، تيڏانهن صاحب سامهون.

3. The ascetics have not even a coverlet, a patch, work quilt or a strip of cloth to serve as a loin cloth. In whatever direction they press, they find the Lord in

front of them.

To Allah belong the East and the West; so withersoever you turn, there will be the face of Allah . (115, Al-Baqarah).

نہ گِندا نہ گبري، نہ لانگوٹي لينگ،
پُنگا جنين پينگ، صاحب تنهين سامهون.

3-A. The ascetics have no coverlet, a patch work quilt or a piece of loin cloth. Their abodes are absolutely void of everything, (or nothingness constitutes their dwelling place). The Lord, however, faces them (always and in all directions).

Note: In verse No. 2, 3, 3-A, 4 and 5 reference is made to the stark naked nomads. And the garment of piety, that is the best garment . (27, AI-Aaraf).

نہ گِندا نہ گبري، ڪَچين ڪاڇوٹي،
سامين ٻاري سڄ ۾، ٻابن ٻاهوٹي،
جوڳي جبروتي، وڃائي واٽ ٽيا.

4/6 They have no coverlet or patch work quilt; nor do they afford a full measure of cloth for use as loin cloth. The holy men kindled a dull smouldering fire in the waste, (or in the domain of nothingness). (They took very little interest in the worldly affairs).They sounded their conshell and these Jabruti wanderers then left on their onward march.

ڪچي ڪاڇوٹي، نانگن ٻڌي نينهن جي،
جهڙا آيا جڳ ۾، تهڙا ويا موٹي،
انين جي چوٹِي، پورب ٽيندي پڌري.

5/7. The naked nomads however tied the full length of loin cloth of love (round their waist). They returned to the next world in the condition (pure and naked) in which they got into this world; (i.e. they left the world as pure as when they had entered it.) Their top bunch of hair would be visible in the east. (They would receive clear distinction in the Hereafter).

"جيئن ٿا پچن اَن کي، تيئن جي پچن پنڌ،"
"تہ رڙهي لڌائون، رند، لٹين لک،" لطيف چئي.

6/4. if they (i.e. the general mankind) had worried about their journey (to the next world) as much as they worry about their livelihood, they would surely have crawled towards the right path, and enjoyed a considerable relief from toil, according to Latif.

جيئن ٿا پچن ان کي،تيئن جي پچن الله،
تہ رڙهي لڌائون راهہ، لٹين لک لطيف چئي.

7/5. If they had worried about Allah as much as they did about their food, they would have slowly made their way to the straight road and been spared all toil, according to Latif.

"سڀڙي،" سيد چئي، "جي ٿا پچن اَن،"
"تن ڪاپڑن ڪونهي ڪن، جوڳي چائن جاڙ ٿا.

8. The Sayed says: "Those persons whose requisition is food early in the morning, lack the ear (i.e. the trait) of the ascetics (Obviously they are indifferent fellows.) They call themselves ascetics in vain.

جا براد بُتن جي، سا اڄ بک آديسين،
روزا رند رکن، عيد نہ اوڏا کاپڙي.

9. The day of starvation means to the ascetics what a day of festival is to the commoners. These reckless wanderers enjoy fasts and do not care for Eid (the day of festival).

جنهن سناسيءَ سانڍيو، گندي ۽ گراهہ،
اُنهيءَ کان الله، ايا اڳاهون ٽيو.

10. If any of the ascetics was mindful of his personal comforts, e.g. clothes and food and stored them, Allah got further away from him.

وينو پچين پڙُ، ڪر کا هنئار هلڻ جي،
اڄ، آديسي! مر، صباح مرندو سيکو.

11 You are thinking in the terms of the past. (Drop it, man!) get ready to march off at once. O ascetic! You must die before death (i.e. be self-annihilated) today rather than wait till tomorrow for the conventional death.

TRADITION: Die before your physical death.

پُريندي ئي پير ٽيا، ڇڏي گنجو گام،
گروءَ سندي گس ۾، جن ڪيا تن تمام،
ويهي ڪيو نہ وچ ۾، تن آديسين آرام،
رهہ ۾ گڏين رام، پنڌان ڇُٽا کاپڙي.

12. The ascetics left their camp or the habitation on the Ganjo mountain and preceded further on their mission. They were exhausted physically in their Lord's way, but they took no rest. (Lucky fellows!) They met Ram half way and were therefore spared the rest of the journey.

TRADITION: Death is a bridge which helps in the union of two friends.

Note: Added the following as second stanza as per Mr. Advani's edition.

اکيون آلو ماهہ، سدا سناسين جون،
واري نيڻ نندهہ، جاڳي جهليا جوڳيين.

13. The eyes of the ascetics constantly shed tears and keep moist for the entire month (i.e. permanently). The nomads keep awake and thereby they check their eyes from falling asleep.

Note: I have interpreted ماهہ as month.

اڌ لڳيون آهين، آيل! آديسين جون،
ويهِي وِهائين، ڪا قضاني راتڙي.

14. O mother! The eyes of the ascetics are half open. They rarely pass the whole night sitting. (after midnight they resume their contemplation and worship.)

اجا سي آهين، جي سزاوار سڳِين جا،
وينا وڃائين، جي سناسي! سُٽيين.

15. Still there are ascetics who are worthy of sounding the conshell. They do sound it still, only if you, O seeker! have the interest to hear it.

نسوريائي ناهه جِي، دل ۾ دونهين دکاءِ،
آڻي آگ عشق جي، لاهوتي! تن لاءِ،
جندا تيئن جاڳاءِ، جيئن آتشيان آب ٽئي.

16. Please kindle the dull fire of absolute nothingness in your heart, O Lahuti! Then bring a flame of love and apply it to your body. O heart! maintain the blaze at such a pitch, that it may change its character and function as a tranquilizer like water.

Hazrat Hujweri writes in the Kashful Mahjood as under:

"**عدم** and **فنا**, as used by the Sufis, denote the disappearance of a blame, worthy instrument (**آلت مذموم**) in the course of seeking a praise-worthy instrument".

مرڻ مسلّم جن، واحد تن نہ وسري،
مٽي سڳر ڪاپڙي، نانگا ننڊ نہ ڪن،
نيڻ سدائين تن، اوجاڳي اُجاريا.

17. Those persons who have accepted it as an article of faith that death is inevitable, do not forget Allah, the Unique. The naked nomads never sleep in the course of their spiritual journey. Continuous wakefulness has, in fact, brightened their eyes.

ما زنده ازانیم که آرام نگیریم

We are alive because we do not sleep.

پوري پئي رَهُ، اُپٽي اُجهه مَ ڪاپڙي،
اُ ُلا جي عشق جا، سي تون سهيو سَهُ،
پڇُ پاڻ کي پَهُ، هنگلاج هلڻ جو.

18. Lie down with your eyes closed. O nomad! Do not open them when you move about. (Thereby you are likely to be distracted. Besides they may not serve you well). Please maintain the flames of love and endure them constantly. Consult your mind about the journey to Hinglaj (whether it is really worthwhile).

Note: In case of doubt about the righteousness of an act we should consult our conscience.

جو ڪهنڊ سهنڊ سامهون، پِرت تنهين سين پار،
نينهن نہ نبهي جنهن جو، تنهن سين تون مَ تنوار،
هڏ مَ واڻ وسار، ٽيءُ نرالو نبِري.

18-A. Satisfy the claims of His love Who is present at all places -good and bad. Do not discuss your love with one who does not fulfil love in totality. You should never deviate from the love's prescribed way. Fulfil the love's claims and renounce everything else.

Note: Allah is the Omnipresent!

ڏورڻ گهٽو ڏاکڙو، ڏورج ريءَ م ڏِيئي،

تان تان هوئج حجري، جان سين يار جيئي،
جڏهن پاسي پاڻ ٽيئي، تڏهن ڇڏج تڪيو.

19. It is a difficult job to search (for Allah). Hence venture not to do it without a light (guide). So long the latter is with you, keep indoors. You may, however, leave your abode in case of his detachment or separation due to death.

ڏور مَ ڊِيان ڏار، ٽورڻ گهٽو ڏاکڙو،
ڪوڙين لک هزار، هن اونداهيءَ انڌا ڪيا.

20. Do not embark on the search without a light. To undertake the search is, indeed, a hard nut to crack. Millions of persons became blind and lost their way due to ignorance (i.e. due to lack of guidance).

And (O Prophet!) We have sent you as a lamp that gives bright light
(46, Al-Ahzab).

ہرکہ او بی مرشدی در راہ شد
او زغولان گمرہ و در چاہ شد *(Roomi)*

Whoever undertakes the journey without a guide, he shall fall in the Satan's lap enroute to the well (of misguidance).

تو جو ڏيئو پانئيو، سا سورج سهائي،
انڌن اونداهي، جي رات وهامي ڏينهن ٽيو.

20-A. What you took to be a tiny lamp, was in fact the sun's glare. But for the blind person it is all darkness like that of the night, even when it is relieved by day (by guidance).

مجرم نہ خورشید ار کسی بینا نیست

The sun is not to blame if the looker is blind

ناڻ جنهين نِنڊ، تت نہ نهاريو جوڳئين،
ڪي ڪويساهيا ڪاپڙي، پُريا پراهين هنڊ،
هو هِنهينءَ هنڊ، هُنهين ويا هنگلاج ڏي.

20-B. The nomads (in general) did not look for Allah at the place where He actually is. Some of them, who are off the track, travelled to distant places in quest of Him. In fact He is here (in their heart), whereas they unnecessarily went to Hinglaj.

معشوق درمیان جان و مدعی کجا است
گل در دماغ می دمد آسیب خارچیست

The Beloved is within the heart. Where goes the seeker? The fragrance of the rose is embedded in the head. Why then incur the injury of the throns?

Note: The above verse seems to be critical of the nomad's wanderings to remote places and shrines to seek Allah. The poet, however, has replied to it in the next verse.

ناڻ جنهين ننڊ، تت پڻ نهاريو جوڳئين،
سي سويساهيا ڪاپڙي، پريا پراهين هنڊ،
هُو هو هِن هنڊ، هُنين هنگلاجان هٿ ڪيو.

20-C. The nomads did look for Allah at the place where He is. However, these rightly guided persons went to far flung places to seek Him there. Despite the fact that Allah was available here, they met Him at Hinglaj (where also He is available).

سامي تون سلوڪ ڪي، هٿان هَڏِ مَ ڇڏ،
لڏيندن سين لڏ، تہ رهين تون راڄ ڪري.

22. The renunciants who toil submissively in the way of Allah, find the road becoming wider and clearer to them. The self conscious persons find no place. Please heed the advice (contained in the tradition) - "He who has Allah, has everything".

ويندن کي ويڪ ٿئي، هوندن ڪونهي هنڌ،
"مَن لَّهُ المَوليٰ فَلَهَ الكُلُ"، ايءُ پروڙ پنڌ.

21.O holy man! Never forsake or break the prescribed concord of mind. Join the ranks of those who renounce the world, (and prepare yourself for death), so that you may have a good time while you live.

عاشق شهر فقير، در در هٽن سين،
"مَن عَرَفَ الله كُلّ لِسَانه،" اهڙائي امين،
جتي پسن ڪين، تتي ڪن تڪيا.

23. The pseudo lovers, like the beggars in a town, beg alms at each house door. But they alone are bonafide lovers, who conform to the tradition "Verily dumb are the persons who know Allah". They settle down only where nothingness exists.

کسی رہ سوی گنج قارون نبرد
دگر برد رہ باز بیرون نبرد *(Roomi)*

Not all find the way to the treasure of Qaroon. But if any person discovered it, he would not come out of it (or with it).

گذر گئي گذران، ڪين قبولج ڪاپڙي!
عليءَ جو ميدان، سڪر سناسين سين.

23-A. Life is nearly at end. Much of it has already expired. (Accept nothingness and be reconciled to it). The operational range of Hazrat Ali (and emulation of the way he lived) are quite good for you, (O ascetics!) (Hazrat Ali lived in self-abnegation, contentment and prayer.)

> Hazrat Ali's admonition: Beware! the world and its pleasures turn their faces against the people quickly, and no one lives in this world for ever. Beware! the next world is before you. - (Nahaj-ul-Balagha).

وينا ڏوڙ ڏٽي، عليءَ جي ميدان ۾،
ترڪ ڪيائون تڪيا، پريون پنڌ سُٽي،
ڪندي ڪوهه دُٽي، طعنا ڏيئي تن کي.

23--B. The asceties have sifted and accepted the dust or nothingness in the field of Hazrat Ali. Hearing of the distant goal, they have abandoned their dwellings. (The Hereafter is at the other extermity. They have renounced everything in this life.) What would the world achieve by reproaching them for neglecting it?

لنگهه لاهوتان، ڪاپڙي، دونهين ڪا م دکاءِ،

اوري ڪر مَ آسرو، پري پير مَ پاءِ،
جن جي جاءِ، نہ ماءِ، ونءُ تنين سين واڇيو.

24. O nomad! Push through Lahut. Do not kindle a fire there, (i.e. do not halt or settle down there.) Do not expect your goal (union with Allah) to be so near. Hence do not hesitate from continuing your journey, however, tedious it may be. To facilitate the latter better join those who have no relative or abode. (Join them who have renounced the world.)

پنيءَ پڙڪ ڪن، باهيون بيراڇين جون،
هلو تہ سيڪيون هٿڑا، مٿي تن مچن،
مُلا سنانسين، مون جڙ لڳي جان ۾.

25. The fires of the ascetics flare up at dawn time (signifying the near break-up of their camp). Come, let us go and foment our hands thereon before the fires die out. I have received the peg of love in my heart from the ascetics.

"هو جي ٽيا هر ڪيس، تن لڳي ڪين لباس سين،"
"وتن ولهي ويس، لاهوتي" لطيف چئي.

26. Those persons who are dyed in the dye of Hari (i.e. God), never think of a rich garment. Latif says: "These Lahutis are quite content with the poor man's garb (or with nothingness").

Note: Piety is the best canonical garment for a muslim.

بک اُنين جي ٻِکيا، ڏوڙ تنين جو ڏُوپ،
ڪيائون سو ئي روپ، جڻان لوڪ لچ ٽئي.

27. They are so reconciled to hunger, that they consider it as alms for them; and dust as their incense. Their outward appearances which are deliberately made up, are so unshapely that the people feel disgusted at their very sight. (This is like a malamati.)

اینست خورشیدی نہاں از ذرۂ
شیر نر در پوستین برۂ (Roomi)

The sun is hidden in a small particle. A male lion is in the hide of a goat.

سگيون، سيلهيون، گبريون، ٽيئي ٽول ٽَڳو،
پَتُ هٽي پٽ سين، پيري تن پڳو،
لاهوت جن لڳو، سي مڙهيان مور نہ نِڳيا.

28. The conshell, rope (round the waist) and the patch work quilt are their only possessions. But they have discarded them along with the holy thread. As regards the beggar's bowl implying human needs, they broke it on the ground. Those of them, who attained to Lahut stage of spiritualism never stirred out of their temples (i.e. the external excursions were unnecessary for them.)

ڪوءِ گودڙ! ٻَن گبريون! نيئي ڪِدائون ڪانءِ،
جيڏاهين جوڳ ويو، نيٺ تيڏاهين نانءِ،
پٽو ايئن پانءِ، تہ سِگيون شومت هٽ جون.

29. Away with the clothes and quilts! Take away the drinking vessel too and burn them all (i.e. be free from these encumbrances.) Mere assumption of asceticism is not enough. Your eyes should be trained to be meek, consistant

with its principles. You should also apprehend that the conshells may be misapplied by hands, and in that case they may become an evil. (This means that your eyes and hands should act in conformity with your assumption).

ڪڙ گودرڙ، پيون گبريون، ڪانءِ مَ ڪدائون،
جندا! وڃي جوڳ سين، لهج ڪي لائون،
ايئن ڪهه اتائون، "تہ سگيون شومت هٿ جون؟"

30. Take up different patch work quilts and raiments. Also do not do away with your drinking bowl. My heart! Get wedded to the asceticism. Why was it said that the conshells may constitute an evil in some hands? (If your heart solidly supports your faith, your other limbs and appendages cannot play foul. Heart should primarily be maintained stainless.).

جا گُر ڏني گودڙي، سا مون کي مَرڪ،
چيلا! ماري چرخ، اوڍي ويهه ادب سين.

31. The patch work habit, which my guide has given to me, is always a matter of pride to me. (I consider it a boon from him). O disciple! wear it humbly and reverantly.

Note: According to Hazrat Data Ganj Bux of Lahore, the patch work coat of an ascetic is like a coffin to him. After wearing it he should lead a life of self-abnegation. It is a symbol of piety. After wearing it the ascetic draws inspiration from the Prophet of Islam who used to wear a blanket. A guide or saint gives a patchwork coat to his follower or disciple after the latter has passed through a course of rigorous exercises in certain services to Allah and to public without return. He should always prize it as a garment of honour, and should do nothing to bring disgrace to it.

جا گُر ڏني گودڙي، سا ٽئي لاهيندي لڄ،
سندا تنهن سَهڄ، چيلو چوندا ڪيترا؟

32. I would consider it a matter of shame to put off the habit given to me by my guide. How can a disciple adequately enumerate its benefits? (Every patch is precious to me.)

جا گُر ڏني گودڙي، سا مون گهٽون سُهاءِ،
نيئي رَساڻي ماءِ، اوڍين جي ادب سين.

33. The habit given to me by my guide becomes me well. It is a decoration to me. If you wear it with reverence, it would facilitate your safe journey to the goal.

اندر رِلا رِليون، بهر پٽولا،
گڏهه جا گولا، اِنين پرين ڪاپڙي.

34. If certain nomads outwardly appear fastinating like silken garments, though inwardly they are not better than patch work habits, they are intrinsically the slaves of donkeys. (The patchwork cloak and dusty appearances are the identifying marks of ascetics. In fact cleanliness of heart is the real crux.)

بهر رِلا رليون، اندر پٽولا،
خدا جا گولا، اِنين پَرين ڪاپڙي.

35. But those nomads who look common place like patchwork cloaks, but intrinsically they are as good as a silken dress, they are the slaves of Allah.

گل گل پسي گودڙيا! گھٽا مَ پائنئيج،
سوئي سجاڻيج، هيءُ، هو آهي هيڪڙو.

36 .O wearer of the patch work habit! If you see flowers of different forms and hues in the universe, that should not lead you to believe in multiplicity. In fact One Unique Allah exists to the exclusion of others, and you should be able to identify Him and His Oneness. (He manifests Himself in these flowers and He is the Prime. The verse no. 21, chapter no. 1 of Sur Kalyan is relevant.).

در عالم اگر هزار بينديکي است
ليکن آنانرا کامل يقين نه کي است *(Roomi)*

If you see a thousand phenomenon in the universe, they constitute One. But the people in general have little faith.

نڱڻ گھٽا نڱايا، تون نڱن کي نڱاءِ،
اُٿي آڌيءَ رات کي، پنهنجو تن پچاءِ،
لاهوتي مَ لڄاءِ، نانگا! تون ناموس کي.

36-A. Hypocrisy has deceived many. It is now upto you to deceive the hypocrisy itself. At midnight time you should get up and roast yourself. O naked person! O Lahuti! See that you do not put to disgrace the reputation of the entire fraternity of Lahutis.

پَٽ ڇڏيائون پَٽ ۾، ڏنڊ ڇڏيائون، ڏس!
آلائشان اڳي ٽيا، موتي ٽين نه مس،
هيءُ ڇڏيائون حِس، وڃي ڪاهه ڪل ٽيا.

37. They have discarded and thrown their bowls on the ground and their conshells too. Just see them lying there. They have purged all impurities; and they shall not become spurious metal again. (They are more guarded of the spiritual possessions now). They have ceased to use the physical senses (i.e. they have discarded the material desires). Their have presently joined the Infinite Being, the Prime. They retain no more there individuality.

پَٽ ڇڏيائون پٽ ۾، ڏنڊ ڇڏيائون ڏور،
مهيسي مخمور، وڃي ڪاهه ڪُل ٽيا.

37-A. They have discarded their bowls on the ground and thrown away their conshells. The followers of Mahas have prospered and they have merged in the Infinite Prime.

هستی ات درهست آں هستی نواز
همچو مس در کيميا اندر گداز *(Roomi)*

Assimilation in the Being of the Nourisher of all beings is like the base metal being transformed through alchemy.

ٻولي ٻجھارت، جوڳيان سنديءَ ذات جي،
ڏورڻ گھٽو ڏاکڙو، هلڻ ۾ حيرت،
عجب عبادت، پھ پروڙڻ ان جو.

38. The dialect spoken by the ascetics is enigmatical. The journey to seek Allah is by itself a tedious process. In addition their mode of march also is bewildering. All this is a strange sort of prayer and to know its import and

significance is not easy. (Or to understand them and their ways would amount to a wonderful prayer).

جنهن ڪارڻ جوڳي ٿيا، جان جان سو نہ پسن،
تان تان سناسين، ورهہ وهامي راتڙي.

39. So long they do not succeed in their objective, to wit, the enjoyment of the Divine manifestation, they pass every night woefully.

نہ ڪِلن، نہ ڪِين ڪي، نہ ڪِي ڳالهائين،
ڪنهن جنهن ۾ آهينِ، سا پروڙڻ ڏاکڙو.

40. They are not (inherently) interested in laughter, food or conversation. It is indeed very difficult to know what they are actually occupied with.

راتيان رُجهن رام سين، ڏينهان ڪن سنان،
جوڳي سي اَ َنان، وٽون جن وراهيون.

41. They pass night in the worship of Ram and they take bath and relax during day. Those nomads are senseless (or malafide) who still attend to the worldly affairs individually or collectively.

ڪِي جو ڏٺائون، ڏهڪجي ڏور ٿيا،
وهڪ نہ ڪيائون، اُپڪ عيب ان جو.

42. They have obviously seen something which has scared them. They did not relax or rest thereafter; and to stand and stop and betray their emotion would be tantamount to a serious weakness on their part. (In spite of the scare created in them at the unusual sight they kept mum and passed on).

نڪي طعام تنبيَن ۾، نہ ڪي گبرين،
مون پڙ ملا تن، حاصل ڪي حال ڪيو.

43. They do not carry any food in their pumpkins, nor do they wear any clothes. The fact is that I have acquired spiritual lift in their association (due to their general abstinence and austerity).

دلق ڊِڪائج دل ڪي، لائج ڪو مَ لباس،
پوري ڪائج پنهنجو، مڙهيان اندر ماس،
تہ ويراڳي! تو واس، بر ۾ بويون موڪلي.

44. Deck your heart with the patchwork Darwish habit. Discard the routine worldly dress. Confine yourself in a shrine and eat your own flesh. (i.e. offer penance like a fasting Muslim in a mosque). O ascetic! If you do accordingly, your fragrance (i.e. good reputation) will travel far and wide, even across the waste areas, i.e. the whole world.

He indeed truely prospers who purifies it. (9, Al-Shams).

جتي عرش نہ اُپ ڪو، زمين ناهہ ذرو،
نہ ڪو چاڙهائو، چند جو، نہ ڪو سج سرو،
اُتي آديسينِ جو، لڳو دَنگ درو،
پري پِيَن پرو، ناٿ ڏٺائون ناهہ ۾،

45. Away from where the sky and the earth exist, where even the sun and moon do not rise and set, at that site the ascetics seem to have left their

impressions. Actually they are said to have passed from there into the very distant Realm of nothingness and met the lord there.

در جستجو ما نکش زحمت سراغ
جائے رسیدہ ایم کہ عنقا نمی رسد

Do not try to trail me as I have reached a flora where griffin even cannot come.

VAI

جوڳِي ڏاڍِي ذات، جيجان! سامي ڏاڍِي ذات،
ماڻُ مون قبوليا ڪاپڙِي.
راتيان ڏينهان روح ۾، مون کي سندين تات،
ماڻُ مون قبوليا ڪاپڙِي.
سِگھا ايندم سپرين، شل سياڻي پرِيات،
ماڻُ مون قبوليا ڪاپڙِي.
اُنهن آديسين جِي، مون کي وائِي آهِي وات،
ماڻُ مون قبوليا ڪاپڙِي.
ڪريان عرض الله کي، آئون اُٺِي آڌيءَ رات،
ماڻُ مون قبوليا ڪاپڙِي.
"اديون!" عبداللطيف چئِي، "شل ڏاتر ڏيندم ڏات"،
ماڻُ مون قبوليا ڪاپڙِي.

O mother! The jogis' is an unrelenting community. But I have accepted them (as they are).

All the time I think of them in my mind.

سر دے تو سودا دے
دے تو سودا تیری زلف پریشان کا

If Allah condescends to give me life, He should please absorb me in the contemplation of your scattered curls.

I hope my dear ones would come to me soon. I wish it were tomorrow at dawn time.

I always talk about these ascetics.

At midnight time I get up and implore Allah for their return.

Abdul Latif says: "O sisters! May Allah, the Gracious, grant my request."

بہ بہانہای شیریں و بہ ترانہای موزوں
بکشیدہ کوی خانہ مہ خوب خوش لقارا *(Roomi)*

Bring that moonlike resplendant beauty (Shams) to my abode by any sweet pretexts and softly spoken words.

VAI No.2

راول رهي نہ رات، جيڏيون! منهنجو راول رهي نہ رات،
ڪوهہ ڪريندیس ڪانڊ ري، وهاڻيءَ پريات،
مُنهنجو راول رهي نہ رات.
مٽ نہ معذورين جا، ڪا جا جوڳيءَ ذات،
مُنهنجو راول رهي نہ رات.
لڳم لاهوتين جو، منجهان ڪينر ڪات،
مُنهنجو راول رهي نہ رات.

My friends! My Beloved is not prepared to stay with me for the night. What shall I do without my consort till dawn?

These wanderers, as a class, are not relatives of the love affected miserables. (They have no interest in them.) -

I have received a stab wound from the Lahutis through their musical instrument (the conshell.).

SUR POORAB
OR
THE EAST
INTRODUCTION

ای غائب از نظر کہ شدی ہمنشین دل
می گویمت دعا و ثنا می فرستم *(Hafiz)*

O you who are absent from my view but are always present in my mind, I offer you my benedictions and send you my praises!

This Sur is one of the short compositions in the Risalo. It has two chapters with one Vai in each of them. It is an off-shoot of the Indian major Sur Handol.

The Sur, more particularly its first chapter, is full of the poet's expressions of longing to meet the Prophet. The second chapter refers to the nomad ascetics as in Sur Ramkali. It may have, more fittingly, formed part of that Sur on that account.

2. The 'crow' referred to as the emissary to the beloved is an angel. This interpretation is based on a tradition that all benedictions offered for the Prophet by the Muslims from outside the Prophet's mosque at Madina, are duly communicated to him every evening by angels.

The poet has commissioned the 'crow of the beloved' to carry a message from him to his matchless beloved living in a distant land. He expects him to deliver it very respectfully and faithfully. The message is summarized in verse No. 24 of chapter 1 as under:

لالن لاتئ ڈينھڙا، ڪنھن ستاڻي سانگ،
اوھان ريءَ اڙانگ، ويني وره وھائيا.

It seems the crow delivered well the message and the beloved met the poet. But in the process the crow himself was smitten with love for the beloved and he lost his usual mood (vide verse No. 20).

The allegories used in the Sur may be explained as under:

پرين	=	Beloved, Prophet of Islam.
ڪانگ، ڪانگل، ڪانگڙو، ڪانوَ	=	(Crow), Angel.
پرديس، پرڏيھ، زاغ، ڪنياتو	=	Distant Place The other world.
ساڻيھ	=	Native place, The other world.
پورب	=	The East The seeker's goal.

I have amended the Sur as under:

a) I have changed the order of verses after verse No. 19 in chapter 1 in the interests of appropriateness.

b) I have added five new verses from Mr. Kazi's edition of the Risalo in chapter 1.

c) I have added one verse (No. 11) from Mr. Advani's edition of the Risalo at the end of chapter 2.

d) I have made the Vais in the two chapters to exchange places.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
45	2	8	6

SUR POORAB
(OR THE EAST)
Chapter - I

"ڪري ڪانگ ڪرنشون، پيرين پرينءَ پئيج"،
"آئون جو ڏيئين سنيهو، وچ مَ وساريج،"
لٰهَ لڳ لطيف چئي، ڳُجهو ڳالهائيج،
"چئان تيئن چئيج، ڪنياتا! خوش هئين."

1. O crow! after doing obeisance to the beloved please touch his feet. By the way, whatever message I give to you for him, please see that you forget no portion there from during the journey. Nay, repeat literally before what I charge you with, and Latif requests you in the name of Allah to do it in private. If you oblige me in this behalf, my best wishes shall always be with you, O crow!

زجامی بیچاره سلام برسانی
بد دربار رسول مدنی را مدنی را (Jami)

Please convey salaams from poor Jami to the court of the Prophet at 'madina'.

"اُڏر لڳ الله، ويلو ڪر مَ وچ ۾،"
"آئون جو ڏيئين سنيهو، سانڍ برابر ساهه،"
"سندي ڳجهاندر ڳاهه، ڪهج مَ قريبن ري."

2. In the name of Allah fly forthwith and have no respite on the way. Please hold as dear as life the message that I give you for the beloved. Please preserve its secrecy, and barring the beloved himself, disclose it to none else.

"آءُ اُڏامي ڪانگڑا! پارانيان پچار،"
"ويهي هت وصال جو، تان ڪو تر تنوار،"
"جي ڏسڻ ۾ ڏيسار، سي اُڏامي آڻ پرين."

3. O crow! Please fly back to me and relate to me the beloved's message (in reply to mine). Then stay with me for some time to tell me of your meeting with him (or of his prospective union with me). Please bring on your wings the beloved who, as per appearances, is in a remote land.

"پارانيان پچار، مٺي لام" لطيف چئي،
"ڦير مَ فضيلت تون، جا ڪُر اوهان ڪار،"
"جي ڏٺي ۾ ڏينار، سي اُڏامي آڻ پرين."

4. Latif says: "as soon as you return and perch on a bough please break to me the news about the beloved. Do not default in your traditional trait to deliver the message correctly. Please fly to me my radiant beloved.

"وهَلو وَر، وريا ٻرين، آءُ ڪانگا! وڻ ويهه،"

"جنين ڏور چيتاريو ڏيهه، سي اڏامي آڻ پرين."

5. O crow! Return quickly (after meeting the beloved) then come and sit on a tree and intimate the good news that the beloved would soon join me. Please bring the beloved, who has settled in a distant place.

"وهلو ور، وريا ٻرين، آءُ ڪانگا لَنءُ لات،"
"ويا جي قلات، سي اُڏامي آڻ پرين."

6. O crow! Return without delay after your meeting with the beloved; then come and caw to me the happy news. I also charge you to bring the beloved, who has gone to Kalat (i.e. to a distant place.)

"ڪانگل! سي ئي ڪوٺ، پرين جي پرڏيهه ويا،"
"جنين ريءَ جهان ۾، اکڙين اروٺِ،"
"لله لڳ" لطيف چئي، ڪج ڳاراچو ڳوٺ،"
جي ڏمريا ڪنهن ڏوٺ، سي اُڏامي آڻ پرين.

7. O crow! Please invite (on my behalf) the beloved who has gone to a distant place and whose absence (i.e. death) the mankind is lamenting, (or which forces me to bitter tears in this life). Latif says: "O crow! In the name of Allah hold an entertaining interview with the beloved in his village, and use all endearments to please him. May I request you once again to fly back with the beloved, who has obviously been offended with me due to some lapse on my part.

به لبهای شیرین و ترانهای موزوں
بکشیدی خانم مه خوب خوش لقارا *(Roomi)*

Bring that moon like resplendent beauty to my abode by any sweet pretexts and softly spoken endearments.

"ٻرين جي پرديس ۾، تن جي ڪانگا! ڪج خبر،"
"تہ سي مڙهيان سون سين، پکي تنهنجا پَر،"
"گُهمي مٿان گهر، ڏِج پارانيان پرينءَ کي."

8. O crows Please do bring to me news about the beloved, who is now in a distant place. I would, in return for it, decorate your wings with gold. By the way, when you reach the beloved's house circumambulate it from above and then deliver my message to him.

"آءُ ڪانگا! وڻ ويهه، سُڏيون ڏي ساڻيهه جون،"
"چگّا ٻلا سپرين، ڪِ سک وسي ساڻيهه،"
"پرينِ لئي پرڏيهه، مون تان گهٽو نهاريو."

9. O crow! Please come, sit on a tree and give me news of the village (of the beloved). I would like to know if he is alright and there is an atmosphere of happiness there. As a matter of fact I have been looking fondly in the direction of that distant place for the sake of the beloved.

ڪر ڪنيو ڪانگ لنئي، مُنيءَ تي مضبوط،
آڻيو ڏي آٽڻ ۾، سنيها ثابوت،
"ڪانگل! اٽئون قُوت، پيغام پرينِ جا."

10. (The poet soliloquizes:) The crow generally flutters the wings while sitting on a strong rafter of the hut and sings merrily. He delivers accurately the messages from the beloved to me in my house." "O crow! (Let me tell you

that) the beloved's messages are the means of my sustenance (in this world)."

مٹان مَنَھَ منھنجي، ڪنھن اُڏايو ڪانءُ؟
ڳنھي آيو ڳالھڙي، سندي سپريانءُ،
جيڏيون! جاڙ ڪيانءُ، سئم ھوند سنيھڙو.

11. Who made the crow fly away from my hut? He had obviously brought some news from the beloved. O friends! whoso did it, he has thereby caused me serious affliction. I very much wish that I had heard the beloved's message from the crow!

"ڪِري ڪانگا! تو ڏيان، ھينئون ساڻ ھٹنِ،"
"وڃي ڪاءُ ولات ۾، اڳيان عجيبن،"
"پِرين مانَ چَوَنَ، تہ ھيئن قربان ڪير ٿِي؟"

12. O crow! I would like to pluck out my heart and give it to you with my hands, so that you may take it to the place of my beloved and then eat it in his presence. It is possible that he may note this performance on your part and enquire as to who had offered this sacrifice. (He may then attach some value to it.)

ڏائي چڑھِي ڏار تي، ڪِي جو ڪانگ ڪُھيو،
سوريتيءَ سور پئي، پھو پَٽ ھنيو،
ڪامي آرٹ ڪنيو، ويچاريءَ ورونھن مان.

13. The crow first sat on a ridge and then on a tree branch. He uttered something which made the love smitten woman drop on the ground the cotton lump that she carried. Out of anguish caused by the crow's words, she completely discarded the spinning wheel.

ڏائي چڑھي ڏار تي، ٿو زاغ ڪري زاريون،
آڻيو ڏي آٽڻ ۾، سنيھا ساريون،
"ماڻ ڪريو ماريون! تہ ڪھيو سڻان ڪانگ جو."

14. From the above position the crow began to shriek pathetically and deliver the beloved's message very faithfully. My village-mates! Kindly be silent so that I may hear the message brought by the crow.

ڏائي چڑھي ڏار تي، ڪا جا لات لتي،
آٽڻ ۾ اندوھ ٿيو، سگھي ڪا نہ ڪتي،
ويڑھِي منجھ وتي، ڪي جو ڪانگ ڪمائيو.

15. From the above position the crow chirped something which caused anguish in the spinning yard, and the spinner present there could do no spinning. The crow uttered something which absolutely non-plussed her.

ڪي جو زاغ زبان سين، لنيو مٹي لام،
"پھچايائين پرينءَ جا، سرتيون! رات سلام،"
"ڪاڪيون! ڪتي ڪا مَ، تہ ڪھيو سڻان ڪانگ جو."

16. The crow seems to have uttered something from the tree bough, (which I could not catch properly). O friends! Last night of course he had conveyed to me the beloved's greetings. O girls! Please suspend the spinning work for the time being, so that I may be able to hear the crow properly.

اچيو اچيو پُون، واڪا ڪيو وٹن ۾،

سنيها سيٹن جا، چوٽيءَ چڑهيو چُون،
ڪانگ نہ ڪوڙا هُون، پريان سندي پار جا.

17. These crows of the beloved's land, which incidentally never utter a falsehood, come in flocks, noisily sit on the tree tops and deliver therefrom the messages received from the beloved.

پريان سندي پار جو، ڪانگل نہ ڪُوڙو،
اچي وڃي وچ ۾، مٿي در دوڙو،
"جو اندر اوسيڑو، سو لاڻائين،" لطيف چئي.

18. The crow from the beloved's place is never a liar. The poor creature covers the uneven space running (i.e. flying speedily). Latif says: "He has indeed relieved me of a lot of suspense."

"ڪانگل قريبن جا، اچي وائيءَ وڻ،"
"تو ۾ بوءِ بهار جي، مُشڪ ڪٿوريءَ مڙ،"
"اچي عجيبن جو، اورانگهج اگڙ،"
"تو ڪي پسي تڙ سورنڙان صاف ٿئي."

19.O crow of the beloved! Please come and tell me something exhilerating (or) come and tell me something which should make you more likeable. You have the fragrance of spring as if you carry a maund (lot) of musk (on your person). While you have come to me, you have passed through the beloved's court yard. The fact is that when I see you, I am relieved of all distress.

"ڪانگل! ڪوهه ٽيوءِ، پيو آهين پَٽ ۾،"
"اڳي اُس تڙڪو نہ سهين، اڄ سارو ڏينهن سَنوءِ،"
"پسي حال سندوءِ، ڪانگن ڪانگورو ڪيو."

20/21 (old) O crow! What has happened to you that you are lying on the ground? Normally you cannot bear sun shine (even for a short time). How have you then borne it for the entire day? (Even the crows were amazed at his behaviour) and they created a disturbance (in a congregational meeting).

"هُئين وسيلو وچ ۾، ڪانگل! پاڙيئي ڪانَ،"
"اتئي ڪين عجيب ڪي، ظاهر ساڻ زبان،"
"توڙ پهتين تان نہ، اوريان ئي آڻيو ڏين!"

21/22 (old) O crow! You were an intermediary between me and my beloved. However, I am constrained to say that you did not play your part well. You did not deliver vocally to the beloved the message that I gave you for him. In fact you did not even go upto him but returned from half the way. (The message that you brought in reply cannot therefore be from the beloved).

"ڪانگل تنهنجي ڇانگَ، جڏو جِيءُ جياريو،"
"مٺان لامن لت ڏيو، هوليئن سِر هيلانگ،"
"اُڏر مٺان ڦانگ، تہ گهر آون پِرين."

22/23 (old) O crow! (Please do not mind what I sometimes tell you). Really speaking your flight (to and from the beloved) has created a new life in me. (It is heartening to see) you confidently perched on a conjoined branch of a tree and chirping merrily. Please fly off from the branch to the beloved so that he may come to me.

ريءَ پريان پر ديس ۾، وِرهه وڏي ڪِي وس،
اکيون پار پرين جي، ٿيون گام نهارين گس،
ڏيندا پانڌي ڏس، کينءَ جون آڻي خبرون.

23/25 (old) With the beloved away in a distant place my distress has reached the climax. My eyes are focussed on the paths leading in the direction of the beloved's village. I hope and pray that some messengers on foot may get me good news from the beloved.

"ڪانگل نيئي ڪانگ، منهنجي ڏيئي محبوب کي،"
"لالن! لايئي ڏينهڙا، ڪنهن ستاڻي سانگ،
اوهان ريءَ اڙانگ، وينِي وِرهه وسائيان."

24. O crow! Do please deliver my message to the beloved and tell him; "O beloved! you have been away for so many days, possibly due to some pressing engagements. I have passed in distress all the time without you.

"آءُ ڪانگل! تو ڏيان، چِني چورائي،
"منهنجي، ڏج، محبوب کي، لوڪان لڪائي،
"پرين پڙهائي، مانَ سُڌ لهن سور جي."

24-A. O crow! Please come to me so that I may give you steathily a letter for my belofed. Do deliver it to him secretly. Possibly after having it read out he might attend to my distress.

Note: The Prophet was not literate. Hence the poet expects his letter to be read out to him.

"زاغ! تنهنجي ذات جو، ٿورو مٿي مون،"
"اڏامج"، عبداللطيف چئي، "صبح سيڙڻ ڏُون،"
ڪج وينتيون وِتريون، ٻاجهائج ٻَهون،
"تہ لالن! ڪونہ لهون، جِهو تو جهان ۾."

24-B. Abdul Latif says: O crow! I would be beholden to your entire community if you fly to the beloved tomorrow, early morning. Please submit to him my supplications with utmost entreaties and add! "O beloved! I find none like you in the universe.

Indeed you possess excellent moral qualities .(4, Al-Qalam).

TRADITIONS:

a) Morning is the auspicious time for undertaking journeys.

b) The Prophet was more handsome than others.

ای مثل تو در حسن بشر خوش بشری نیست
خوبی کہ تو داری تنہا ور دیگری نیست *(Asghar)*

There is no human being in beauty like you and none can match your excellence.

"آءُ ڪانگل! ٻَهُ ڪول، سُڌيون ڏئي ساڻيهه جون،"
"جي آندءِ عجيبن جا، سي خط خوشيءَ مان کول،"
"آئون سُڻان،" تون ٻول، سنيهو سڃڙ جو."

24-C. O crow! Come and sit near me and give me the news of the native place

(of the beloved.) Please open joyfully the letters that you have brought from the wonderful beloved. You deliver the message to me and I would hear it attentively.

"ڪانگا! ڪتابت ۾، آندءِ خوب خبر،"
"لس تنهين ۾ لِکيا، دلاسا دلبر،"
"هينئرو مون هر هر، وانچيو وانچيو وندري."

24-D. O crow! You have indeed brought good news in the beloved's letter. He has proffered to me numerous encouragements in it. My heart reads it every now and then and feels entertained.

"ڪانگل! قاصد پرينءَ جا! اگڙ آيو ٽِل،"
"بيائيد بشنيد، محب مون کي مل،"
"زاغ گفت فهميدم، خوش حال وينو کل،"
غراب نہ غافل، جنهن طعنا تنڪا لائيا.

24-E. O crow! O emissary of the beloved! Please come down and walk coquetishly in the yard. O dear one! Please do come and meet me and hear me . The crow replied: "I follow you. Be merry and smile". The crow is never negligent. He would not bring reproaches in reply to the letter that he takes (i.e. he generally pleads for the supplicant and gets his request granted).

اگڙ هيٺ نہ اتري، ڪان ڪان ڪانگ ڪري،
پريان سندي پار جي، ڪانگل ڳالھ ڳري،
پَٽ نہ پير ڏري، اُيو چئي، "آيا پرين."

24-F. The crow did not come down. He merely repeated his 'caw-caw'. Obviously he had some important news from the beloved. Hence he refused to set his foot on the ground; but while in the air he chirped:" the beloved is coming."

"آنديون ڪانگ قريب جون اڄ واڌايون واھ!"
من مرادون پنيون، ٿيون سراھيون ساھ
"آندا پرين الله، سڏ منهنجا ساب پيا."

25/10 (old) Today the crow has brought to me very happy tidings indeed from the beloved. My heart's ambition has been gratified, and it rejoices on that account. My prayer has been granted. The beloved is coming to me due to the grace of Allah.

قربن جو ڪانگڙو، مٿي ٽار ٽلي،
ڪٽيو ڪيانتو خبرون، ڪيرون ڏيو ڪلي،
لائِي جنهن لالن سين، منهنجي بات بلي،
سو ور چشمن تي چلي، جو درباري دوس جو.

26/27 (old) The beloved's crow swayed on a bough, and conveyed the happy news to me. In the course of narration he smiled and gave me felicitations. Since he had delivered my message to the beloved, he is welcome to tread on my eyes, he being a courtier of the beloved (i.e. he visits the court of the beloved).

ڪتو، جي ڪانءُ، پريان سندي پار جو،

اُنين مٹان آنءُ، ڪوڙين قرباني ٿيان.

27/28 (old) Even if a dog of the beloved's land were the crow (i.e. his messenger), then too I would offer myself many a time as a sacrifice for him.

تيڈی باندیاں دی میں باندی ہاں
تيڈی در دی کتیاں نال ادب *(Shah Farid)*

I am a slave of your slaves. I have any amount of respect for your dogs.

پای سگ بوسید مجنوں خلق گفتہ ایں چہ سود
گفت مجنوں گاہ گاہ در کوی لیلا رفتہ بود

Majnun once kissed the paw of a dog. People remonstrated, i.e. explained that the dog sometimes used to visit Laila's street.

سو ڪانگ م قاصد ڪر، جو سدا ڏونڊي ڏُوندِ ڪي،
ڪِ ڪندو پنهنجو پيٽ جِي، ڪِ ويندو دوسن در،
جنهن جي ٻوليائي "ٻر ٻر"، سو نياپا نيئي رهيو!

28/29 (But do not misjudge me.) When I say 'crow' I never mean the bird that feeds on carrion. Please do not engage him as your courier. Such a bird will primarily think of his stomach rather than take a trip to the beloved. That which caws grotesquely will not be able to articulate or express a message.

زاغ گو حکم قضارا منکر است
گر ہزاران عقل وارد کا فراست *(Roomi)*

The crow disobeyed the Divine orders. Though he may be highly intelligent, he is a disbeliever.

VAI

جن جو وارث تون، الا! سي ڪيئن رهندا نيٺ منهنجا؟
اڳي اُپ خلقيا، پِلي خلقيائين پُون،
جن جو وارث تون الا!
جوڙيائين جوڙ جهان جي، چئي "ڪن فيڪون"،
جن جو وارث تون الا!
ڪوڙي دنيا، ڪوڙا پسارا، ڏينهن مڙيئي ڏون،
جن جو وارث تون الا!
آهيون الف آسري، محمد مجيوسون،
جن جو وارث تون الا!

You are the owner of my eyes. How can they be restrained (from looking for you and shedding tears?)

Allah created the skies and He created the earth attractively by perfecting the conditions on it. He merely said 'Be' (for the accomplishment of the above job), and 'it became' (i.e. it was immediately a fait accompli.)

1) *And He it is who created the skies and the earth in accordance with (the requirements of) wisdom; and the day He says: 'Be' it will become (a fait accompli) .(73, Al-Anam).*

2) *I have created every thing in due proportion . (49, Al-Qamar).*

It is a faithless world. All the things and possessions in it are undependable. Its term is barely two days (for each of its inmates).

The worldly life is a deceptive commodity (20, Al-Hadid).

Vanity of vanity! All is vanity, a mere vexation of spirit,

(Imam Ghazali)

Once angel Gibril enquired from Hazrat Nooh as to how he found the world during his life of about a thousand years. The latter replied that his experience was that the world had two doors and that he entered it by one door and came out of it by the other one. His stay therein was so short. (lmam Ghazali).

We depend solely on Allah. Simultaneously, we believe that Hazrat Muhammad (May peace of Allah be on him!) is really the apostle of Allah.

SUR POORAB

Chapter - II

سدا شوق پِرينِ جي، ڦران ڦيريدار،
مانَ سڃيهون يار، اڳيان اکڙيون ڪٽي.

1. With the craze to meet the beloved I roam about in the expectation that some time he may gaze at me in recognition.

تن اکين اُتان سڪ، ڪلندي ڪٽن جي،
پِرينِ پاڻوهڙ سين، ڏور ڪيا سپ ڏڪ،
ماڙهن ليکي بُک، سامي سور سنها ڪيا.

2. The eyes that the dear friend raises smilingly radiate blessings to me. By a mere smile he has relieved me of all sorrows. People attribute the leanness of the ascetics to privations (lack of nourishment), but actually it is due to the travails of their separation from the Beloved.

وچينءَ ويراڳينِ جِي، مٿي ڪُڙڇ ڪُوڪ،
محبتي ملوڪ، ساري سڪ سنها ڪيا.

3. At the late afternoon prayer time one perceives some commotion among the ascetics gathered in a corner. (Otherwise there is complete silence at their place). The dear souls! The yearning for the Beloved has emaciated them.

Watch over prayers, and the middle (i.e. the late afternoon) prayers, and stand before Allah submissively . (238, Al-Baqarah).

"سامي چائِين سڪ طلبين! سِکين نہ، سامي!"
"ايجا اورئين پنڌ ۾، وينين وسامي"،
"گُر کي تون نہ گڏئين، چائين انعامي،"
"دائم مُدامي، پورو رهج پرينءَ سين."

4. You want to pass off as a holy man, and yet you desire to have the worldly comforts! O holy man! you have learned (or gained) nothing. You are still at the initial stage, and yet you feel worn out! You have not met the master and yet you want to be declared a prize winner i.e. an accomplished pietist! (My advice to you is to) fulfil your covenants and always be faithful to the Beloved.

سامي چائيين سڪ طلبيين، تسا ڏئين نہ تن،
ماڙهن ڏانهن منهن ڪيو، پنين اڻا ۽ ان،
ڪاپڙي تو ڪن، چيرايا چشن لئي؟

5. You call yourself a holy man and yet you have a craze for the worldly comforts! You have not prepared yourself to bear any strain. The fact is that you have seeped low and begged foodstuffs from public. O ascetic! Have you

got your ears bored in order to exploit them and obtain amenities of life?

پوربيا پوري ويا، آسڻ آڏيءَ رات،
سيم نہ سناسين جون، پچارون پرپات،
ڪا ناهِ جوڳي ذات، مِٽ نہ معذورن جا.

6. The eastward bound ascetics closed their dwelling house at midnight time. I did not hear their voice at dawn time. (They have obviously gone away). As a class these ascetics are not relatives of (or interested in) any non affected persons.

Note: (1) 'Poorbias' are known as 'lshrakian'. They constitute a sect of ascetics or philosophers who pray to God with their faces turned towards east. They claim to be illuminate, possessing special enlightenment to know the hidden things.

TRADITION: The Prophet once pointed to the East and said: "there lies the mischief Satan's 'horn' rises there" (so that the sun-worshippers may offer their worship in that direction).

پوربيا پوري ويا، آسڻ اڄ صبوح،
خستوري خوشبوءِ، آهي آديسين ۾.

7. These ascetics have shut their places today morning. These foreigners have the fragrance of musk.

Note: According to Hazrat Uns the Prophet had the fragrance of musk!

مٿي راهہ روان ٿيا، پورب پوريائون،
هي گَهر گهوريائون، آڳاندِيائون اڀيان.

8. The ascetics wended their way towards the East - the Beloved's land. They abandoned their present habitation and built for themselves another house further off (i.e. they have got a fresh house in the other world).

That is the provision of the present life; but with Allah is an excellent home.

(14, Al-lmran).

پورب ۾ پيهي، مون تان گهٽو نهاريا،
سڌ نہ مُڪي سڃٽين، جيهي نہ تيهي،
هئا پرڏيهي، وڃائي واٽ ٿيا.

9. I followed them to the East and I very much looked for them but in vain. Their whereabouts could not be fixed up. The fact is that the dear ones had sent me no news of any kind about themselves. They were of course foreigners. They blew their con-shell and cleared off.

پورب ۾ مارياس، ڪنهن در ڏيان دانهڙي؟
متيون ڏيندي لوڪ کي، چري پاڻ ٿياس،
جَنين نہ جهياس، مان لنڊ لڳو تن سين.

10. I am helpless, being myself a victim of the East. To whom should I appeal for aid? I used to give constitutional advices to others. But strangely enough I myself became insane and besides myself. The irony is that I am in love with him whose equal I am not.

پورب، پورب، تن ڪرون، جب هينڊڙي آون پور،

سڪندي ڪي سڃڻين، نڪون لايون نور،
ماريس تنهين سور، جيئن ساجن سڃي، نہ ملي.

11. I think of (going to) the east because my heart becomes mindful of the ascetics. My eyes shed tears continuously while longing for the beloved. I am neutralized by the pains, which are caused by the knowledge that the beloved would not meet me (or by the fact that the beloved is known to be available and yet it is not possible for me to meet him).

Note: Here Shah Latif possibly means that though the Prophet of Islam is 'alive' like a martyr, he cannot meet others physically.

(of Chapter No. 1)

VAI

سائينا سگ سندوم، مَ ڇڄي سين جوڙين!
هلڻ جو هنگلاج ڏي، آديسين اُتوم،
سائين سگ سندوم.
نيئي پورب پار ڏي، ويراڳين وڏوم،
سائين سگ سندوم.
سو ئِي تِيرٿ تڪيو، سو ئي پنڌ سندوم،
سائين سگ سندوم.
هو جو تيرٿ تڪيو، سامين سونهايوم،
سائين سگ سندوم.

My Lord! Let not my association with the ascetics break! They had asked me to accompany them to Hinglaj.

Subsequently they took me to the East (the land of the Master).

That is the place of pilgrimage, and that is where I would go (eventually).

That is indeed the place of pilgrimage, which the holy men showed to me.

SUR KEDARO
OR
THE BATTLEFIELD
The Incident of Karbala

TRADITION: "Hussain is from me and I am from Hussain".

1. It all happened due to unilateral flagrant violation of the general settled policy and breach of a specific covenant. Amir Muaviya, the ruling Caliph,had covenated with Hazrat lmam Hassan that his successor shall, as per the settled policy, be approved by the representatives of the Muslims before his assumption of the Khilafat. But after his death his son Yazid declared himself Kalipha and asked his various Governors to obtain post-facto approval for it from Muslims. Several persons in Mecca and Madina including Hazrat lmam Hussain refused to declare allegience to him. They were, however, suppressed and silenced, but not the Imam. He took a firm stand on principle.

2. Relying on several letters from the Koofis inviting lmam Hussain to visit them and lead them in revolt against Yazid, who led a life modelled on that of the Byzantine Princes of the time and who loved to drink and enjoy mixed company, and who in the meantime generally proved himself unworthy of the Khilafat, the lmam, much against the advice of his near relatives, who knew the perfidious character of Koofis, set out for Koofa with a band of 72 persons - mostly his relatives. He was, however, intercepted on the way at Karbala by Umar bin Said, Commander of Yazid's forces. The Kufis in the meantime behaved treacherously with him by allowing his cousin and emissary to them, Muslim bin Akil to be murdered by their Governor and by joining Yazid's forces against him in large numbers. To fight with the sizeable army of the enemy numbering 4000 strong seemed sure death. Accordingly the lmam offered to go to Yazid himself, but the Supreme Commander Ibne Ziyad ignored his offer, stipulating that the lmam should declare allegience to Yazid first. This was a question of principle, and lmam Hussain refused to compromise. Eventually a battle ensued and the lmam and all his partisans were killed.

3. The incident at Karbala is very pathetic indeed, in-as-much-as a beloved grandson of the Prophet of Islam was not given any quarter or consideration, his water supply even was cut off by blockading the adjacent Euphrates, that after killing his near and dear ones in his presence, causing him 32 spear wounds and 34 sword stabs he was beheaded and his corpse was mutilated under the hoofs of horses on the battlefield. Later his 72 companions even though killed already, were also beheaded. The very loathsome part of the story is that there was a sort of competition, a race, among some of the enemy soldiers - all fellow Muslims - to behead the grandson of their Prophet for the sake of a monetary reward - that Sanan bin Uns succeeded in keeping back others in that respect and he slaughtered the lmam who is said to be offering namaz then. He then went to his Commander's tent with the severed head, announced proudly at the top of his voice his disgraceful

achievement and demanded reward in silver and gold! I wonder with what face these wretched fellows would claim to be followers of the Prophet and appeal to him for intervention on the Day of Judgement! I do not think the history of Islam can offer a more despicable occurrence than the incident at Karbala in the context of such behaviour.)

Verily Allah curses in both worlds those who annoy Him and the Prophet.
(58, AI-Ahzab)

And yet imagine the ridiculous idiosyncrasies of the Kufis as a class. One of them latter contacted Hazrat Abdullah bin Umar and asked him if the blood of a mosquito on a garment would render it unfit for prayer. Hazrat Abdullah exclaimed: "How surprising that after killing the Prophet's dear grandson in cold blood, the Iraqis are keen to know the effect of a mosquitoe's blood on cloth"!

Ibn Kasir's - Tafsir of the Quran

4. To know the Divine policy for decreeing such occurrences is beyond human competence. Spiritually at least we may think that it is covered by the verse No. 155, Al-Baqarah, which when translated, reads as under:

And We shall test you with something of fear and hunger and loss of wealth and lives and fruits, but give glad tidings to the patient.

It means in plain language that the pain of earthly primitive life is the sole basis of the bliss of the ultimate life in the Hereafter. Allah had informed the Prophet about the sad happening to be through Hazrat Gibril, and he, in turn, had informed his daughter and son-in-law about it. In view of the concluding portion of the above verse, however, none of them considered it fit or consistant with their august spiritual position to appeal to Allah for review or reversal of the decree. Besides the martyrdom was to be helpful for the salvation of the Prophet's followers; and they were satisfied with this implication. However, the martyrdom of Hazrat Imam Hussain instances the supreme sense of sacrifice for vindication of truth and fulfilment of the correct principles of faith. It would always carry a message to the humanity to ignore expediency and uphold the basic truth inspite of the odds. This is the moral of the story.

5. But Merciful Allah! What do I hear? Could it be true that the lmam and his comrades-in-arms are not dead inspite of the heinous excesses committed by Yazid's desperadoes? Yes, that is exactly so. The martyrs are very much alive and they are living near Allah, who looks after them like a host. This is confirmed by Allah Himself, as recorded in His Book, the Quran, vide verse No. 169, Al-Imran, which is translated as under:

Think not of those slain in the cause of Allah as dead. Nay, they are living in the presence of their Lord, receiving sustenance from Him.

And with that I close this tragic episode.

یہ اس کا تذکرہ ہے جو مبلغ تھا صداقت کا
دکھایا معجزہ جس نے صداقت ہی طاقت کا *(Hafiz Jalandari)*

This is the story of him who preached truthfulness and who showed the miracle of its power.

I reproduce below the elegy composed by H.G. Wells on the tragedy of Hazrat lmam Hussain. I hope it will be a useful addition to my note:

THE END OF HUSAIN AND HIS FAITHFUL:

Pitched upon the scorching desert,
The tent of Husain lay,

Encompassed round with Satan's hounds,
Upon that black sad day.

They numbered less than eighty strong,
Women and children too,
While Yazid's thousands stood,
Awaiting the fiend's might.

Driven away from the cooling stream,
His children waiting for water.
Awaiting with patience extremely sublime,
Like sheep for the butcher's slaughter.

Oh! How valiantly fought that pitiful few,
Against Yazid's wild murderers,
Fought with a courage unequalled in time,
Fought with a fierceness that was surely Divine.

The earth quaked and trembled as noon drew near,
But still the survivors knew no fear
But fewer grew the pitiful band,
For Islam, God, and Husain they stand.

At last, all were dead, the devil had won,
Blood-red sank down the merciless sun,
Trampled and torn lay the gallant Husain.
For Islam and God, the faithful were slain.

SUR KEDARO

INTRODUCTION

1. This Sur is an elegy relating to the martyrdom of Hazrat lmam Hussain and his relatives and partisans. Naturally it is full of pathos from beginning to end.
2. It is also full of praise for the valour, fortitude, and the true spirit of self-sacrifice on the part of the lmam and his partisans. Piety and principles counted more with them than their earthly existence. They refused to surrender to Yazid's might.

دوست ڪُهائي دادلا، مُحب مارائي،
خاصن خليلن کي، سختيون ساهائي،
الله الصمد، بي نياز سا ڪري جا چاهي،
انهيءَ منجهه آهي، ڪا اونهي ڳالهه اسرار جي.

The above verse is popularly quoted because of its philosophical significance. The poet has stated in it that Allah is independent of His creatures; and whenever it suits Him He subjects His friends to the most difficult tests, sometimes costing them their lives and other bereavements. In this connection, I quote the undermentioned verses of the Quran in defence of the above policy of Allah:

> *Surely Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah and they slay and are slain. (110, Al-Touba)*
>
> *You shall surely be tried in your possessions and in your persons. (186, Al-lmran).*
>
> *Do men think that they will be let off because they say: "We believe" and that they would not be tested? (2, Ankabut).*

In view of the above Quranic verses what the believer may consider his own is actually sold out to Allah with his consent. It ceases to belong to him. Accordingly if any tests are ordered for him, he should not raise a wail against them. The greater the spiritual status of the believer, the harder the tests are likely to be for him. Most of the Prophets had to endure extremely difficult tests. Hazrat Imam Hussain's martyrdom was a test of that order; and he bore it successfully.

> The ways of Allah are indeed inscrutable! To purchase something and then to play with it is what Shah Abdul Latif calls coquetry in another verse (vide No. 11 chapter 2).

یہ شہادت گاہِ الفت میں رکھنا ہے قدم
لوگ آسان سمجھتے ہیں مسلمان ہونا *(Iqbal)*

Islam is synonymous with complete self-effacement. It is not an easy job to be a Muslim.

2 (a) The Sur, as reviewed by me, has five chapters with one Vai in each of

them and an appendix containing the verses of the old chapter 6, which in view of the reasons explained separately in the introduction of Shah as the poet, I have expunged from the body of the Sur but retained them as appendix.

3. I have changed the order of 14 out of 15 verses in the chapter 6 for appropriateness.
4. I have added the verses No. 10-A and B in chapter 3 from Mr. Advani's edition of the Risalo.
5. I have amended body of the text in the following verses:

   Verse No.5 in chapter 2.

   Verse No. 9 in chapter 3.

   Verses No.4,6,8 and 10 in chapter 4.

   Verse No. 8 in chapter 5.

   Verse No. 9 in chapter 6.

6. Since there is reference to Hazrat Ibrahim KhaIiI-ullah and his sufferings in verse No. 10 of chapter 2 and to Hazrat Imam Hassan I have appended a brief note on the life of each of them.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
60	5	15	9

BRIEF LIFE SKETCH OF HAZRAT IMAM HASSAN

Hazrat Imam Hassan was son of Hazrat Ali from Hazrat Fatima daughter of the Prophet of Islam. He was elder brother of Hazrat Imam Hussain, the hero-martyr of Sur Kedaro.

After the death of Hazrat Ali, the people of Kufa elected Hazrat lmam Hassan as the next Khalifa. But after a few months Amir Muaviya, the Governor of Syria and Egypt, wanted to declare war against him. Imam Hassan was extremely kind and gentle and he did not like the muslims to be involved in an internecine war. Accordingly he made peace with Amir Muaviya and abdicated in his favour on the condition that the question of successor to the Amir shall not be settled by nomination. Hazrat lmam Hassan then retired to Madina.

He is said to have been poisoned by his slave maid after 8 years in 669 A.D.

A BRIEF SKETCH OF HAZRAT IBRAHIM

تارک آفل ابراہیم خلیل
انبیا رانقش پای او دلیل *(Iqbal)*

The rejector of the Sun - Ibrahim Khalil. All Prophets are to follow him literally.

Hazrat Ibrahim was the illustrious semite, proginator of the two important nations of the world- - of the Arabs through his son Hazrat Ismail and of the Hebrews through his another and younger son Hazrat lshaq, founder and originator of a chain of prophets, all of whom except the last Prophet were lsrailies from the line of Hazrat lshaq. Hazrat Mohammad (may Allah's blessings be on him!) alone of the chain was an lsmaili Arab. Hazrat lbrahim was born in 2160 B.C. and he died in 1985 B.C. He was the builder of the Kaaba.

The great Pontiff is known in the ecclesiastical records as the "friend" of Allah. He was very devoted to Him and he carried out all the commissions assigned to him very loyally. Two tests to which he was subjected are worth mentioning here:

a) When Hazrat Ibrahim broke the idols kept in the Royal Temple at Ur, and vehemently preached Unity and supremecy of Allah, Nimrud the King ordered that he should be thrown in a blazing fire. This was done accordingly. But Allah ordered the fire to cool down, and thus saved the Prophet.

b) The second test was based on a Divine revelation to Hazrat Ibrahim asking him to sacrifice his son Hazrat Ismail for the sake of Allah. Both the father and the son agreed to it. When all preparations were completed and Hazrat Ibrahim was about to apply the knife to cut his son's throat, Allah intervened and expressed His satisfaction with his action. He ordered a sheep to be placed there for sacrifice by Hazrat lbrahim. By successfully coming out of these tests, the latter won great Divine regard and he is referred to in the Quran very approvingly and graciously.

SUR KEDARO

CHAPTER - I

ڈٺو محرم ماهه، سَنکو شهزادن ٽيو،
ڄاڻي هيڪ الله، پاڻ وڻندیون جو ڪري.

1. The moon has been sighted. The month of Muharram has set in. It has brought in its wake the pathetic memories of the princes - the Prophet's grandson Hazrat lmam Hussain and his near and dear ones. Allah alone knows the mystery of the tragedy. Verily He does what He pleases!

Verily Allah does what He pleases! (14, Al-Hajj)

ڈٺو محرم ماهه، سنکو شهزادن ٽيو،
مڪي، مدیني ماڙهين، رنو مٿي راهه،
تنهن واحد کي واهه، جو حڪم هڻڻا ئي ڪري.

2. The moon introducing the month of Muharram has been sighted. With it have swarmed the woeful memories of the princes. The people of Mecca and Madina lament the tragedy publicly on the highway. Verily all praise is due to Allah, who issues such (awful) orders.

ای مومنان ہلال محرم پدید شد
وقت عزای حضرت شاہ شہید شد *(Muhammad Mohsin)*

O believers! The Muharram moon has been sighted. The time for lamentation of the royal martyr has come.

محرم موٽي آيو، آيا تان نہ امام،
مديني جا ڄام! مولا، مون کي ميڙيين!

3. The month of Muharram has come back but not so the lmams. O Lord of Madina! O my patron! Kindly let me meet the lmams.

Note: The poet has used the word ڄام in a wide sense to mean the chief or the Lord implying the Prophet of Islam.

محرم موٽي آيو، موٽيا تان نہ امير،
مديني جا ميرا! ڏاترا! مون ڏيکاريين!

4. The month of Muharram has returned but not so the Amirs. O Mir of Madina! My benevolent Lord! Kindly show the lmams to me.

مير مدينئان نڪري، ڏيرا ڏنائون،
ڪاڻي، پاڻيءَ، گاه لئي، ماڙهو مڪائون،
چڙهندي ڇيائون، تہ ٽيندي ويڙهه وڌاندري.

5. The Mirs (i.e. the Imams) left Madina with their camp followers. They arranged for all the necessary supplies for their expedition. While mounting his steed, the lmam (Imam Hussain) had predicted that they should be

prepared for a prolonged confrontation.

مير مدينئان نڪري، رڙهيا مٿي رند،
گهوڙا تن گهوٽن جا، پُريا مٿي پند،
جتي رهيا راتڙي، سي سُونهارا هنڌ،
ڪُلها، ڪرنگهر، ڪنڌ، جُهرن جُهونجهارن.

6. The lmam and his followers travelled along the highway. The mounts of these illustrious young people cantered briskly along it. Auspicious were the places where they halted for the night. Due to tedious riding the brave expeditionists ached all over their body.

مير مدينئان نڪري، آيا نہ موٽي،
ڪارا رڱج ڪپڑا، ادا نيروٽي!
آئون تنين لاءِ لوٽي، جي مير مسافر رانئيان.

7. The Princes left Madina on the expedition but never returned. O brother dyer! Dye my clothes black (for mourning their tragedy). I am extremely miserable on account of these noble travellers who left for good.

سختي شهادت جي، سُڻ! شاديءَ جو ڏينهن،
ذرو ناهه يزيد کي، نسورو ئي نينهن،
مَرگ آهي مينهن، عليءَ جي اولاد کي.

8. Hear me (well)! You should know that what is generally assumed as the tragedy of martyrdom was in fact a day of bridal rejoicings for the lmam and his party. It was all an affair of love and Yazid was without it. In fact death was nothing short of Divine mercy for Hazrat Ali's descendants (as it helped them to meet Allah).

سختي شهادت جي، مڙوئي ملار،
ذرو ناهه يزيد کي، اِي عشق جو آثار،
ڪسڻ جو قرار، اصل امامن سين.

9. The tragedy of martyrdom was entirely the Divine mercy. It constituted a proof of (Divine) love and Yazid was void of it. The fact is that the Imams, the Prophet and the parents of the Imams had got reconciled with the Divine will for the later scheduled martyrdom of the lmam,as the Prophet's followers were to benefit from it.

سختي شهادت جي، ملار مڙوئي،
ذرو ناهه يزيد کي، آثار اهوئي،
ڪسڻ هو ڪوئِي، اصل امامن سين.

10. The tragic martyrdom (of the lmams) was Divine mercy - pure and simple. (It was all preplanned by Allah and concurred in by the Prophet). Yazid was totally denied that mercy. It was an indication of love. Perhaps the tragedy, in its inception, was conceived in relation to the lmams from the eternity.

سختي شهادت جي، نسورو ئي ناز،
رند پروڙن راز، قضيي ڪربلا جو.

11. The tragic martyrdom may be construed as a Divine (test or) blandishment. Only those who are initiated in the Divine knowledge can understand the mysterious occurrence of Karbala.

And We shall try you with somewhat of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to the patient. (155, Al-Baqarah)

VAI

اڃ مير مومنن جا، مدينو ڇڏي هليا،
مدينو ڇڏي هليا، سي مدينئون لڏي هليا،
هَيءِ! هَيءِ! مدينو ڇڏي هليا!
سج، چند، مصطفيٰ ڏي، يڪدل گڏي هليا،
هيءِ! هيءِ! مدينو ڇڏي هليا!
انڌارو ٿيو، ان ريءَ، تارا لڏي هليا،
هيءِ! هيءِ! مدينو ڇڏي هليا!

Today the Imams, the leaders of the believers departed from Madina. They not only left it but they actually migrated from it for all time.

Alas! Alas! They departed from Madina.

The sun and the moon went jointly to the Prophet (for offering condolence to him on the tragedy).

Alas! Alas! In the wake of the tragedy, the entire world was plunged into darkness and the stars receded (in mourning).

SUR KEDARO

CHAPTER - II

چنڊ وهاٽيءَ چڙهيا، مَلَ مدينئان مير،
اُن سين طبل، باز، تبرون، ڪُند، ڪٽارا ڪِيرَ،
عليءَ پٽ امير، ڪندا راڙو رڪ سين.

1. The stalwart chieftains left Madina, mounted on their steeds, at moon-set time. They were equipped with drums, falcons, battle axes, spears, daggers and javelins. The progeny of Hazrat Ali would use the above steel- wear in their fight (with the enemy).

چنڊ وهاٽيءَ چڙهيا، مَلَ مدينئان گهوت،
اُن سين طبل باز، تبرون، ڪند، ڪٽارا ڪوت،
عليءَ پٽ اموت، ڪندا راڙو رڪ سين.

2. The young stalwarts departed from Madina at moon set time. They were equipped with trumpets, falcons, swords, spears, daggers and maces. The descendants of Hazrat Ali, who know not retreat, will fight the enemy with the above steel weapons.

چنڊ وهاٽي چڙهيا، مَلَ مدينئان چام،
اُن سين طبل باز، تبرون، نيزا ۽ نيشان،
عليءَ پٽ اپام، ڪندا راڙو رُڪ سين.

3. The young heroic lords left Madina at moon-set time. They carried drums, falcons, javelins, spears and banners. The chaste off-springs of Hazrat Ali would cause havoc with the above weapons.

ڪربلا جي پڙ ۾، خيما ڪوڙيائون،
جهيڙو يزيد سامهون، جُنبي جوڙيائون،
مُنهن نہ موڙيائون، پسي تاءُ ترار جو.

4. They pitched their tents on the Karbala ground. They fearlessly rushed into the battle against the forces of Yazid and carried it on assiduously. Even in the thick of the fight, when the swords rose and fell rapidly, they never wavered.

ڪامل ڪربلا ۾، اهل بيت آيا،
ماري مِصرين سين، تن ڪوڙا ڪنبايا،
پلي بيبيءَ جايا، ههڙا سورهيہ سپرين.

5. The descendants of the Prophet of Islam - all perfect heroes - encamped at Karbala; and they created terror among the perfidious liars by their Egyptian swords. Verily these thorough breds were welcome as the offsprings of the Prophet's daughter!

ڪامل ڪربل ۾، آيا سيد شير،

ماري مصرين سين، ڏوندِ ڪيائون ڊير،
دهليا اُت دلير، پسي حملو مير حسين جو.

6. The ideal gentlemen, the lion hearted Sayads, advanced against the enemy at Karbala. They bravely used their Egyptian swords and quickly made a mound of the corpses of their opponents. Even the brave among the latter became panicky at the forceful assault of lmam Hussain (and his confederates).

ڪامل ڪربلا ۾ آيا جُنگ جوان،
ڏرتِي ڏُٻي، لرزي، ٿرٿليا آسمان،
ڪَرهَ هئي ڪانہ، هو نظارو نينهن جو.

7. The young veterans reached at Karbala. Even the earth and sky were extremely impressed (by their brave steadfast-ness and enthusiasm). The fact is that it was no ordinary confrontation. It was demonstrative of love and devotion to Allah on the part of these heroes.

ڪامل ڪربلا ۾، پاڻ آيا پِيهي
پَهُ ڪيائون پاڻ ۾، مقابل ويهي،
قضا هيءَ ڪيهي، هَيءِ هَيءِ! ٿي حسين سين؟

8. The ideal men had encamped at Karbala of their own choice (as they knew about its connection with their fate.) They sat together and held consultations among themselves. Alas! Alas that this woeful fate was predetermined for lmam Hussain!

ڪامل ڪربلا ۾، آيا اڄ امير،
ويهي ويرين سامهان، تکا هنيائون تير،
هئي اِيءَ تقدير، امامن سين اڳهين.

9. The ideal noblemen were encamped at Karbala today. They shot arrows in quick succession at their enemies (the army of Yazid). All this was as per their destiny, pre ordained (by Allah).

دوست ڪُهائي دادلا، مُحب مارائي،
خاصن خليلن کي، سختيون سهائي،
الله الصمد بي نياز، سا ڪري جا چاهي،
انهيءَ منجهہ آهي، ڪا اُونهي ڳالهہ اسرار جي.

10. It seems part of Allah's policy to have His friends killed and dear ones liquidated and to cause (untold) hardships to His choice friends. "Verily Allah is Independent and Besought of All"! He does whatever He wills. It seems quite certain that there is a deep mystery connected with this tragedy.

Allah, the Independent and Besought of all! (2, Al-I khlas)

The knowledge is with my Lord recorded in the Book. My Lord neither errs nor forgets. (52, Taha)

(Nearness to Allah is based on the nature and extent of hardships a seeker is made to suffer in this life. That is how Allah remembers and approves His seekers.) Khawaja Shakar Ganj

Note: In the words 'Choice friend' (Khalils) there is a reference to Hazrat lbrahim Khalilullah (note appended).

VAI

واويلا! واويلا! مَلَڪن ڪيو رِڙِ ماتام،

هَيءِ هَيءِ شاهه حسين سِڏاريوءِ!

ڪربلا جي پِڙ ۾، خيما ڪوڙيائون،
جيڪا رضا رب جي، لکيو لوڙيائون.

هَيءِ هَيءِ شاهه حسين سڏاريوءِ!

ڪربلا جي پِڙ ۾، آيا اڄ امير،
جهڙ ورائي جهوريءَ جهليا، طرف سندي تقدير،

هَيءِ هَيءِ شاهه حسين سڏاريوءِ!

پسي سختي مير حسين جي، رنو نبين زارون زار،
ملڪ، فلڪ، ڏرتي ڏٻي، آئي عرش مٿان اڇنگار،

هَيءِ هَيءِ شاهه حسين سڏاريوءِ!

Alas! Alas! The angels raised hue and cry in grief, woefully lamenting the death of Imam Hussain.

He had pitched his tents on Karbala ground. He suffered (patiently) what was preordained by Allah for him.

The noble lords had arrived on the Karbala ground today. Their destiny encompassed them like a cloud and led them to their death.

All the prophets wept bitterly on witnessing the tragedy of lmam Hussain. The earth quaked and so did the sky. Even the angels and residents of Arsh joined in the lamentations.

SUR KEDARO

CHAPTER - III

ڈنو ڪالھ ڪنھين، جھونجھارڪو جھڳڑو؟
ھاڻين ھڏ مڃائيا، ريلو رت نئين،
پائن سا سنئين، جئان جيءَ جوکو ٽئي.

1. Did any one witness the fight waged by the brave persons yesterday? The elephant-like strong persons got their limbs dismembered resulting in excessive bleeding.To them the difficult and perilous way seemed easy to traverse.

ڪاري ڪکر هيٺ، مون جھيڙندي ڇڏيا،
ڪارا ڪُند هٿن ۾، اڙل وڇيرا هيٺ،
ٽي تنين سين ڏيٺ، موٽڻ جنين ميھڻو.

2. I saw them last fighting under the shade of black clouds. They held black spears and were mounted on high spirited young horses. They were the persons to whom retreat was something reprehensible.

آيا، اجارين، تَنڪ، تراريون تِئُرا،
سانگيون سائن هٿ ۾، ڪلھون نہ لاھين،
اُيا ئي آھين، ھائي مرڻ تي.

3. The sharpeners of weapons came and sharpened the combatant's hatchets and swords. But the brave persons would not remove swords from their shoulders. They stood ready and keen to lay down their lives.

ھڻڻ، ھڪلڻ، ٻيلي سارڻ، مانجھيان ايءُ مرڪ،
وجھن تان نہ فرق، رڪ وھنديءَ راند ۾.

4. To strike the enemy if close at hand, to challenge and gallop to him wherever he may be, to rush to the succour of their friends in difficulty, all these are the traits of brave fighters. They maintain them sedulously even when the fight is fiercest.

بھادر گڏيا بھادرين، ڪَڙڳ ڪِلول ڪن،
وجھن ڈڙ ڈڙن تي، ھاڪارين، ھڻن،
ڪرن ڪنڌ نچن، رڙ گجيو، راڙو ٽيو.

5. In an encounter between brave persons swords clash with a din. The combatants challenge their opponents, fearlessly strike them down, and soon make a pile of their corpses. But some are struck down and their heads are cut and tossed. It is all turmoil and cries (on the battlefield).

Note: This verse is a fine specimen of epic poetry.

چو شمشیر برگردن افراختی
چو کوه از سواران سر انداختی
زخون دلیراں بدشت اندرون
چو دریا زمین موج زن شد ز خون *(Firdousi)*

When the sword rose, they seemed like a rock rising from the cavaliers from the blood of the brave men in the desert the earth seemed like the sea.

هوڏانهن هُن هاکاريو، هيڏانهن هِي هٽن،
سرنايون ۽ سُنڊڙا، ٻنهي پار ٻُرن،
گهوٽن ۽ گهوڙن، رڻ ۾ لائون لڏيون.

6. On yonder side a challenge for a personal combat is hurled. On this side a sword is flashed and struck. The clarions and bugles are sounded and heard on both sides. The bridegrooms (young heroes) and horses seemed interconnected in that wilderness.

گهوڙن ۽ گهوٽن، جيئڻ ٿورا ڏينهڙا،
ڪڏهن منجهه ڪوٽن، ڪڏهن واهي رڻ جا.

7. The horses and bridegrooms (warriors) are destined to live for a short term. Sometimes they live secure in forts and sometimes they are on a vigil in deserts (engaged in warfare).

گهوڙو گهوٽ پلاڻيو، مٿس زِين ڏري،
علي شير پُٽن کي، اُيو سڏ ڪري،
قضا ڪيئن ٽري؟ جيئن اُمُر الاهي آيو."

8. When the noble lmam saddled his horse, he seemed to hear a call from his father Hazrat Ali, the 'Lion of Allah', who said to him, "How can destiny be averted? You should conform to what is commanded by Allah".

And Allah has full power over His decree. (21, Yusuf)

جِهمنديون اچن، جهوليون جِهنجارن جون،
پايو پُڪ پُهار جا، تن جون وَهون واڪا ڪن،
پٽين، پار ڪڍن، رڻ گجيو، راڙو ٿيو.

9. Stretchers were carried to the camp swinging with the wounded or dead combatants. On seeing the latter their wives threw dust on their own faces and vociferously lamented their misfortune. They smote themselves and gave vent to imprecations and exclamations of mourning. In fact the entire desert resounded with the wailing cries of the mourners.

"ڪانڍا! ڪلاڙين ڪپڙين، ورا! وناهيو آءُ،
جت سانگين جي ست وهي، اُت وڪ وڏندي پاءِ،
تان تان پئو مَ پاءِ، جان جان نونڊين نہ چڙهين.

10. (lmam Hussain said to his son Imam Qassim, who was married on the preceding night)! "O groom! Come to the battlefield clad in your groom's embroidered clothes, advance merrily where the swords are in full play and you should attain to martyrdom, the real marriage-like felicity without faltering.

"مر مرين، آئون رڻان! موٽي ڪانڍا! مَ آءُ،

مڇڻ توئياءِ، ڪچا ڪنم جيڏيون.

10-A. (A wife said to her combatant consort) No harm if you die and I lament you! My husband! Do not retreat or escape from the fight and then come to me, lest my friends may later taunt me on that account.

"مر مرين، آئون رڙان، موتي آءُ مَ ڪانڊ!،
ڳچن وڏا پاند، جيئڻ ٿورا ڏينهڙا."

10-B. "No harm if you die and I bewail your loss! But O my husband! do not come to me as a fugitive from the battlefield. Calumny has a longer life than that of a human being.

"ڀڳو"، آئون نہ چئان، "ماريو تہ وسهان،
ڪانڊ منهن ۾ ڏکڙا، سيڪيندي سُونهان،
تہ پڻ لڄ مران، جي هُونس پٺ ۾،"

11. "I would not say (or relish) that my husband escaped from the battlefield. But I would readily believe and appreciate the news that he died while fighting. It would befit me to foment and dress up his wounds received on his face. But I would surely die with shame if he has received the injuries on his back (while escaping from the battlefield)."

O you who believe! when you are engaged in a face to face fight with the infidels, do not turn your back on them (and escape). (15, Anfal)

"ڀڄي آئين، ڀڄڻا! لڄايئي مون يار!
وينيون ڪن ڪوار، مُنهن مٽاهان جن جا."

12. "O fugitive! You have escaped (from the battle) and thereby put me to shame. Those women whose faces are raised high (due to the martyrdom of their husbands), will always speak ill of escapees."

"ڀڄي آئين، ڀڄڻا! لڄايَئِي مون سيڻ!
وينيون وجهن ويڻ، مُنهن مٽاهان جن جا."

1 3. "O fugitive relative! You have escaped from the fight and thereby, you have put me to shame. Those women who hold high their heads due to the martyrdom of their husbands, deride (the fugitives and their wives)."

مُنهن مٽاهان جن جا، سي پِٽيو ڪين پار،
"جيڏيون! هن جهونجهار، اُجاري سپ اڇا ڪيا."

14. Those women who hold high their heads do bewail the loss of their consorts but they state, "O friends! my brave husband has washed off all his sins through his martyrdom."

TRADITION: On the Day of Judgement Allah would be pleased to look smilingly at a martyr and then admit him in Paradise.

VAI

يا علي! علي! سر يتيمن جي آئي!
آيو حڪم الله جو، يا امام!
يا علي! علي! سر يتيمن جي آئي!

هِن وچوڑو موت جو، هيءِ! ووا هيءِ! چار ئي پهر جدائي،

يا علي! علي! سر يتيمن جي آئي!

اَٹر پَٹر ميڙي، سائين! اَلا! پِيبي ديگ چڙهائي،

يا علي! علي! سر يتيمن جي آئي!

جنين کارڙ چاڙهيائين، سي تان کرن لڙائي،

يا علي! علي! سر يتيمن جي آئِي!

O Hazrat Ali! Misfortune has come to the orphans. O lmam! The order of Allah has come (and it has to be obeyed).

The separation caused by death apart, this permanent estrangement (is killing). Alas! O my Lord!

The Bibi Sahiba (i.e. the Prophet's daughter) had once collected stones and pebbles and put them on fire in a vessel (to comfort the then hungry infant lmams). But those for whom she did so, are now engaged in a mortal combat.

SUR KEDARO
CHAPTER - IV

كا جا ڍُري ڍُنگُري، كو جو وريو واءُ،
علي شير وياءُ، رڻ ۾ پيَن راتڙي.

1. Some sort of mist had descended and enveloped the entire ground of Karbala. It was accompanied by an unusual wind. The descendants of Hazrat Ali, 'the Lion of Allah', had to pass the night in that wilderness.

جهيڙو لاهِ، يزيد! عليءَ جي اولاد سين،
سا نہ پسندين عيد، جا هوندي مير حسين سين.

2. O Yazid! Cease your feud with the off-springs of Hazrat Ali. You shall never experience the felicity which lmam Hussain is destined to have.

جنين جهيڙيو كال، عليءَ جي اولاد سين،
هَيءِ! تنين جي حال، جي جماتي يزيد جا.

3. Alas for the (woeful) dispensation in respect of those who contended with the progeny of Hazrat Ali yesterday and were partisans of Yazid!

Alas for my bondsmen! (30, Yasin).

TRADITION: My family is like Hazrat Nooh's boat. He who avails of it, gets immunity, and he who remained away from it, would be destroyed.

جنين جهيڙيو اڄ، عليءَ جي اولاد سين،
پَئِي! تنين كان پڄ، جي جماتي يزيد جا.

4. O brother! Keep away from those who fought with the Scions of Hazrat Ali today or are confiderates of Yazid.

كُوفين قَهر كيو، ٿيا جماتي يزيد جا،
پِليتن كي پڙ ۾، ورنهه ور پيو،
سڏر هُونِ سِهو، شير شهادت رسيو.

5. The Koofis misbehaved in the extreme by becoming partisans of Yazid, These miscreants beseiged (or encompassed) the young Imam on the ground (of Karbala), and as sequence of their predetermined designs the lmam was martyred.

كوفين كاغذ لكيو، وچ وجهي الله،
"اسين تابع تنهنجا، تون اسان جو شاهُ،
هيكر هيڏي آءُ، تہ تخت تابيني تنهنجي."

6. The Koofis had written a missive to the lman. Therein after swearing by

Allah, they had offered their allegiance to him as their ruler, and requested him to visit them so that they might formally enthrone him.

ڪوفي ڪربلا ۾، پاڻي نہ پيارين،
اُتي علي شاھ کي، شھزادا سارين،
نڪريو، نھارين، "چڑھُ، مير محمد عربي!"

7. These same Koofis would not allow the lmam's partisans to fetch drinking water from the adjoining river on the occasion of the fight. The lmam 's sons remembered Hazrat Ali very much in that predicament, and coming out of their tents they looked for him. O Prophet, the noble Lord of Madina! Kindly set out for their succour.

پرھ پکي آئيو، ڪربلا مان ڳھي،
روضي پاڪ رسول جي، تنھن اچي ھاڪ ھنئي،
"ڏنيم رُڪ رئي، "چڑھُ، مير محمد عربي!"

8. At dawn time a bird came (to Madina) from Karbala and announced at the Prophet's mausoleum: "I have witnessed the flash of the steel (weapons). My Lord Mohammad of Arabia! Kindly set out for rendering succour (to the lmam).

پرھ پکي آئيو، صبح سوارو،
روضي پاڪ رسول جي، ھنيائين ھاڪارو،
مانجھينِ ڪيو مارو، "چڑھُ، مير محمد عربي!"

9. Today early morning a bird came (from Karbala) to the mausoleum of the Prophet (at Madina) and said: "The brave lmams have assailed the enemy. My Lord Mohammad of Arabia! Kindly set out for their assistance.

پرھ پکي آئيو، ڪربلا مان ڪال،
"آھ آلودو رت سين، حيرت گڏيو حال،"
گھوٽ وِڻاھيا ڪال، ٻيلي مير حسين جا."

10. Today early in the morning a bird came (to Madina). It had left Karbala yesterday. It said: "Imam Hussain lies blood-stained in a strange (i.e. mutilated) condition (on the battlefield) and all his partisans have been killed".

Note: It is written in 'Rozatu-shuhada' that a pigeon bearing blood drops of Hazrat Imam Hussain had visited the Prophet's mausoleum and delivered the sad news.

ڪربلا ۾ ڪُوڪَ، ساڃُھر شھزادن جِي.
عالَم جا ملوڪ، رڪ روھي جھليا.

11. Early in the day the challenges etc. of the princes were audible at Karbala. But ater these chieftains of people were hemmed in and killed while fighting.

VA1

سارو ڏينھن رڻ ۾، رھيا سي امام،
رڻ ۾ رھيا سارو ڏينھن، رڻ ۾ رھيا.
ھَيءِ! ھَيءِ! رڻ ۾ رھيا!

تون جا وڃين، ڪونجڙي! هيءِ! هيءِ! نانيِ ڏيج سلام.”

هَيءِ! هَيءِ! رڻ ۾ رهيا!

“مون کي ويرين ويڑهيو، مولا! مينهن وساءِ.”

هَيءِ! هَيءِ! رڻ ۾ رهيا!

The lmams stayed in the desert for the entire day. They stayed in the wilderness for the full day. Alas! They had stayed in that barren land.

O crane! Alas! when you reach Madina, do give my salaams to the Prophet, my grandfather, and tell him: “I have been hemmed in by the enemy. My patron! Kindly let rain fall on us (Kindly render merciful assistance to us).”

SUR KEDARO
CHAPTER -V

حسن ناهِ حسين وٽ، ٻيلي نہ ٻاهُون،
ساڙيهم شهزادن جو آهي اڳاهون،
يزيد! جُلاهون، تيلانهن ڪرين تڪڙيون؟

1. (Verily the position of Imam Hussain seemed forlorn). Neither his elder brother Hazrat lmam Hassan was with him, nor was any friend or comrade nearby him. His native place (Madina) too was far away from Karbala. O Yazid! Is it in view of these circumstances that your assaults against lmam Hussain were so impetuous?

ڪِلي وير ڳٽڪ ۾ هيءِ! جي حسن هيو،
ڀيڙو ڀيڙو ڀاءُ تي، پتنگ جيئن ڀيو،
آهي ڪير ٻيو، جو ڪري هلان مير حسين تان؟

2. Alas! If Hazrat Imam Hassan had been with the army of Hazrat Imam Hussain at the time of the combat, he would have hovered round his younger brother as a moth does round the lamp. Who else is there now to help lmam Hussain in successfully resisting the enemy's attacks against him?

ڪِلي وير ڪٽڪ ۾، سائو سپ نہ هُونِ،
پڙ تي سيئي پون، موٽڻ جنين ميهٽو.

3. Not that all combatants in a battle are brave. Only those of them court death on the battlefield to whom retreat means disgrace entailing a taunt.

ڪِلي وير ڪٽڪ ۾، پاڪر جو پائي،
اجا ان کي جيئڻ جو، آسانگو آهي،
سورهيہ سوچائي، جو رڳو ئي رِڻ ڳِهڙي.

4. That combatant would wear armour in a battle who is still eager to live in this world. He alone is brave in the real sense who enters a battle without it.

بہ دریا مرو گفتمت زینہار
د گر می روی تن بہ طوفان سپر *(Saadi)*

I told you not to go to the sea. But in case you are keen to go, commit yourself to a typhoon.

سورهيہ! مرين سوپ کي، تہ دل جا وهم وسار،
هڻ ڀالا، وڙهہ ڀاڪرين، آڏي ڍال مَ ڍار،
مٿان تيغ ترار، مار تہ متارو ٽئين.

5. O brave man! If you are much too anxious for victory, then purge all doubts and misgivings from your mind. Engage your enemy (baser self) in a personal hand to hand combat and attack him with your spear and release not your shield. If your sword clashed from above with that of your enemy in a coup de grace, you would be reckoned as a brave man.

حُر هلي آئيو، مانجهي مردانو،
"آهيان عاشق آگ جو، پتنگ پروانو،
مانَ راضي ٿئي رسول رب جو، نبي تو نانو،
هيءُ سر سمانو، گهوٽ! مٿائين، گهوريان.

6. The brave and manly Hur approached the Imam and said, "I am lover of light - the proverbial moth. In order to please your grandfather, the Prophet of Islam, I offer as sacrifice to you this head of mine which is considered worthy of respect, O brave Lord!

هُئي هدايت حُر کي، ازل ۾ اصلا،
چڙهي آيو جنگ تي، هلي هُن پارا،
ايندي چيائين، اِمام کي: گهوريس آن مٿاءَ،
"لا يکلف الله نفسا الا وسعها"، جيکا پڇنديم سا،"
گهوٽ کي لڳا گهاءَ، هيءُ په شير شهيد ٿيو.

7. The admonition (to dissociate from Yazid and join the lmam) was a part of Hur's destiny. He came over from the hostile forces having resolved to fight for the lmam. He accosted the latter and said to him, "I offer myself as sacrifice for you and since Allah has said: 'He does not strain any human being beyond his power of endurance', I would do the utmost possible for you." (To say more than that may have been tantamount to transgressing the Divine word). The lmam and this lion hearted Hur both were martyred in the course of fight.

Allah burdens not any person beyond his capacity. (286, AI-Baqarah).

پاوَنگ اُيو پڙ ۾، هٿِي هزاري هول،
جوهر ۽ جڙاءَ سين، کامل سر کنَگول،
رتو رت رتول، مولهيو مير حسين جو.

8. The brave lmam stood prominently on the battle field with a very costly steel helmet. The noble lord had a cockade set in gems. His turban was soon deeply stained with blood.

ڏاڙهي رت رتياس، ڏند ته ڏاڙهونءَ گل جيئن،
چوڏهينءَ ماهه چند جيئن، پڙ ۾ پاڳڙياس،
ميڙي ۾ محمد جي، مَر مَرکي ماس،
تنهن سورهيه کي شاباس، جو مٿي پِڙ پرزا ٿئي.

9. The Imam's beard was dyed red with blood (because he was struck by a spear in his mouth which along with) his teeth became scarlet-red like a pomegranate-flower. His turban (and his face) sparkled like the full moon on the battlefield. (On the Day of Judgement) in the congregation of the Prophet's followers the Imam's mother may well be proud of him. The heroic Imam deserves all applause for having been broken up in pieces on the battlefield.

بہر حق درخاک و خون غلطیدہ است
پس بنای لاالہ گردیدہ است *(Iqbal)*

For the sake of Allah, the lmam lay in a pool of blood and dust. Thereby he reinforced the foundation of Tauhid.

ڏاڙهِي رت رتياس، ڏند تہ موتين ڇُتيا،
چوڏهينءَ ماهہ چنڊ جيئن، پڙ ۾ پيشانياس،
"الله نور السمٰوات،" جلوو زميناس،
"سيماهم في وجوههم،" مُنهن ۾ مَٽ ڇُتياس،
ڪڪرا ڪربلا جا، مادر ٿي ميڙياس،
ڦٽن تان رت ڦڙا، علي ٿي اُگهياس،
مڙئي معاف ڪياس، خالق بدلي خون جي.

10. The Imam's beard was dyed red with blood. He had a beautiful set of teeth which looked like pearls. His forehead glittered like the full moon. 'Allah is the light of the skies'. His reflection was transmitted on the earth (through the light of the lmam's forehead). The mark of prostration on the lmam's face looked like a diadem. His mother (the Prophet's daughter) was removing the pebbles of the Karbala ground from over his body; and his father Hazrat Ali was wiping off the blood from his wounds. Allah, the Creator, pardoned all (followers of the Prophet) due to the Imam 's martyrdom.

"Allah is the light of the skies and the earth. (35, Al-Nur).

So that you may know them by their marks. (30, Mohammad).

Their mark is on their faces, being the traces of prostration. (29, AI-Fatah).

بنا کر وند خوش رسمی بخاک و خون غلطیدن
خدا رحمت کند ایں عاشقان پاک طینت را

They set up a good precedent by wallowing in dust and blood. May Allah be merciful to these holy lovers!

ڪربلا ڪَڪوڙِي، ڊُلدل رتا پير،
سَٺُون ڏيندي شير، مٿان سج مُرڪيو.

11. The entire ground of Karbala became crimson with blood. Hence the Imam's horse 'DuIduI's' hoofs also became bloody. The Imam was assaulting the enemy when the sun turned towards the west.

چار تراريون چيلهہ سين، ٻڌي ٻہ پاڳُون،
اڳين جون آڳُون، ڪوٺر ڪِلي ۾ موڪيون.

12. The lmam had, as if fastened four swords round his waist and two turbans on his head. The heroic Imam duly maintained the valorous precedents of his elders in the combat.

TRADITION: Allah had metaphorically armed the Prophet of Islam with four swords to fight against a) the polytheists, b) the disbelieving people of the Book, c) the hypocrites, and d) the mischief making refractories.

Note: The verse may mean that Hazrat lmam Hussain was armed

with the metaphorical four swords of the Prophet for use againt the enemies. He had also worn two turbans to signify that he had succeeded the Prophet and Hazrat Ali. Thus equipped he duly maintained their traditions of valour in the battle of Karbala.

VAI

اڄ نہ آيو امام، واويلا! مومنا! ماتام! واويلا!
ان نہ پاڻي ان کي، نڪو وُٺڻ مينهن،
مومنا! ماتام! واويلا!
هئاستاڻيءَ جنگ ۾، نَوَ راتيون، ڏهہ ڏينهن،
مومنا! ماتام! واويلا!
دُلدل گهوڙو شاهہ جو، مٿس لال پلاڻي،
مومنا! ماتام! واويلا!
شير شهزادي لڏيو، سيد سيڄ نہ ماڻِي،
مومنا! ماتام! واويلا!

Today the lmam did not return from the battlefield. O Momins! Bewail! Lament! He had no food or water; nor had there been any rainfall.

They were engaged in a hard battle for nine nights and ten days.

'Duldul' was the Imam's horse. He had a blood-red saddle.

Prince Qassim too was martyred. He did not enjoy the bridal couch.

SUR KEDARO

Appendix/Chapter - Vi

حسن، مير حسين جي، سُئي جنگ جهان،
اُڏاٽا اوڙ ڪري، ڪارين پکين ڪان،
پيءُ، ڏاڏاٽا، پاڻ، سيد سپ ملهائيا.

1/13. The entire world including lmam Hassan heard of the battle fought by Imam Hussain brother of lmam Hassan and that during its course darts with black feathers flew quickly here and there in a chain. Verily the Imam's acquitted themselves well in action and brought honour to themselves, their parents and their grand parents.

حسن مير حسين کي، رُنو ٽِن ٽولن،
گهر ماڻهين جهنگ مِروئين اُين ۾ مَلڪن،
پکين پاڻ پچاڙيو، تہ لڏيو هوت وجن،
الله! شهزادن، سوڀون ڏئين، سچا ڏٽي!

2/14. Three categories of Allah's creatures - human beings in their habitations, beasts in forests and angels in heavens - mourned the noble lmams. The birds dashed themselves on the ground bewailing that the dear lmams had quit the world. Alas for the princes! O True Allah! Kindly requite them well!

TRADITION: Earth and sky weep over a momin's death.

Note: The sky became deep red on the murder of Hazrat Yahya and Hazrat Imam Hussain.

چوں رزق غیب ورو ترا عام کردہ است
سرمی زندی زمومن و ترسا گریستن *(Ghalib)*

Like the unseen livelihood for all Allah has made universal grief for you (the lmams). The momins as well as the fire worshippers strike their head and weep in your grief.

ڪوٗنر ڪلي جا ڪوڏيا، جانڪي تائين جيءُ،
مٹان اڙيَان اُسري، رُڪ پيالو پيءُ،
ڳاهہ ڳجهن جو ٿيءُ، ويڻي جن ورهيہ ٿيا.

3/1. O Prince! (lmam Hussain)! You are so fond of a combat! So long you are alive, throw yourself on the enemy's sword blades and fully taste their mettle (i.e. always be prepared to sacrifice life gallantly in the name of Allah), and then be food for vultures, that have been waiting for human flesh for years.

پاڪ جنَين جا پيرَ، ڪٹان هيٺ نہ ڪوڙيا،

تنگ ترارن تِڇيا، ڇٽيو پُون ڇڱير،
ڏوندِ تنين جا ڏير، ڳجھڙين ڳر لائيا.

4/2. They had never lowered their sacred feet from cots or put them on ground. Now the enemy swords have cut asunder the girdles of their saddles and these princes have fallen on the ground. The waiting vultures swooped on the stack of their corpses, held them in their talons tightly and made food of them.

ڇپر جيئن پھون، تيئن رِڙ ڳجھن رانيئو،
ونڪا ونڪن گڏيا، ڊوڙيو ڊِين ڏھون،
ھاين وھون، نِير ھانگو ڪنديون.

5/3. Just as there are herds of wild goats on mountains, similarly the entire desert of Karbala was crowded by vultures. The ferocious among them scampered hither and thither and engaged each other in fighting bouts. The widows of martyrs will deeply lament the loss of their husbands. They shall wear-clothes dyed black, In view of their sizeable number, the cost of indigo will rise.

ڳجھون ڳوٺ نہ ھُونِ، وتن ڪلي ڪوڏيون،
حسن مير حسين ڪي، لميو لائون ڏين،
ڳُتا اکوڙينِ، چوٽا چوڙيرن جا.

6/4. The vultures have no regular abode. They hanker after battles. On the Karbala field they just hovered over the corpses of lmam Hassan's son and lmam Hussain and touched their heads as if in a marriage ceremony. They peaked hair of the heroes and thus disarrayed them.

ڳجھڙين ڳارو، راتو ڏينھان رڙ ۾،
پُڇيون پچن پاڙ ۾: "ڪنھن مُنھن ڪيڏارو؟"
ڪائن ڪڳمارو، ڪانئر پيو ڪِنو ٽئي.

7/5. The vultures always roam about in waste areas for food. They consult each other whisperingly about distance and location of a battlefield. They relish the corpse of a brave man, (because he is likely to have good many wounds). They ignore corpses of cowards to rot.

ڳائو ڳجھ نہ ڪاءِ، ھي ماس نہ ھيرئين،
تنين لاءِ واجھاءِ، ڪلنگيون جن ڪپار ۾.

8/6. The vulture does not eat the bovine beef. He is not used to buffalo's meat either. He particularly watches for the flesh of those persons who wear cockades on their heads (i.e. the corpses of distinguished persons).

ز زندگی چہ بکرگھس رسد بجز مردار
چہ لذت است ز عمر دراز نادان را

The vulture gets nothing except carrion in this life. What pleasure can a fool derive from a long life?

اکيون ڪيِ مَ ڳجھڙيِ! تارا تون مَ ڪاءُ،
پيو نہ پسين پٽ ۾، ريڳڙيارو راءُ،
جيئري جنھن جوان جي، لڳا نْوَ سو نْوَ گھاءُ،

رات جنهن جي ماءُ، روئي پرنئو رب کي.

9/7. O Vulture! Do not pluck out eyes nor eat pupils of the prince in case you come upon his corpse covered up by sand on the Karbala ground. He had received 909 wounds before he died. Last night his mother had mournfully committed him to Allah.

کنپ کُسنئي، ڳِجهڙي! لڳين پويئي واءُ!
اميرن مٿاءُ، جيئن ٿو ڦلين چائون نہ کيون.

10/8. (O Vulture!) May your feathers fall off and you suffer from rheumatism as you did not shower flowers over the princes' (corpses).

ڳِجُهن وينِي ڳاڙيا، ڏنجها ڏک گهٽا،
تنگي لٽين توڙ جِي، سورهيہ ساماٽا،
کندا راماٽا، کوڙنر کلي جا کوڏيا.

11/9. The vultures had suffered many privations. Now since the brave persons have grown up and these noble men will wage wars as their favourite pastime, the difficulty about food would be obviated for these birds.

ڪُوپا کلي کوڏيا، راوت کينَ رَهن،
سائُن سَر فدا کيا، اڳيان امامن،
يجاهدون في سبيل الله، کم اهو ئي کن،
حورون هار ٻڌن، سهرا شهيدن کي.

12/10. The brave veterans being fond of wars, did not lag behind. At Karbala all of them sacrified their lives in front of the lmam. In fact it is always the mission of such persons to strive in the name of Allah. After they attained to martyrdom, the Houris of Paradise decorated them with garlands and chaplets.

They will strive in the cause of Allah. (54, Al-Maida).

ڪُوپا کلي کوڏيا، سائُو سِلحدار،
هڪ ڀائر، ٻيا ڀائٽا، ٽيان جاني جگر يار،
ارڙن ۾ احسان سين، سوڀا ٽيا سردار،
حورن ٻڌا هار، سهرا شهيدن کي.

13/11. They were all brave persons, fond of war and fully armed - one brother, two nephews and others -their intimate and sincere friends. With Allah's grace they vanquished their enemies (or the baser self) in personal encounter. Eventually when they attained to martyrdom at Karbala, the Houris decorated them with garlands and chaplets.

جنت سنديَن جُوءِ، فائق هليا فردوس ڏي،
فاني ٽيا "في الله" ۾، هُوءِ ۾ پئا هُوءِ،
رب! ڏيکاريين روءِ، اُنهن جي احسان سين!

14/12. Paradise is the place for martyrs; and these nobles among them were admitted in Firdous (a superior Paradise). Having renounced all worldly considerations in the cause of Allah, they got transformed in Him. O Allah! May you be pleased to show their faces to me.

I hope Allah will unite them to me. (Yunus).

Note: It is likely that the verses No. 13 and 14 were composed by lhsan.

حسن مير حسينَ جو، جن نہ هينئڙي جار،
خالق، رب، جبار، کين مرهيندو تن کي.

15. Those who entertain no pathos for the two lmams, Hassan and Hussain, shall lnsha Allah, not be forgiven by Allah - the Mighty Lord.

If the love for the Prophet's family were 'rafz' let both the species the men and genii - bear witness to this my statement that I am a rafizi'.
Imam Razi

VAI

ماتام امامن جو کريو، ماتام شهيدن جو کريو،
ماتام امامن جو کريو.
روئي روئي اکيون، رت سين چو نہ پريو؟
ماتام امامن جو کريو.
جيکي امامن سين ٹيو، سو پاڻ ڏٽي پيدا کيو،
ماتام امامن جو کريو.

Bewail the death of the lmams - of the martyrs. Why should you not make your eyes bloody by bitterly weeping in their grief?

ابر اشکبار و ماخجل از نا گريستن
دارد تفاوت آب شدن تا گريستن *(Ghalib)*

The cloud weeps and I am put to shame for not weeping. It weeps with the difference that it is reduced to water due to weeping.

Allah Himself originated what happened to the lmams.

این سبب ها در نظرها پردهاست
در حقیقت فاعل هر شے خداست *(Roomi)*

What appear to be causes of a particular event merely act as veils and obstruct the true vision. The fact is that Allah alone is the doer of every performance.

SUR MARVI
STORY OF UMAR MARVI

ایکہ تو از جاہ ظلمے می کنی
از برای خویش چاہی می کنی *(Roomi)*

O you who practise oppression because of your high station! you thereby merely dig a well for yourself.

> *Verily Kings, when they (conquer and) enter a country, dispoil it, and turn the highest of its people into the lowest. (34, Al-Naml)*

That is what occurred in the desert tract of Mirpurkhas district in Sindh over 650 years ago.

2. Hamir alias Umar Soomro, the last Soomro King of Southern Sindh with his capital at Umer Kot, had a notorious weakness for sex. On that account his subjects were afraid of him. These people, who were desert dwellers, depended on rainfall cultivation and cattle breeding. They were generally poor but content. They were social and hospitable and they bore malice to none. They were alien to politics, and they hardly called on authorities, or knew them personally.

3. Marvi, the heroine of this Sur, lived in Malir in the desert area and belonged to the above fraternity. She was reputed for extraordinary beauty. There were many suitors for her, including one Phog, a peasant, but she was married to a kinsman Khetsin. She was very devoted to him.

4. Phog was not the man to sleep over his rejection. Vengeance replaced love in him. Knowing the character of King Umar he went to him at Umer Kot and informed him of Marvi's handsomeliness. Umer decided to abduct her quietly and keep her in his palace. "Such a beauty is fit for a royal mansion rather than for a poor man's cottage", he argued.

یک کنیزک دارد او اندر کنار
کہ آہ بعالم نیست مانندش نگار *(Roomi)*

He has a woman in his embrace whose equal as a beloved there is none in the world.

5. In accordance with their plan Umer and Phog went to Marvi's village mounted on two swift camels. Phog knew the well from which Marvi used to draw water at dawn time. They went there directly. Coincidently Marvi was there with a girl friend drawing water from the well. Umar dismounted and requested Marvi for water to drink. Finding him a stranger she immediately obliged him. But when she was near him, he caught hold of her and put her on his camel-back. He returned swiftly to Umer Kot and kept her in his palace for about a year. Each evening he made overtures to her, but she rejected them. To coerce her into submission, he applied fetters to her but she did not yield. Eventually being impressed by her chastity, Umar sent for her relatives, who had in the meantime shifted to the interior of the desert due to the King's fear.

He returned her to them with presents as a royal sister.

6. Marvi is still admired as a paragon of fidelity, chastity and nationalism in the province of Sindh. In fact she shall always remain the model of a woman, who not only maintained her chastity, but who struggled against the odds and bravely stood the test against the Satanic offers in the form of the King's patronage and worldly glamours. In these sacrifices she was fortified by her love for her husband and her relatives, and for their high ideals.

7. Before I conclude I may state here that Umar became very unpopular due to his inefficiency, oppression and debauch. The Samos of Sindh rose against him. They got reinforcements from the Samos of Kach Bhuj. Umar was besieged in his fort, captured and beheaded. This happened in 1351 A.D. Samos ruled in Sindh thereafter.

SUR MARVI

INTRODUCTION

There are three well known conceptions with regard to the universe -creation, generation and emanation. The Quran has favoured the first conception. It says in clear terms that when Allah wills it. He merely says: "Be and the object takes its form Notwithstanding. He took six days - each day possibly of 1000 years - to finalize the process of creation of this universe. I am happy to note that the poet too has adopted the Quranic conception of creation. But this process continues without a break. The creation of the universe is an ever progressive activity. Allah's design is the perfect realization of His own conception of the object concerned, It is always before Him. He is constantly busy with His attractions and repulsions, with His preferences and rejections respectively. Sometimes He adds something. Sometimes He discards and casts off something. This process is continuous, because the universe has obviously not yet attained to the climax of its perfection. All occurrences in the world reflect Allah's creative activity. "Everday He is engaged with an occupation". (29-Al-Rahman).

With regard to the soul the Quran says: "then He completed him (i.e. Adam) and breathed into him of His spirit". (9, Sajadah). We do not know how and why the human soul later got separated from the Prime and externed from Paradise. Could it be due to Adam's Lapse? In that case could the externment of other souls be justified as per the Divine Policy of requital, so often stressed in the Quran - that none shall have to account and suffer for the sins of others? This seems to be the poet's worry also. We only know that due to a particular lapse on the part of Adam, he and his wife were externed from Paradise and rehabilitated on this globe. The detachment of each soul from the Prime and his integration in the human body on earth seems to have been decreed simultaneously. In this respect the verse No. 9 of chapter VI of the Sur and my commentry under it may be read. The soul is conscious of his fall and he constantly frets to rejoin the Prime. Due to his Divine nature he does not perish alongwith the human body. He returns to Allah as per His will.

گفت قدوسی فقیری در فنا و در بقا
خودبخود آزاد بودی خود گرفتار آمدی *(Sheikh Gangohi)*

Qudusi - poor man - said: in transientness and in immortality you were free but you made yourself a captive.

The poet has commended the Sur with a reminder from Marvi, not to herself, but to the tyrant Umar, that she had already pledged her undivided love to her consort before the creation of the universe, and as such it was futile for him to try to seduce her. In this connection the following Quranic verse symbolizing the Divine conception of family, based on the strong foundation of love and fidelity, is relevant:

> *And one of His signs is that He has created wives for you from among yourselves, so that you may find peace of mind in them and He has put love and tenderness between you. (21 , Al-Rum).*

Shah has not bothered about the earlier history of Marvi, nor even about the important incident of her abduction from her village (i.e. about the externment of Hazrat Adam and his wife from Paradise and the transmigration of souls in human bodies on earth.) He just passes over that part of the history, possibly

feeling that it is much too well known. What he seems interested in is the successful mission of Marvi or the soul through the worldly meshes.

To use the poet's simile Marvi behaves like the oyster that discards the sea water even when thirsty and anxiously waits for a rain drop. During her confinement she commits herself to Allah's grace and benevolence. She abhors the luxuries provided to her by Umar. As the symbol of chastity and fidelity, she remembers her consort and other relatives and considerably minds her "loss of face" among her desert mates that her incarceration at Umerkot was likely to bring about. She symbolizes the fretful struggle of the soul to rejoin the Prime without being stained by the wordly pollutions. To a righteous soul like hers the world is a prison house and its comforts and seductions are shackles. Naturally he abhores them. In order to regain his emancipation, he has to fight against his enemy, the 'nafs'.

2. This Sur has 11 chapters and one additional chapter of miscellaneous verses. I have put it as chapter -12. They reflect Marvi's treatment of Umar's palace as the traditional prison house, the ornaments offered to her by Umar as shakles. Her immense love for her native land and her acute anxiety to return there and join her kith and kin, and in the meantime to discard her toilet, fineries, ornaments, and above every thing else, to preserve her chastity, which is the hall mark of her family. The poet is at his best in the description of the desert life and scenes, its trees, fruits, creepers, crops, food stuffs, and the prominent traits of the character, conventions and culture of the desert dwellers. While doing it he displays his mastery of the desert dialect and his close intimacy with the desert scenes and its inhabitants.

3. Incidentally in this Sur the poet has briefly illustrated the Islamic socialism and its attendants - the human dignity, equality and fraternity. His heroine Marvi treated all human beings alike. She did not suffer from any inferiority complex. On the contrary, she spoke very highly of her desert kinsmen, - even though clad dirtily, and of their traditions. She was more than courteous to the desert messenger to her. She rejected the royal dainties and luxuries because her desert mates were without them. Even her address to the King betrays no fear or timidity on her part.

4. As said above, the Sur deals with the fall of the souls from Paradise, their rehabilitation on earth and their constant yearning to return to Paradise. In its context the following names and epithets are elucidated as under:

Marvi means the symbolic human soul; herdsman and village-mate mean the Prophet; Umar means the 'nafs' or the obstructive self; ornaments and clothes mean worldly seductions; fetters mean worldly handicaps and affiliations; fort, mansion and Umerkot mean this world; and Malir means Paradise. The restoration of Marvi by Umar to her relatives means the reformation and evolution of the self or 'nafs'.

5. I have added the following verses from other sources:

    a) No. 8-a in chapter IV from Mahran-joon-mojun.
    b) No. 9-A in chapter V from Mr. Advani's edition.
    c) No. 3-A from Mr. Advani's edition and No. 6-A and 6-B from "mehran-joon-Moujoon" - all in chapter vi.
    d) No. 29-A, 39 and 47 from Mr. Advani's edition, and No._3 from Kazi's edition, in the miscellaneous chapter 12.

6. I have changed the order of verses (No. 34 to 56) in the miscellaneous chapter 12 on the ground of continuity of the same theme.

7. I have amended the text in the following verses:

    No. 6,9, and l4 of chapterl.
    No.7 of chapter 2.
    No.9 of chapter 3.

No. 17 and vai of chapter 4.
No.10, 15, and 17 ofchapter 6.
No. 4 of chapter 7.
No.13 of chapter 8.
No. 4 of chapter 10.
No.8 of chapter 11.
No.3,5,13 and 23 of the miscellaneous versa

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
230	12	41	25

SUR MARVI
CHAPTER -I

"الست ٻربّکم"، جڏهن کن ٻيوم،
"قالو بليٰ" قلب سين، تڏهن تِت چيوم،
تِهين ويڑ کيوم. وچن ويڑهيچن سين.

1. When the question of Allah - "Am I not your Lord?" feIl on my ears, I heartily responded at once in affirmative. There and then I ratified it, and made a covenant with the Beloved.

Note: In Arabic vocabulary **عهد** means an order. Hence the question of Allah was of the nature, and it was impliedly an order from Him. The reply in affirmative from the human souls made it a covenant between them and Allah.

(2) The verse No. 172, Al-Araf, translated below, is relevant, It refers to the covenant taken by Allah collectively from all human souls - that He was their Lord.

"And when your Lord brings forth from Adam's children, out of their loins, their off-springs and makes them witnesses against their own selves by saying: 'Am I not your Lord?' they say: 'yes', we do bear witness."

جڏهن کن فيڪون، من تڏهانڪُون مارئين،
تون ڪيئن وجهين تن ڪي، سومرا شڪون؟
همير هَڪون، جاڙ جُسي ڪي پاتيون.

2. Ever since the souls were created under the Divine directive, my mind has always remained attached to my Beloved. O Soomra! Wherefore then do you fasten fetters on me? In fact it is quite gratuitous for the worldly authorities to apply fetters to my body. (i.e. create temporal handicaps or afflictions for me).

Note: The verse may also mean that the machinations of Satan against the spiritually devoted persons are ineffective and therefore unnecessary.

چئي "ڪُن فيڪون" جڏهن خلقيا روح خداءِ،
گڏ جت گذران هو، جڙ لڳي تنهن جاءِ،
مون توهِين سين آهِ، اها ساجاءِ سپرين!

3. Ever since Allah created the souls by merely directing 'Be', we used to live together. It was there that I received from you the peg of love, O Beloved! I know you ever since then.

"فيڪون" فدا ڪري، ڪهيائين سين "ڪُن"،
تعظيما تمام ڪري، پوءِ پڙيائين پُون،
مارو تئائين مون، پينرا! پاڳي آئيو.

4. By short circuiting 'it became', Allah merely said 'Be' . (Thus was the 'nur-e-Mohammadi', brought into existance. Since it was pure light, a part of the Divine light, and it was free from the shackles of body, it was not created in the dictionery sense of the word. Hence there was no apparent need for implication of 'it became'. All created things are perishable. Since the 'nur-e-Mohammadi' was not 'created' but was part of the Divine light, and its regulator, it is not perishable. In view of these circumstances, Allah ignored the conventional etiquette to observe the pre-requisite formalities for the reception and convenience of the Prophet. The fact is that He created and spread out the earth long afterwards. (The angels were created earlier than earth but later than Nur-e-Mohammadi) O sisters! It was then that my Beloved was assigned to me.

Do you really disbelieve in Him who created the earth in two days?
(4, Ha Mim Sajdah).

TRADITION: Allah 'created' my 'nur' first of all. **اول ماخلق اللہ نوری.**

من آنروز بودم کہ اسما نبود
نشان از وجود سما نبود *(Roomi)*

I was there on that day when the names did not exist. Nor was any sign of existence assigned a name.

نکا "کُن فَیکون" هئي، نکا هونگ نہ هون،
سڃڻ اُنهين ساعت ۾، پيٽي ڏٺوسون،
مون تن تڏهانکون، ملي ملاقات ڪِي.

5. When Allah had not uttered the words 'Be and it became', or as a matter of fact, when He had not yet conceived the idea of creating the world, and as such there was a complete void, I was closeted with the Beloved and I had a good tete-a-tete with him. Since then I have met him physically too.

Note: Physical may mean 'with body' but in a dream.

نکا "کن فیکون" هئي، نکو لِگ، لحم،
بنيو هو نہ بُت ۾، اجا ڪِي آدم،
دوست توسين دم، اُها ساجاءِ، سپرين!

6. Allah had not yet conceived the formula of 'Be and it became', nor was any soul fitted with limbs and flesh, nor as a matter of that, was the soul of Adam assigned a skeleton; O friend! it was then that I had come to know you personally, my Beloved!

TRADITION: 'I was appointed apostle before Hazrat Adam's mould was clothed with flesh'.

بلند آسمان پیش قدرت خجل
تو مخلوق و آدم ہنوز در آب و گل *(Saadi)*

Even though the sky is high, it is diffident before your high status. You were created when Adam was still a mere mould of clay.

پیش از ہمہ شاہان غیور آمدۂ
ہر چند کہ آخر بظہور آمدۂ
اے ختم رسل قرب تو معلوم شد

دير آمدهٔ كه از راه دور آمدهٔ

You preceded all holy kings (i.e. Prophets) even though physically you came last of them. O final Prophet! Your high station is explained by the fact that you came last because you came from afar.

نكا "كن فيكون" هئي، نكا مورت ماه،
نكا سُڌ ثواب جي، نكو غرض گناه،
هيكائي هيك هئي، وحدانيت واه،
"لكيائين" لطيف چئي، "ات ڪُجهاندر ڳاه،
اكين ۽ ارواح، اُها ساجاءِ، سپرين!

7. Allah had not yet implemented the formula of 'Be and it became', nor was the Crescent or the Solar system formed, nor was there any information available about virtue and its good requital nor about vice and its seduction (because the 'pen' was neither created nor commissioned to write the 'Loh Mahfuz'. The human beings too were not created and as such the religious canons too were not framed). There pervaded only the Unity of Allah and monotheism par excellence. It was at this juncture, Latif says, that Allah unfolded the riddle - 'I was a hidden treasure and I desired to be known, so I created the universe for My publicity. It was then that I was imparted the knowledge of the Divine mysteries and the perception to single out my Unique Lord through my eyes and soul, O Beloved! (there shall be no deviation from it.)

Note: In all the preceding verses there is a sort of soliloquy of the Prophet about his earliest contact with Allah and his initiation in the Divine mysteries.

قسمت قيد قوي، نات كير اچي هِن ڪوٽ ۾؟
آڻي لكئي لوح جي، هنڌ ڏيكاريم هيءُ،
پرچي كين پهنوار ريءَ، جان، جسو ۽ جيءُ،
راجا! راضي ٿيءُ، ته مارن ملي مارئي.

8. The fate is a formidable bondage. (Its shackles are unbreakable. Whatever is preordered cannot be evaded or averted). Else who would have liked to come and stay in this fortress? Obviously because it was so written in the preserved tablets that I have been forced to see this place. My mind and body nay, my very breath, know no tranquility without the herdsman. They cannot be reconciled to any one else except Him. O King! Pray be kind to me so that I may see again and be (reunited to kith and kin).

And the command of Allah is a decree (pre) ordained. 39, AI-Ahzab).

اندرين شهر حوادث مير اوست
در ممالک مالکِ تدبير اوست *(Roomi)*

In this world Allah is the Sovereign. He is the Arbiter of everything in it.

قسمت قيد كياس، نات كير اچي هن ڪوٽ ۾؟
"ونحن اقرب اليه من حبل الوريد،" وطن ان ويندياس،
مارن كي ملندياس، كونيون چڏي كڏهين؟

9. My destiny is responsible for this captivity. Else who would have come to this fort? (But I rely on Allah) who (as said by Him in the Quran) ' is near to

us than our jugular vein', and as such I shall go back to my homeland. But when would it be that I shall leave this mansion and meet my relatives?

"قيد الماءِ" ٿيوم، هت اڙانگي گهاريان،
"هِناک جِمسي والفواد لديکم"، هنيون هُت سندوم،
قادر شال ڪندوم، ميڙائو سين مارئين.

10. It is a goal, decreed by the fate (which is worse than the conventional prison). Hence it has made my life very unhappy. According to the tradition, my body alone is here and my heart is with you. Would that Allah may join me some day with my relatives!

TRADITION: The imprisonment of water (i.e. sustenance) is worse than the imprisonment of chains.

"قيدالماءِ ڪهن جو، سو مون پاند پيو،
"جف القلم بما هُو ڪائِن"، وهي قلم ويو،
ايءُ قضا ڪم ڪيو، جيئن ٿر مارو، ان ماڙئين!

11. What is literally known as the water's captivity (i.e. what is decreed by the fate) has been my lot. The Divine pen has dried after writing the decree. This is the work of the fate that my relatives should be in the desert, and I should be here in a palatial building!

TRADITION: The pen has dried after writing what it had to write.

جهڙو "قيد الماءِ" تهڙو بند نہ ڪيو ٻيو،
"جف القلم بِما هُوَ ڪائن،" لهي نہ تر تئاءِ،
عمر! تو هٹاءِ، آجائي ٿئي آجڙين!

12. No other prison can be compared to this 'decreed' jail (i.e. life in this world). The Divine pen has dried after writing the decree. It cannot be under-executed to the smallest extent. O Omer! May the desert folk be free from you!

ريءَ اعرابَين هِت، گهنگهر گهارڻ مون ٿيو،
"بڪت العينان في هواڪ دما"، پِڃان ساڻ پِرت،
من، اکيون، تن تت، جتي جنب جيڏيين.

13. Without my desert folk my life here is nothing but miserable. My both eyes shed tears of blood in their separation, and I long to reach my relatives in good grace. My mind, eyes and body are where my friends have been living.

Note:**اعرابي** is an Arabic word meaning 'wild wandering Arabs. Here the poet calls the Sindhi desert dwellers as**اعرابي**

هي هنڌ، پيٽيون هاڻ، ساڙيان سپ ڏيهين ريءَ،
"ڪل شيءٍ يرجع اليٰ اصله، ٿي جهجان جهانگين ڪاڻ،
پِري پنهنجي پاڻ، پسان ملڪ مليز جو!

14. I would like to burn these buildings with all paraphernalia being without my country folk. Since all things revert to their origin, the Prime, I am pining to join my kinsmen. Would that I were to go back to my native land and see Malir once again!

Note: (1) In verses No. 8-14 Shah has voiced his feelings about this world and his craving to join the Prime and the Prophet.

هرکسی که دور ماند اصل خویش
باز جوید روزگار وصل خویش (Roomi)

Whoso has been separated from his origin (Prime), he seeks the earliest opportunity to rejoin it.

VAI

منهنجو هينئڙو سنگهارن ساري،
هو جي ويجها رهن وس کي.
آءٌ همير! پڃ زنجير، هيئن نہ سگهان گهاري،
هو جي ويجها رهن وس کي.
قلب منهنجو ڪوٽ ۾، گهايل ٿو گهاري،
هو جي ويجها رهن وس کي.
الاهي عنايت سين، شال کينءَ مران کينڪاري!
هو جي ويجها رهن وس کي.
وجان شال وطن ڏي، پر پڃاڻي پاري!
هو جي ويجها رهن وس کي.
مران شال مليير ۾، گولن ساڻ گذاري!
هو جي ويجها رهن وس کي.

My heart remembers the herdsmen - particularly those who live on the rain-irrigated lands.

O Hamir! Pray come to me and break these shackles, because I cannot live under these conditions. My mind is ill at ease in this fortress.

O Allah! Would that with Your grace I may meet them joyfully, exchange courtesies with them, and then die!

Would that I were to go back to my home land after maintaining the legacies of my ancestors (i.e. after living a life consistant with the commandments of the Prophet)!

Would that I were to quit the world while living amongst 'gola' creepers, (which sprout from earth after rains) in Malir!

مرغ دلم می تپید هیچ سکونی نداشت
مسکنِ اصلیش دیدۂ یافت در و ساکنی (Roomi)

Returning to its ancient nest my restless fluttering soul achieved rest.

SUR MARVI
CHAPTER - II

نکو ايرُ، نہ پيرُ، نکو اوٺِي آئيو،
مون وٽ آيو کو نہ کو، پائران پري پيرُ،
ڪتابتون ڪيرُ، آڻي ڏيندم ان جون؟

1. Neither a messenger nor a traveller nor even a camel rider has come to me. In fact none from my relatives has visited me so far. Who could under the circumstances give me news about them?

And that they never return to them (in this world) (31, Yasin).

نہ خبرُ، نہ خوابُ، نہ کو اوٺِي آئيو،
هُتِي جو هِت ڪِهين، ڏنو ڪونہ جوابُ،
همیرئون حسابُ، ڪُھ ڇاڻان ڪيئن ٿيو؟

2. I have had no news about my relatives. I have not even seen them in a dream. Even a mounted roll messenger from them has not come to me. None from the yonder side has ever sent a communication to this side. I really do not know what has been decided for these people by the king.

بسیار بگشتم گرد در دوشت
اندر همہ آفاق بہ گشیتم بگشت
از کس نہ شنیدم کہ آمد زین راہ
راہی کہ برفت راہرو باز نگشت *(Khayam)*

I roamed in cities, sauntered through the chase, patrolling national roads, by-lanes and ways, I did not hear any pilgrim ever say, The path he plied, he ever could retrace.

اوٺِي! ڳوٺِي آڻيين، ڪو هُتِي جو هِت هيرُ،
تہ ڪِنا جي ڪوٽن جا، ٽين سرها سيرُ،
آءٌ تہ اکيين اگهان، جي پائر ڏنئِي پيرُ،
"الله لڳ"، لطيف چئي، لاءِ مَ تون اويرُ"
ڪوٺيين گهاري ڪيرُ، محلين مُنجهي مون هيون!

3. O Camelman! Please bring soon some village mate of mine from my native land so that the dirty by-lanes of this fortress may become fragrant by his contact. I would even wash the feet of that messenger from the desert area with my tears (of joy). Latif says: In the name of Allah, O Camelman! Cause no delay in carrying out my commission, because who would like to stay in this prison of a palace where my heart is ill at ease?

الا! اوني آڻيين، جي نياپا نين،
آئون اُنين جي آهيان، توڻي مون نہ مڃين،
مس منهنجي هٿ ۾، ڪاغذ ڪي آڻينِ!
لڙڪ نہ لکڻ ڏينِ، ڪريو پُونِ قلم تي.

4. O Allah! Would that the camel rider who carries a message from me bring some news about my relatives. I belong to them even though they may not acknowledge me. Ink (my blood) is available; only a note paper is needed. But my tears drop on the pen and they would handicap it from writing the letter.

از خون دل نوشتيم نزديک يارنامہ
انی رائيت من هجرک قيامة (Hafiz)

I wrote a letter to my friend with the blood of my heart. Verily without him it was as hard for me as the Day of Judgement.

جي امر هٿيون اڏ ڪري، سي ڪاغذ لکان ڪيئن؟
واڇيون جي وصال سين، تنين چاڙهي چيئن،
رڻان راتو ڏينهن، جيئن ان جي وائيءَ ۾ ور گهٽا.

5. How can I write letters when the fate neutralizes their very object? Those who enjoyed the union, are now seen hanging from the scaffold. Therefore I content myself with shedding tears, particularly because vacillation is my Beloved's prominent trait. (His ways are mysterious).

Ah! It is indeed Allah who enlarges the provision for such of His bond-men as He pleases and straitens it for whom He pleases. (82, Al-Qasas).

تن وَهِيَن ويڙيچن ڪي، رُئين نہ راتو ڏينهن؟
ڪالهہ پهنوارن لڏيو، مون ڪي چاڙهي چيهن،
آئون جيندي ڪيئن؟ جہ ان ٿر وڃي ٽاٽا ڪيا.

6. How can I not lament (the indifference on the part of) my esteemed relatives who migrated the other day to another place, thus putting me on the scaffold? How can I live now, particularly when they have shifted and encamped unconcernedly in a desert area?

ٿر ٿر اندر ٽاڪ، عمر! ماروئڙن جا،
"لاٽائين"، لطيف چئي، "مٽان لوئيءَ لاڪ،
عمر! ڪريو آڪ، پهرئو ٿي پن چران."

7. O Umer! My relatives have various camps in the interior of desert. Latif says: "as a mark of mourning her absence, from them, she has removed the sealing wax decorations from her head cover. O Umar! Pray issue an order allowing me to take out cattle for grazing (i.e. to rejoin my relatives).

Note: (1) The appeal here is for a warrant of quittance i.e. death, so as to be enabled to join the dead relatives.

They (i.e. the true believers) have grades of rank with their Lord.

(3, AI-Arafat).

ٿر ٿر اندر ٽانءُ، وَهِيَنِ ويڙيچن جو،
سپ تنهنجو سومرا! وينا ڳَنهِنِ نانءُ،
اُتي ويندیس آنءُ، لوئي لڄ مٽي ڪري.

8. There are various camps of my happy kinsmen in the interior of the desert. All of them utter your name (to mark their disapprobation of your transgression). I would go and join them there after preserving here my chastity - physical as well as spiritual.

Note: The above verse refers to the unpopularity of Satan among the happy inhabitants of Paradise.

سهسين سيبا ڪَنجُري، لوئِي لِيڙ ٽيام،
اباڻن جي آسري، ڪتي ڪان ڪيام،
جا ڏٺ ڏِڪِييام، تنهن جو پَرورا پَن رهائيين!

9. My bodice is stitched at numerous places and my head cover is in tatters. (Spiritually I am absolutely unpresentable). Relying on my (illustrous) ancestor (the Prophet), I have not woven anything. (I have achieved nothing). My Lord! Kindly maintain the purity of my blanket which I used to wear in the desert (i.e. honour of my being a relative of the Prophet which has been my mainstay in this world).

با نفس ہمیشہ در نبردم چہ کنم؟
وز کردۂ خویشتن بہ دردم، چہ کنم؟
گیرم کہ ز من در گذرانی بہ کرم
زیں شرم کہ دیدی کہ چہ کردم چہ کنم؟

My lusts prevail on me, I cannot tame,

I burn in fire my deeds but fan the flame,

Your mercy alone can forgive, but alas!

You saw me sinning, can I forget the shame?

سهسين سيبا ڪنجري، لوئي ليڙون لِيڙ،
واسي وار، نہ ويڑهيان، مر چڱون رهن چيڙ،
ماروءَ جي مهاڙ ريءَ، اندر ناهه اُڪير،
ههڙو حال، همير! ونِي شال ويڙ وڃان!

10. My bodice is stitched at numerous places and my head-cover is absolutely in tatters. I would not comb or dress up my greasy hair. Let my locks remain dishevelled and untidy. I have lost all craving for toilet in the absence of my dear one. O Hamir! Would that I may return to my homeland in this (unpresentable) form!

سهسين سيبا ڪنجري، لوئي سين لِيڙُن،
ههڙو حال ونِي ڪري، وڃان منجهه ٽرن!
مارو مانَ چون، تہ هُئي اسان جي آسري.

11. My bodice is stitched at hundreds of places and my blanket is in tatters. Would that I were to go back to the desert in this condition, so that my relative may be moved to say that I fully relied on his aid (for salvation)! (That would bear proof of my chastity and continence.)

Note: The 'relative' may mean the Prophet.

سبي، سيبا ڈي، پوري نينهن نہ ڪَچوئي،
ڪٽيءَ وٽيون ڪُٽيون، سستي سيٽي سي،

مڇ چونم کي، لڄايئي ٿر جائيون!

12. The damsel knows no sophistication or disloyalty. She tries to stitch each tear (i.e. she bears her hardships) and at the same time she maintains her longing for her relatives. The loyal woman mends the worn out borders of her blanket. She is keen on it lest her desert born relatives might accuse her of having put them to shame by discarding her traditional garments).

VAI

عمر! آئون ويندڙو پڇان ڪوءِ،
جتي مارو، تتي پانڌي، الو!
مٿي ماڙيءَ مارئي، رئاري ۽ روءِ،
جتي مارو، تتي پانڌي، الو!
پنڌان کارئو پهيڙا، ڪِي جو اُپري چوءِ،
جتي مارو، تتي پانڌي، الو!
ساريو سانبيڙن کي، روح منهنجو روءِ،
جتي مارو، تتي پانڌي، الو!
پانڌي پهنوارن جو، ڪالهه نه آيو ڪوءِ،
جتي مارو، تتي پانڌي، الو!
راڄ پرتو رب کي سومرا سندوءِ،
جتي مارو، تتي پانڌي، الو!

O Umar! From the way-farers I would merely enquire: "Is any of you, pedestrians, bound for my Beloved?"

Marvi stands on the balcony, weeps, and makes others weep (in sympathy).

She accosts the way-farers, detains them, and makes odd enquiries from them. Obviously, her mind is in anguish, all the time remembering her Beloved.

Yesterday no messenger from my relatives came to me.

O Soomra! I commit your public to Allah. (As far me, I am about to quit.)

Commit yourselves to Allah. (79, AI-NamI).

SUR MARVI
CHAPTER - III

پٽولا پهنواريون، مُور نہ مٹي ڪن،
جُه لاک رتائون لوئيون، تہ سالُنئان سونهنِ،
اُن ايلاچنئون اڳري، بخمل بافتن،
سکر پانئيان، سومرا! ڪٽي کان ڪُهِنبن،
جا ڏِنيم ڏاڏاٽن، سا لاهِيندي لڄ مران.

1. The desert women never put on silken garments. The rough blankets, bearing prints of wax seal, suit and please them better than the costly shawls. The (rough) woollen things are appreciated by them more than the brocade or silken cloth. O Soomra! I like the rough blanket more than the saffron coloured cloth which you offer to me. (The fact is that) I feel ashamed to discard what I have got in legacy from my forefathers.

TRADITION: The man who wears silken clothes in this world, will not get them for wear in the Hereafter.

اِرم هڏ مَ اوڍيان، پٽولا، پٽ چير،
پانڌوٽا بَن ڏيان، ارغچ ۽ عبير،
ماروءَ سين شل ماڻيان، ڪٽيون جهڙيون ڪير!
اندر اُڇ اُڪير، مون ڪي پِرينءَ پهنوار جِي.

2. I would never wear the costly woollen or silken clothes. I hate the 'bafta' and coloured cloth bodices. Would that I were to enjoy with my beloved, the blankets, white like milk! In fact I am absorbed by the craving to meet my beloved herdman (the Prophet).

مزا کیا گر گذر سوئے چمن تنہا کرے کوئی
حسین گل اور شبنم کی طرح رویا کرے کوئی
جو تو ہو تو بہار باغ میں لوٹا کرے کوئی
نہ ہو جب تو اے ساقی بھلا پھر کیا کرے کوئی
ہوا کو، ابر کو، سبزہ کو، محل کو صحن بستان کو *(Zafar)*

What pleasure is there for a solitary visitor to a garden, whether a rose smiles or somebody weeps like dew. But if you are there, one would return often to it. In case you are not there, of what avail are the breeze, cloud, verdure, rose and the expensive meadow?

سون برابر سڱڙا، ماروءَ سندا مون،
پٽولا پهنوار ڪي، عمر! آڇ مَ تون،
ور لوئيءَ جي لُون، ڏاڏاٽن ڏِنيام جا.

3. I value the thread tied round my wrist by my beloved better, than a golden

ornament. O Umar! Pray do not offer me, a herdswoman, costly silken garments. I like better the blanket of woollen threads given to me by my forefathers.

سونَ برابر سَڳڙا، لُون لُون برابر لَک،
رُپو جنهن رد ڪيو، ڪوڙ تهين کي ڪَک،
مون ماروءَ جو مَک، تيل نہ لائيان تنهنجو.

4. The thread of my beloved (tied round my wrist) is like a golden thread to me, and each thread of my blanket is worth a million rupees. Whoso has renounced the rupee (i.e. worldly wealth), for him even millions of rupees mean nothing. I still bear the oil massaged on me by my beloved; hence I would not use yours.

تيل نہ لائيان تنهنجو، مون ماروءَ جو من،
ڪريان پِي نہ ڪن، آهر اُنهينءَ آهيان.

5. I would not use your oil as my body and soul have been treated by my beloved. I am not prepared to hear any offer from any quarter. My beloved is my only mainstay.

مون ماروءَ سين لڌيون، لوئيءَ ۾ لائون،
سون برابر سڳڙا، مون کي ٻانهن ٻڌائون،
عمر! تنهنجو آئون، پٽ ڪيئن پهريان؟ سومرا!

6. I was wedded to the beloved in a blanket and he tied on my wrist a thread which I value as gold. O Soomra! Under these circumstances how do you expect me to put on silken garments offered by you?

پَٽ نہ پهريان، سومرا! جانڪِيتان جيان،
آئون ڪيئن لوئي لاهيان، ڪارڙ ٻِن ڏينهان؟
جانسِين ٿي جيان، ڪانڌ نہ ڪنديس ڪو ٻيو.

7. O Soomra! So long I am alive I shall not wear silken garment. Why should I remove my ancestral blanket merely for the sake of two days (of my short sojourn in this world)? So long I live, I shall not have another consort.

Note: In this verse the poet expresses his rejection of the worldly things plus polytheism.

جن ڪَرايَن ڪَچ جا، وَرُ ساهيڙيون سي!
اُت اُڪنڍِي آهيان، مَنَهَ ماروءَ جي،
پکن سين نہ پاڙيان، هنڌ هتي جاهي،
اهل اباڻن کي، مري شال ملهائيان!

8. They alone are worthy of friendship who put on glass bangles on their wrists (i.e. who are very simple and thrifty). I entertain a great longing for the hamlet of my beloved. I would not compare favourably these (palatial) houses with our cottages. Would that I were to die (with a good record), so that the prestige of my ancestors may be maintained in tact!

O you people! Your excesses are only against your ownselves. You may have the enjoyment of the present life! Then to Us shall be your return.
(23, Yunus).

ڪَرايَن ڪچَ جا، چوڙا ڪوڙا جن،

سو مَرڪ مارُوئڙن، جئان لوڪ لڄ ٿئي.

9. They wear imitation bangles and they are proud of them. (On the other hand) the people in general (outside desert area) would be ahsamed to wear them.

ڪارا ڪَرايَن ۾، سون اسان کي سوءِ،
ور جيڏين سين جُوع، فاقو فرحت پائيان!

10. We wear black imitation. bangles, because gold to us is a precursor of grief. Poverty with friends is always welcome. In fact I relish the consequential starvation as something pleasant.

TRADITION: Gold and silk are forbidden to my (male) followers (as decoration).

ايءَ نہ مارن ريت، جيئن سيڙ مٽائن سون تي،
اچي عمر ڪوٽ ۾، ڪنديس ڪان ڪريت،
پکن جي پريت، ماڙيءَ سين نہ مٽيان،

11. It is not conventional with my relatives to barter kinsmen for gold. While I am detained here in Umerkot, I would not perpetrate something, which is odious to the above conventions for the sake of my liberty. Since I love my humble sheds, I would not exchange them with the lofty buildings of the king.

عمر! اڇا ڪپڙا، ڪاڙيارين ڪيئن ڪن؟
جنين جا ٿرن ۾، ور ٿا ويڙ سهن،
هوءِ جي حق پڇن، سي ڪيئن ستيون؟ سومرا!

12.O Umar! How can persons with a blemish wear white clothes (signifying innocence), particularly when their male members in the desert are subjected to taunts? O Soomra! How can they be deemed chaste who are disloyal to their consorts?

TRADITION: Wear white clothes. They are more pure and Iikeable.

آئون ڪيئن سوڙ سمهان؟ مون رہ گهاري ول!
ڪٿيريءَ تان ڪل، عمر! ڪج مَ اهڙي.

13. O Umar! How can I sleep in quilts when my husband is exposed to cold (in the desert)? Pray do not put to ridicule this blanket-wearer by a proposition evoking it.

آئون ڪيئن سوڙين سمهان؟ مون ور گهاري سڃ!
ور اباڻن سين اڃ! ڪوءِ شربت تنهنجو سومرا!

14. How can I sleep in quilts (in this palace) when my consort lives in wilderness? O Soomra! Fie on your syrup! I would rather prefer thirst in the company of my relatives. (I put my fellow feeling above all luxuries available in isolation.

ور سي وطن ڄائيون، صحرا ستر جن!
گولاڙا ۽ گگريون، اوچڙ اباڻن،
ويڙهيا گهمن وليين، جهانگي منجهه جهنگن،
مون کي ماروئڙن، سڃ ڳٽائي سيج ۾!

15. Happy are they who are born in their homeland and whom desert offers a cover or protection! To them "Golra" creepers and "Gugryan" bushes serve as a natural covering. My folk move about among jungles covered by creepers. It seems my relatives gave me wilderness as dower on the bridal night.

هر کجا باشد شہہ مارا بساط
هست صحرا گر بود سم الخیاط *(Roomi)*

Wherever my Lord lives, that place even though narrow like a needle's hole, is spacious like a desert.

پلر پِيَڙ، اوڇڙ اُن، جن جا پير مٿي پَٽ پاڪ،
وِهڙ وراکن ۾، ان جي اجوکي اوطاق،
پاڙ نہ پسن پاڙ کي، ويچارا بيباڪ،
عمر! اوءِ نہ عاق، ڏکيا جِم ڏکوئيين!

16. They drink (stored) rain water and clad themselves with wool. They move about barefooted on clean ground and pass their time amdist bushes which is a danger-free retreat for them. Since they are oblivious of self, they are indifferent to anything untoward. They are definitely not disobedient (to the Divine Commandments). Please see that you do not harass those who already are alien to comforts.

Note: In this verse Shah has delineated the true momin as under:

1) That he is simple in his living,
2) That he is oblivious of 'self', i.e. he is self-abnegations.
3) That he is not influenced by any unusual happening; and
4) That he carries out all Divine Commandments.

کارا، ڪَڙ ڏيهَ ۾، ٻيا وارِيءَ منجهه وڻاڙ،
"ساڻين کي،" سيد چئي، "ڀريو ڏينِ پاڙ،"
عمر! اِيءَ اُماڙ، ثابت رکج، سومرا!

17. They are acclimatized to the sour mustard trees of the desert and they camp amidst the dunes. Despite these handicaps they are remarkably liberal in their entertainment of guests. They serve them with cupfulls (of milk or whey). O Umar Soomra! Pray preserve me as a sacred trust.

TRADITION: Serve your visitors with something. Else it would seem as if they have visited a dead person.

جا، عمر! تو مُل عيد، سا، سان سوءِ ورتي سومرا،
ويئي ويچارن وسري، خوشي ۽ خريد،
سِکڙ ڪيا شهيد، مارو جي مليڙ جا.

18. O Umar! what you celebrate as an occasion of festival is for us an occasion of mourning. (Due to my abduction) my relatives are apathetic to the celebration of Eid and purchases for it. The dwellers of Malir simply languish for their dear one.

منهنجو ٿُور تَلِن ۾، ڇِيها ٿو چاري،
ڏائِي ڏِٺ ڏاري، آهيم اُنِي ميهڙِي،

19. My beloved grazes (his animals) on the green grass on the low lands. I have pledged to meet him in the desert during the next monsoon.

منهنجو تُور تَلِن ۾، آئون هِت بنديائي!
مون ڏاڏائي ڏيهه ۾، ڦرهُ ۽ لاٽي،
ڪنديس رهاٽي، ماروءَ پاس مليرِ ۾.

20. My beloved is in the low lands whereas I am locked up here (in Umarkot). In my homeland particular grain crops and grass grow. I hope to meet and chat with my beloved in Malir.

حقاٽو هُت ٽيو، آئون هت بنديائي!
ساري سا ڏوهين کي، ڪوٽين ڪوماٽي،
"لڳين لوهه" لطيف چئي، "وينيس وساٽي"،
"منڌ ماروءَ جي نه لهي، کپت کِجاٽي،
سمن سچاٽي، اُتي آهيِم ان سين.

21. My consort is there whereas I am wrongfully detained here. I am indeed sad here in the monsoon remembering Sadohi trees of the desert. Latif says:" She is in fetters and has faded. She is all the time pining and suffering from the travails of separation from the beloved. (She should be released so that) she may be able to maintain faithfully her promised tryst with her beloved there".

VAI

لوئيءَ ۾ لائون، مون ماروءَ سين لڏيون.
سون برابر سڱڙا، پانهن پڏائون،
مون ماروءَ، سين لڏيون.
سو ڪيئن پَٽ پهريان، سومرا! گهوريو عمر جوا آئون؟
مون ماروءَ، سين لڏيون.
ڪاڇ ڪٽيرن سفرو، سگر ۽ سائون،
مون ماروءَ، سين لڏيون.
سا ڪيئن ڪائي ڪارڪون، جنهن کي ڏؤنرا ڏيج ڏنائون؟
مون ماروءَ، سين لڏيون.
کِيهَه، مانڌاٽون، مکٽي، ڦُوت جنين جو سائون،
مون ماروءَ، سين لڏيون.
عمر تي جور ڪري، جيلانهن راڇ اڇاهون،
مون ماروءَ، سين لڏيون.

I was wedded to my beloved in blankets. Threads esteemed as golden were tied on my arm. O Soomra! How do you expect me to wear your silken garments? Fie on your offerings!

Their 'Sangar' and 'Saoon', the usual diet of the blanket-wearer (i.e. residents of the desert), is quite good and nourishing for them.

How can she take dates when in her dower she had got 'Dounra' -(the berries of Kirrir tree?) In fact her diet is 'Khih', 'Mandhanoos', 'Makhni' and 'Saoon' -(various kinds of edible grass).

Umar seems to harass her because her tribesmen are remote from her.

SUR MARVI
CHAPTER - IV

مِينديا ڏوئي نہ مارئي، پييس پھنواريون چِت،
راڄ رئاري هنجون هاري، هيءُ هتي جي هِت،
آهيس پائر پار جو، ڪِجڙ ۽ ڪپت،
وينگس ويڙيچن ريءَ، مس سٽي ڪا مت،
سومرا! سپت، ڪر، تہ ڪوٽڙان نڪري.

1. Marvi does not wash her locks of hair because she remembers her tribesmen. She weeps and makes her tribesmen weep, because she is at Umerkot. The fact is that she is pining and languishing for the desert tract. The damsel hardly heeds any counsel or relishes talk in the absence of her relatives. "O Soomra! Be upright and release her from the fortress."

مِينديا ڏوئي نہ مارئي، آهيس من مليرِ،
ڪيڏي تہ ڪاڙ لهي، هتان هيءَ همير،
ڪائر پين ڪير، جي امانت اُت وڃي.

2. Marvi does not wash her locks. Her heart is in Malir (her native place). If Umar were to release her, all differences between the parties would come to an end. If Marvi, were to rejoin the desert dwellers safely, they would celebrate the occasion by organising milk-parties.

مِينديا ڏوئي نہ مارئي، نہ ڪِلي نہ ڪاءِ،
عمر جي انصاف جا، وينِي واساما ڳاءِ،
هِيءَ جا ڪَيئِي هاءِ، سا، مهندان ايندئِي منهن ۾!

3. Marvi does not wash her locks. She does not smile or laugh. She does not even take food. All the time she is worried whether Umar was humane enough to release her. The fact is that she was very much disappointed in his fairness. "(O Omar! you shall have to render account for this harassment of the damsel (on the Day of Judgement)". (This is what the poet warns.)

مِينديا ڏوئي نہ مارئي، ٿيس ڪُرنون وار،
سَتيءَ سيئي ساريا، جي پائر جا پھنوار،
عمر! اُنھُون ڏار، مُور نہ وِهي ماڙئين.

4. Marvi does not wash her locks, which on that account have become a confused mass. The chaste girl, (that she is), constantly remembers the herdsmen of the desert. O Umar! She would never be reconciled to your mansion, separated from them.

مِينديا ڏوئي نہ مارئي، محلين ماروئان ڏار،

پايو ميٽ مليڑ ري، مُنڊ نہ ويڑهي وار،
جا هتيجن هار، سا ڪِينَ وِهندي ڪوٽ ۾.

5. Marvi does not wash her locks, because she has been detained in Umar's palace and separated from her relatives. Being away from Malir she does not coil up her hair nor use the fuller's earth. Since the desert folk are her mainstay, she would not (desire to) stay in this fortress at all.

مِينڌا ڏوئي نہ مارئي، ڪونهي ان اوچاه،
عمر جي انصاف جو پيس ڪن پڙاءُ،
وينِي چوي: "الله، مون تي مِٽ نہ موٽيا."

6. Marvi does not wash her locks. In fact she has no mind for it. She has had an inkling of injustice as being the prominent trait in Umar's nature. Under its strain she merely articulates, "Alas for me! My relatives have not., come for my rescue."

محلين ماندي مارئي، ڏٺيم مُنهن ملور،
اٽيا سٽيا نہ ڪري، سونهن وڃايس سور،
"پيس لوهم" لطيف چئي، "لٽس ڪوڏ ڪپور،"
"ڇِت جنين جا چُور، سي مَڪي مَرڪ نہ ڪنديون."

7. Marvi feels melancholy in the palace. In fact she looks very sad even in appearance. She does not oil her dry hair; and sorrows have evidently affected her beauty. Latif says: She is in fetters and her gaity and blandishments have disappeared. (due to the loss of freedom). The women who feel broken hearted, will hardly use oil or perfume, and then feel happy at that.

ڪريو مُهاڙ مليڑ ڏي، روءِ اُڀِي چوءِ،
"سهج سوري پانئيان، سومرا! سندوءِ،"
"مِلڪ ماروءَ جي آهيان، جور نہ ٿيان جوءِ،
"سو قلب ڪوٽ نہ هوءِ، جو هتيجن هٽ ڪيو."

8. With her face turned towards Malir, Marvi stands and mutters amid sobs: "O Soomra! I consodier your comforts as the (baneful) gallows. I belong to my beloved, and by brute force I shall never be wife to another man. In fact my heart is his. It is with him and not with me here in this fortress."

"عمر! آندءِ مارئي، منجهان جهنگ جهٽي،"
"هيءَ نہ پياڪ پيالن جا، جا واقف آهي وٽي،"
"جهوپا جهانگيڙن جا، ماڙين ڪيئن مٽي،"
"سومرا! سٽي، تنهن ستيءَ وجهم مَ سنگهرون.

8-A. (The poet appeals to Umar for Marvi)! "O Umar! You caught hold of Marvi in a jungle (just outside her village) and conveyed her to Umerkot. She is not used to the (costly) dainty cup. She knows the rustic (earthenware) bowl only. It is unthinkable that she would exchange her native cottage with your mansion. O Soomra! Pray do not cast this chaste woman on the ground (i.e. treat her cruelty) or apply fetters to her".

ڪريو مُهاڙ مليڑ ڏي، اُڀيائِي آهي،
جا مٽي ڏنيس مارئين، سا لوئي نہ لاهي،

"سومرا! ساهي، ستيءَ وجهه مَ سنگهرون."

9. (The poet's appeal continues) 'She stands with her face turned to Malir. She refuses to remove from her head the blanket that was given to her by her kinsmen. O Soomra! Do not enshackle the chaste woman by force".

"ڪيم مهاڙ ملير ڏي، مٿي ڪوٽ چڙهي،"
"نِت نهاري ڏيهه ڏي، ڳوڙها پيم ڳڙي،"
"نِگي ڪوڪ قلب مان، منجهان روح رڙي،"
"ويڑيچن ورِي، گَر نه لڌِي ڪڏهين!"

10. I got on the roof of the fort mansion, turned my face towards Malir and intently gazed in that direction. During its course tears dropped unchecked from my eyes. Suddenly my heart gave vent to a shriek, or was it an exclamation from my very soul to the effect, that alas! my caste-fellows never bothered themselves about me.

دردا که دلم به هیچ درمان نرسید
جانم بلب آمد بجاناں رسید
در بیخبری عمر بپایاں آمد
افسانه عشق او بپایاں نرسید *(Khayam)*

Alas! my tattered heart will never mind,

Though life expires, to Him it can't ascend,

My days have ended but I see Him not,

The tale of love for Him will never end.

جي گَر لڌائون، ته بَنديءَ بند نه ساريو،
ماروئڙن آئون، جيڪس ويس وسري!

11. If they had evinced some interest in me, I would not have minded this bondage. But it seems that they have completely forgotten me.

افسرده افسرده کند انجمن را

Lack of concern in any quarter saddens the entire assemblage.

بندي ٻيا قرار، اسين لوچون لوهه ۾،
مٿي تن ترار، سدا سانبيڙن جي.

12. There are others too in fetters, but they seem reconciled to their chains. I alone am restless. That is because the sword of my beloved's love is menacingly hanging over me (urging me to continue my efforts to break the shackles and go and meet him).

لنگڙياري لوءِ ۾، جنين لئي ٽياس،
تنين تر جيترو پلڪ نه پچياس،
جهروڪن جهوريو هِنيون، ڪوٽين آئون ڪُنياس،
مارن مُنجهه مياس، نات ماڙين ماريس ڪين ڪِي.

13. Those for whom I renounced everything and clad myself in tatters, never bothered themselves about me in the least; and here I am worried and languishing in these tall buildings of the fortress. (However, let me be fair to

myself and my potentialities!) Were it not for the rank apathy of my kinsmen towards my detention, I would not have been over awed by these buildings.

ماڙين ماريس ڪين ڪِي، مُيس مارن لاءِ،
ڳر لهندا ڪڏهين؟ مُنهنجي اچي ماءِ!
سانبيڙن سداءِ، وينو واجهه وَجهي هِنيون.

14. It is not the prison-mansions which worry me. It is the lack of concern for me on the part of my relatives which kills me. O mother! When would they be solicitous about me and come to me? My heart is always on the look out for them.

ای همنفساں صحبت ما
رفتید ولی نه از دل ما *(Faizi)*

O my associates! You have deserted me, but my heart does not forsake you.

وينو واجهه وجهي هِنيون، پَر ۾ پهنوارن،
اُت اُڪنديِ آهيان، پائُر ۽ پريَنِ،
ڪريان ٻي نہ ڳَن، ويندیس وطن سامهين.

15. My heart is engrossed completely in my kinsmen. I am extremely attached to the desert region and its inhabitants. I would not heed any advice. I must really go home direct (after my release).

ويندیس وطن سامُهين، ملير مُنهنجو ماڳ،
ڏُٺُ چونڊيندیس ڏيهه ۾، ساڻ سرتين ساڳ،
تہ مون سنئون سپاڳ، جي ويجهي ٿيان ور ڪي.

16. I would straightway go home. Malir is my destination. I would pick wild grain and vegetable from fields there in the company of my companions. It would definitely mean restoration of good luck to me if I get close to my consort.

جي ويجهي ٿيان ور ڪي، تہ سپاڳو مَ سنئون،
نت نت هوءِ نئون، مون ڪي پسڻ پهنوارن جو.

17. If I get close to my beloved and finally join him, it would certainly mean good luck for me. Each time that I may see him there it would mean reunion with him, and it would bring fresh delight to me (and there would be no satiation).

آئون ڪيئن ڇڏيان، سومرا! تن پهنوارن پچار؟
جڙ جنين جي جان ۾، لڳي ريءَ لُهار،
ميخون محبت سنديون، هينئڙي منجهه هزار،
پکا ۽ پهنوار، ڏٺي مون ڏينهن ٿيا!

18. O Soomra! How do you expect me to forsake my kinsmen of the desert? The peg of the Beloved's love is driven in my heart without the help of a smith. Nay, there are innumerable such pegs driven in my heart. I consider it my misfortune not to have seen the herdsmen and their cottages for the last several days.

VAI

مون مَ ڪسيجاه، مون مَ ڪٽيجا لوئي، ميان عمر!

ساڻ پلاو نہ پاڑيان، سندي ڏوڻرن ڏوئي،
ميان عمر! مون مَ کسيجاه.
کانڊ نہ کنديس کو ٻيو، مون ور مارو سوئي،
ميان عمر! مون مَ کسيجاه.
کوءِ سي طعام تن جا، ور سا ڏونرن ڏوئي!
ميان عمر! مون مَ کسيجاه.
جهانگي جو جهنگن جو، ور کميڻي سوئي،
ميان عمر! مون مَ کسيجاه.

O respected Umar! Please do not snatch away or pull, at my blanket. I would not value your plate of mutton pullaw as much as I would a spoonful of 'Dounras'.

I shall not go in for another consort. Please note for ever that my beloved shall remain my husband.

Banish the fried items of food! I would prefer to them a big spoonful of 'Daunras'.

The desert dweller shall remain my consort.

SUR MARVI
CHAPTER - V

سونهن وڃايم، سومرا! مارو مس مڃين،
ڏنگا ڏاڏي پوٽيين، ڪن ڏنا، ڪي ڏين،
جي مان لوهه لاهين، تہ ڪوٽن ۾ ڪينَ هئان.

1. "O Soomra! So far my kinsmen are concerned I have lost my beauty (chastity) in their eyes. (They would not believe what I may tell them in my defence.) They would much less take me back. The fact is that some of my paternal relatives taunt me even now, and others would follow suite. If you had only unchained me, I would have fled away from this fortress.

حسن بے بنیاد باشد عشق بے بنیاد نیست

Physical beauty may disappear, but love cannot be uprooted.

سونهن وڃايم سومرا! ميرو مُنهن ٿيوم،
وڃڻ تت پيوم، جت هلڻ ناهه حسن ري.

2. "O Soomra! I have lost my beauty. My face is dirty, (I have sinned and thereby besmeared my face). On the other hand my destination is the place where persons, other than beautiful, shall not be admitted, (i.e. Paradise, where the righteous believers with radicant faces alone shall be admitted)".

سونهن وڃايم، سومرا! سکر جهڙي سونهن،
دل ۾ دکي دونهن، منهنجو منهن ميرو ٿيو.

3. "O Soomra! I have lost my beauty, radicant beauty. I really feel miserable that my face has become dirty due to the smoke of pathos in my mind."

> *On that day some faces would be bright, laughing, joyous; And some faces on that Day would have dust on them; darkness will cover them. (38-41, A).*
>
> *And they shall look as if their faces had been covered with dark patches of night. It is thus who are the inmates of the fire. (27, Yunus).*

سونهن وڃايم سومرا! هتي اچي هاڻ،
ڪيئن لهنديم ڪاڻ؟ حسن مون هِت ويو؟

4. "O Soomra! I have lost my beauty after arrival here in this place. How can I make it up? The beauty, (i.e. the reputation about chastity) has been blasted here."

سونهن وڃايم سومرا! ڪيڏانهن ويم ڪمال!
وڃان ڪيئن وطن ڏي، هڻو ونڃي حال،
جي مان ڏين جمال، تہ پسان مُنهن پهنوار جو.

5. “O Soomra! My beauty is ruined and along with it my accomplishments and idealism. How can I return to my homeland in this condition? But if my beauty is restored to me (i.e. if my honour is vindicated), then certainly I shall (be fit to) see the face of my herdsman (consort).

سونهن وڃايم سومرا! وطن وڃان ڪيئن؟
حسن ڏاران هيئن، پسان ڪيئن پهنوار ڪي؟

6. “O Soomra! My beauty is blasted. How can I go to my homeland minus it? The main question is: how can I venture to see my herdsmen in this condition?”

سونهن وڃايم، سومرا! پسان ڪيئن پهنوار؟
ڏُٹِي جا ڏڙار، تنهن ريءَ روءِ رُڇڻ ناهه ڪو.

7. “O Soomra! My beauty is ruined. How can I see the herdsman thus? The damsel, that is approved by him, shall know no happiness unless she has a beautiful face.”

And neither darkness nor ignominy shall cover their faces (i.e. of those persons who do good deeds.) It is those who are the inmates of Paradise).
(26, Yunus).

Note: To belong to Islam, the approved religion of Allah, is hardly a qualification for pleasing Him. One should be a righteous momin to entertain that hope.

سونهن وڃايم، سومرا! عمر! ٿيس اسير،
مارو منجهه ملير، مون سين هِت هيئن ٿيو!

8. “O Soomra! I have lost my beauty, being prisoner here. My kinsmen are in Malir, whereas I am here, and that also without beauty.”

سونهن وڃايم، سومرا! ٿيندیس ڪيئن قبول؟
ڪونهي سهڳ، نہ سُول، پُوڇي مُنهن پهنوار سين!

9. “O Soomra! My beauty is ruined. How would I be accepted now? An ugly faced woman should not expect favour of the lord or marital happiness. (The heinous sinner cannot expect an upright favour from Allah”).

سونهن وڃايم سومرا! ڪوڻين اچي ڪال،
ڪين ٿيندیس پال، حسن مون هت ويو.

9-A. “O Soomra! I have lost my beauty after having come to this fortress yesterday. Since I am no more possessed of it, I shall not receive the blissful benefits (of Paradise).

They would say: we tarried for a day or a part of the day.(110, AI-Mominin).

مُنهن موچارا مارئين، ملير جنين ماڳ،
ناقص نوازي گهٽا، سندو تن سپاڳ،
اگڙ مون اپاڳ، حسن هِت هيئن ويو.

10. They do certainly have handsome faces who are settled at Malir. In addition there are those defective persons who are fortunate to have their lapses forgiven. So far I am concerned, ill luck has visited me in as much as my beauty is marred.

Note: (1) ln the above verse the poet has made three categories of

human beings, as under:

(a) Righteous believers who shall directly go to Paradise on merits;

(b) Sinner believers whose sins would be forgiven and they too would go to Paradise as a matter of Divine force.

(c) the rest.

ڪونهي قادر ڪو ٻيو، اُنين جو اٻاڳ،
"قُل لّن يُصِيبَنَا اِلا مَا كَتَبَ اللهُ،" اي ۽ معذرت ماڳ،
سيوئي سياڳ، مارُئي مساوي ٿيو.

11. There is none else so mighty as Allah. Hence all human misfortunes should be attributed to Him. As per the Quranic verse: "Say nothing shall befall us save what Allah has prescribed for us." But since He alone is the Protector of our interests, we should not bemoan misfortunes. There lies the solace of good for us. We should treat them as latent good fortunes. In fact Marvi takes all vicissitudes) alike.

Say: 'nothing shall befall us save what Allah has ordered for us. He is our Protector.(50, Al-Touba).

TRADITION: Allah says: I dwell in broken hearts.

ہرچہ از دوست می رسد نیکو است

Whatever comes from the friend is good.

VAI

مُنجھ رهي مليرِ، هاري! مون ڪوه ڪيو؟
مون هٿان منهنجا ڏٺي! سهسين ٽيا صغير،
هاري! مون ڪوه ڪيو؟
پکي منجھ پهنوار جي، ڪوڙيين ڪيم ڪبير،
هاري! مون ڪوه ڪيو؟
ٻڙو لاھ مَ ٻاجھ جو، مون تان، مُنهنجا پير!
هاري! مون ڪوه ڪيو؟
ڏيون وليون ٿرن ۾، ڪوڙين ڪرڙ، ڪرير،
هاري! مون ڪوه ڪيو؟

Stupid woman (that I am)! I lived in Malir (for such a long time), and yet what are my achievements?

My Lord! I admit that I have committed innumerable minor sins. Even the major ones I committed in millions while I lived in the herdsman's cottage .(i.e. in this world).

My Guide! Pray do not deny me the mark of your mercy and bear in mind that whereas palatable creepers in the desert are few, it abounds in bitter trees. (In this world the number of sinless persons is meagre vis-a-vis die sinful persons and it is in connection with the latter that you will have to exercise mercy).

Note: In the above Vai, an appeal is made to the Prophet for his intercession with Allah.

SUR MARVI
CHAPTER - VI

جھڙي آيس جيئن، جي تھڙي وڃان تن ڏي،
"تہ لالائيءَ جا" لطيف چئي، "ڪر مُندن انا مينھن"،
ماڙيءَ لڳم ميھڙو، سپ ڄماندر سيئن،
ٿيس ڪاٽياري ڪاند جي، ھتي اچي ھيئن،
ڪنڌ ڪٽنديس ڪيئن، مَنَھ ماروئڙن جي؟

1. If I were to go back soon to my kinsmen the (i.e. as sinless as) I came here, it would, as said by Latif, create a universal atmosphere of gaiety, which generally follows monsoonish rains. But my stay in this mansion (i.e. in this world) shall stick to me as a stigma (of sinfulness) for my entire life. By coming and staying here I have become blame worthy before my consort. How would I lift my head on going back to the habitations of my relatives, the desert folk?

جھڙي آيس جيئن، جي تھڙي ملان تن ڪي،
قِران قِر چاريان، ھِنيون چئيم ھيئن،
وڃان ڪيئن وطن ڏي؟ ڪاڙ لھنديم ڪيئن؟
مدائتي مينھن، سُونھان سرتين وچ ۾.

2. If I had gone back to them (in the realm of souls, immediately on arrival here), my heart would have prompted me to roam about and graze cattle freely there. But now the question is: 'how can I get back to my native land'? How would this stigma be removed? It would certainly befit me to be among my friends there during the monsoon season.

ھيڪ جيئن نہ ڄاياس، ٻيو ڄاپندي جي مران!
گھنگھر گھٽو ٿياس، ڄاپي ماروئڙن ڪي!

3. It would have been better if I had not been born or that I had died immediately after birth. Indeed my birth has brought in its wake so much bother to my caste mates.

TRADITION: I wish that the Lord of Muhammad had not created Muhammad! (May blessings of Allah be on him) (Maktubat Sidi).

جيڪر ڪين جيان، جاڙجيان ٿي، جيڏيون!
اڪيون منھن مليز ڏي، ڪھڙو نڪ نيان؟
ڪنھن کي ڏوھ ڏيان؟ اڳھين مُنھنجي انگ ۾.

3-A. I wish not to live at all. O friends! I am living a purposeless life. With what face can I return to Malir now? But whom can I blame for this mishap? It seems to have been decreed for me in in my fate.

چوں حاصل آدمی در ایں شورستان
جز خوردن غصہ نیست تا کندن جان
خرم دل آنکہ زیں جہاں زود برفت
و آسودہ کسیکہ خود نیامد بہ جہان *(Khayam)*

Since in this miry marsh of brine and fleas,

Man either pines or dies, his pangs to cease,

Happy is he who quickly quits the world,

Who never comes in world, would stay in peace.

هيءُ منهن ڏيئي ٻن، تون وِهُ ڪائي نہ مرين؟
تان جي ملير ڄائيون، توسين سَگُ نہ ڪن،
تون ڪيئن منجهان تن، پاڻ ڪونائين؟ مارئي!

4. "(O Marvi!) Banish this pretty face of yours! It seems to be your bane. Why did you not commit suicide by taking poison? Thereby the Malir-born damsels could have been spared dissociating with you. How do you call yourself as one of them, O Marvi? (You have no pretensions to that claim.)

عمر! ٻن جيو! ڪوءِ منهنجو! سومرا!
جا پر نہ پهنوارن جي، مون سين تيئن ٿيو،
وڻي مُنهن ڪِهو، وڃان وطن سامهين؟

5. "O Umar Soomra! Avaunt and perish this life and face of mine! What has happened in my case is inconsistant with the conventions of my desert folk. With what face now can I go back to my homeland yonder?

مَ َ سپني مارئي! مُئي! مَ ڄائي!
جنهن اَڇي عمر ڪوٺ ۾، لوئي لڄائي!
جا سانگين سِيڏائي، سا ڪينَ مَرڪي ماڙئين.

6. Would that Marvi had not grown up! Would that she had died early, or better still, had not been born at all! She has brought disgrace to her 'blanket' (i.e. to herself) by her being here in Umerkot. How can one, who is infatuated with the desert fellows, feel happy in these mansions?

Note: According to lmam Ghazali (in Kimya-e-Saadat) Hazrat Umar used to wish that he had not been born at all.

عمر آئين اوچتو، ڪهڙي حاج همير؟
تو ڏني مون ڀؤ ٿيو، سنڪو منجهہ سرير،
ميان! منجهہ ملير، اڳ نہ ڏٺهين ڪڏهين.

6-A. "(O Umar!) You appeared suddenly (at Malir), what had brought you there? When I saw you I felt frightened and scared. O great man! We had not seen you in Malir before".

سهر پسي سومرو، ڏڪي ويا ڏيهي،
نہ ڄاڻان ڪيهي، ڪندو پر پنوهار سين.

6-B. The natives got apprehensive at the sight of Umar who is violent by reputation. I really do not know how he would deal with them now.

بِالله آهيان بند ۾، ڏُئان ٽي ڏَہر،
ويڙ وراڻي ناه ڪا، سومرو سہر،
ميان! مهربان ڪريين، الاهي! عمر،
ويڙهه پسان سو ور، جيڏانهن عالم آسرو.

7. I swear by Allah that though a captive here, I keep my blanket clean by washing it (i.e. I maintain my purity of life even in prison by offering prayers and leading a chaste life). But since Soomro is mighty, there is hardly room for expostulation (or argumentation) with him. O Allah! Make Umar kind to me! Would that I were to see my consort (i.e. the Prophet) among my kinsmen! Verily all mankind rely on his intercession (with Allah for their salvation).

And shun all pollution. (4, Al-Mudasir).

"الا! ايئن مَ هوءِ، جيئن آنءُ مران بند ۾!"
"جسو زنجيرن ۾، راتو ڏينهان روءِ،
پهرين وڃان لوءِ، پوءِ مر پڇنم ڏينهڙا!

8. O Allah! Pray let it not be that I die here in prison, with my body in shackles and eyes shedding tears all the time! Let me first go home and then die there.

آئون بندياڻي بند ۾، ڪِ ڪِي پيس بند؟
مُنهين لڳو ميهڙو، ڪ مُنهين ڪڙو ڪنڌ؟
"مران" جي هِن هنڌ، تہ نجاهه مئڻ مليرِ ڏي."

9. Am I detained as prisoner in this goal (due to any lapse on my part)? or am I forced into it (without a fault)? Am I alone subjected to this humilition and a prisoner's collar? "Any way, O Umar! If I die here, kindly have my corpse transported to Malir."

Note: The poet seems to have been worried by the following reveries:

a) What is the universe? Why was the man created in it and later recalled?

b) When the man's soul had agreed to Allah being his Lord and master, was it worth while testing his loyalty further?

c) A person commits a crime and is therefore sent to prison for a particular term. Did the man commit a crime or a sin to call for his detention in this world, which according to the Prophet's tradition, is a prison for the true believer? Does it mean a sentence of imprisonment for his life?

d) If Hazrat Adam was guilty of a particular lapse, he may have been fittingly chastised for it. But why are his off-springs subjected to this humiliation for no fault of theirs?

According to Moulana Abual Kalam Azad, the man has not been able to solve the above questions, however much he has tried to to it. It seems as it were, the first and the last pages of the constitution of the universe, which would have been helpful in this connection, have been lost.

اول آخر ایں کہنہ کتاب افتادست

The first and the last pages of this ancient book have fallen off.

"واجهائي وطن کي، ساري ڏيان ساهه،"
"بت منهنجو بند ۾، قيد مَ ڪريجاهه،"
"پرڏيهياڻي پرينءَ ري، ڏار مَ ڏريجاهه،"
"ٿڏي وسائج ٿرن جي، مِٽي مُئيءَ مٽاهه،"
جي پويان ٿئيم پساهه، تہ نجاهه مڙه مليرِ ڏي.

10. "O Umar! If I give up life here while desiring to be in my homeland, please do not detain my corpse here, nor bury me, an alien, here, away from my Beloved. Please bury me in the desert and use its cold and tranquilizing earth for my grave. Please see that when I am in throes of death, my body is transported to Malir, (so that I should have the satisfaction to die there.)

"واجهائي وطن کي، ساري ساهه ڏيان،"
"تہ سر ساڙيهه سامهون، منهنجو نج، ميان!"
"مقامياڻي مارئين، وجي ٿر ٿيان!"
"ميائي جيان، جي وجي مڙهه مليرِ ڏي."

11. "O Umar! If I die here while yearning to be in my native place and remembering it, kindly transport my corpse to the latter, so that I may be buried with my kinsmen in the common graveyard in the desert. Even though physically dead, I would definitely live (spiritually) if my corpse is carried to Malir."

"واجهائي وطن کي، آئون جي هت مُياس،"
"گور منهنجي سومرا! ڪج پهنوارن پاس،"
"ڏج ڏاڏاٽين ڏيهه جي، مَنجهان ولڙينِ واس،"
"مُيائي جِياس، جي وجي مڙهه مليرِ ڏي."

12. O Soomra! If I die here while longing to be in my native land, and remembering it, kindly have my grave made near those of my kinsmen. Let the incense of creepers of my parental place be offered at the time of my burial. If my corpse is transported to Malir, I would get re-enlivened after death."

Note: In the above verses Nos. 10-12, the poet seems to have prayed to Allah to take him alive to Madina, or get his corpse transported to the common graveyard, Janat-uI-Baqi, not far from the Prophet's mausoleum.

ڳچي ڳانا لوهَ جا، زيريون ۽ زنجير،
پيڪڙا پيرن ۾، ڪوٺينِ اندر ڪِير،
چاري چوگانن ۾، واهيت ڪن وزير،
چن نہ ڇڄي آهيان، اهڙيءَ سِٽ سرير،
مارو ڄام مليرِ! پڄج ڪِي پهنوار کي.

13. There is an iron collar with a chain round my neck and fetters on my legs. I am fastened to the barrack floor by means of chains. Sentinels and their assistants are posted in the courtyard as guards over me. This is how I am detained here. It was never voluntary on my part to be in this cell. My Lord of Malir! Kindly bear me in mind and relent to me.

For him is a succession of angels, before him and behind him; they guard him by the command of Allah. (11, Al-Raad).

چَن نہ چَجي هيٺ، ڪيُون آهيان ڪوٽ ۾،
"لوئي سين" لطيف چئي، "پيڙيو ٻڌان پيٺ،"
سَرهيون سي سرتيون، وطن جنين ويٺ،
ات سَپجي ان سَسن جِي، هت رڃائين ريٺ،
ماڻيان شال مليز ۾، آئون مندائتي ميٺ!
"ڏيهياه! ڪِجاهه ڏيٺ، ڪا مدد مون سين ماڙئين!"

14. I am in this fort not of my free will but under duress. Latif says: "I am tightly wrapping myself with the blanket (i.e. I am resolved to maintain my chastity)." Happy are those friends of mine, who live in the native land. On our side in the desert, wool of little rams, (which is soft), is favoured; but here in Umerkot large size wool of ewes is patronized. Would that I were to enjoy seasonal sweets and fruits in Malir! My village- mate! Pray come to see me here and effect my rescue from this mansion!

چَن نہ چجي آهيان، ڪُچن ۾ ڪوٽن،
ايندي پييم اُبتا، پيڪڙا پيرن،
هٿڙيون هٽن، ڄنگهون ٻانهون ڪاٽ ۾!

15. It is not by free will but under duress that I am in this fortress. Immediately on arrival here, crosswise fetters have been applied to my legs. Iron cuffs have been fastened on my wrists. My both arms and legs are in chains fastened to a log of wood.

Note: (1) The above verse refers to a lot of liabilities and handicaps created for the human being. Thereby the exercise of free will by him is tremendously restricted.

هٽين هٿڪڙول، هينئڙي پيم هُن جا،
"سانگي ساريم، سومرا!" ڊاڻِي پاسي ڊول،"
"ٻاٻاڻن سين ٻول، ڪيم نہ ڪوٽ ويهڻ جا."

16. (The other side of the picture is that) my heart is attached to the beloved though my arms bear Umar's fetters. O Soomra! I constantly remember the desert folk of the beloved's region. I had given no pledge to my relatives that I shall stay in this fortress.

زيرين ٻيڙين لوهه ۾، ڳٽين ڪيس ڳاه،
سنڪي سندي سومري، مور نہ چاڙهيم ماه،
سرتيون! دعا ڪجاه، تہ پرم پاروڙيءَ رهي!

17. The iron handcuffs, fetters and collar have sapped my energy. Due to the worries caused by Umar, I have naturally, not put on any weight. O friends! Please offer me your blessings so that the honour of my white woollen blanket may be maintained intact.

پرم پاروڙيءَ رهي، جنهن ۾ اڇي اُن!
تہ پڻ ويني وِنڊيان، توڙي پونس تُن،
غافل رک غريب کي، عمر! منجهه امن،"
"سرتين ساڻ سمن، آهيِم اُني مينهڙي."

18. This blanket of mine is made of white wool. May its purity remain unsoiled! I mend whatever holes spring in it, (in case of lapses I offer repentence forthwith). O Umar! Pray do not assail the chastity of this unsophisticated forlorn girl! Remember that I have pledged to meet my sisters in desert during monsoon.

آهيم اُڻي مينهڙي، سمن سرتين ساڻ،
ڪنهن پر لاهيان ڪاڻ، وڃي ويڙهيچن سين.

19. I have promised to meet my desert-sisters during monsoon. Let me go home so that somehow I may remove the minunderstanding among my kinsmen about me.

VAI

عمر! آئون مري، تان نہ ڇڏيندي، لوا
مٺي ماروئڙن جي.
مينهن اُڻي مارئين، لالن ساڻ لڏيندي،
مٺي ماروئڙنِ جي.
سِري منهنجي سومرا! ٿرن ڪين ٽڪيندي،
مٺي ماروئڙن جي.
"همير اڻا هٿڑا، مِهري ڪِينَ مڃيندي،
مٺي ماروئڙن جي.

Omar! Even if I were to die, I shall not abandon my relationship with the desert folk. I shall migrate with my consort during rains.

O Soomra! If you send my corpse to the desert, it would not be tiresome to its dwellers. (They would not find me a sinner, heavy with the weight of sins, and as such it would not be embarrassing to them).

"This damsel shall never surrender herself to your arms, O Hamir"!

SUR MARVI
CHAPTER - VII

پھنوارن پاہوھيو، وريا واھوندا،
"ساريم سيڙ"، سيد چئي، "گاڏيليون گوندا،"
پٽن پر ھوندا، پنگا پڙ پتار جا.

1. The spring breezes blow again, bringing joy to the minds of herdsmen. Sayed says: "The memories have come to me of my kinsmen, the track along which they take their cattle home, and of the pens in which they herd together the young ones of the animals at night due to the fear of the beasts of prey. Now that the rains have come, my handsome and powerful consort also may have shifted his cottages to some dunes in the desert proper.

پھنوارن پاہوھيو، کي وس واھندن،
"لٽو سيءُ" لطيف چئي، "ٻڌو ڦٽ ڦرن،"
او ٿا ڪورن ڪنئري، سرتيون مٿان سسن،
عمر! ان اگندري، پاسي ڪانڌ ڪتن،
پائر ڏنيون پنيون، ننڍن نوراپن،
ڪائر ڪٽيون خاصيون، اوچيون اُت اڇن،
ڪڍيو پيڙ ڪھن، ملير گھرجي مارئي.

2. The desert folk are smiling. Obviously the spring rains have come to the desert. Winter has receded and the calves have grownup, accounting to Latif. My friends shear the growing sheep of their soft wool and spin it unworriedly by the side of their consorts. The young sheep - the white small things - in one sector submissively offer themselves for shearing. In another sector wool is used for manufacturing good costly blankets. While washing off starch from their blankets the friends of Marvi remember her and wish that she should have been with them in Malir. They wanted her there (amongst them.)

پھنوارن پاہوھيو، کي واھندن وس،
عمر! اُنھين ڏيھ جا، ڏوٽين ڏنم ڏس،
وليون، وڻ ڦلاريا، للر نِڳيو لس،
آڻيو وجھن آھرين، سندا ٿوھن ٽس،
ميوا، مجر، ماکيون، سپ ڪا چکن چس،
ماڙيءَ وھي مس، ملير ويندي مارئي.

3. The desert folk seem gay. Obviously the spring rains have come to them. "O Umar! I have got the news from a desert dweller that trees, creepers and bushes there have blossomed, that basketful of 'Truh' - a bitter creeper - are emptied in mangers (for goats in particular), and that the people there are

freely enjoying the desert fruits and honey. In view of these developments in the desert, Marvi shall not stay in these mansions but shall return to her homeland Malir."

آڻين ۽ چاڑهين، ڏٺ ڏيهاڙي سومرا!
"ستا ڪيو"، سيد چئي، "سائون سڪائين،"
"منجهان لنب"، لطيف چئي، "چائر ڪيو چاڑهين،"
پلاءُ نہ پاڙين، عمر! آراڙيءَ سين.

4. "O soomra! They consume whatever grain they bring home daily, (as they are frugal and are not given to hoarding). According to the Sayed they harvest 'Saun', make a stack of it and dry it (for future consumption). They treat the corn which they get from 'Lamb' grains as rice; and, as said by Latif, they use the same as food. "O Umar! They would not appreciate mutton pulao as much as they do 'Arari' grass."

تن وهين ويڙيچن ۾، سدائين سڪار،
چوندبيو، آڻيو چاڑهيون، سندو ڏونرن ڏار،
جن جو ويڙن سين واپار، سي ڏوڻي هون نہ ڏهرا.

5. There is always some surplus with these happy-go-lucky desert-dwellers. They pick and bring a branch full of 'Baura' and use it as food. Those who are so intimately connected with bushes and trees are never physically weak.

ٿوري قوت قراريا، رهن سهر ست،
ڪٽيءَ ۾ ڪهه پڪلئا، پوٽن اهڙيءَ پت،
پهنوارڪِي پت، پيهي پڇ مليرِ ۾.

6. They are happy and content with their meagre food and (strangely enough, they) are physically strong too. They just wrap their dusty body with a blanket and thus move about (without ego). You have only to go to Malir to know the reputation of these desert-dwellers.

نڪا جهل نہ پل، نڪو رائر ڏيهه ۾،
آڻيو وجهن آهرين، روڙيو رتا گل،
مارو پاڻ امل، مليرون مرڪڻو.

7. There is an open and free country. There is no restraint of any kind on movements in it. You would not be embarrassed with any taxes too. These people give manger full of red flowers to their cattle. They are fearless persons indeed! and their country too is very attractive!

مٽن ٽٻڪ ٽٻڪڙا، چڪندڙا اچن،
ڪڙيون ڪيهه پڪليون، پگهر سر پيرن،
اِي وڙ ويڙيچن، مون لوڏائين لکيا.

8. They carry big and small baskets on their heads and perspire profusely on that account. (Due to the nature of the native soil) their heels are always dusty, and you would find perspiration drops reaching their feet. (O Umar!) These are the identifying marks of the desert-dwellers. Personally I would identify them from their peculiar gait.

تن ساڏوهين سڌ مران، ڏنگا جنين ڏار،
پٽي ساڻ پتار، پائر پيرون چوندبيان!

9. I long for those desert bushes whose branches are bent down. I would very much like to pick their fruit while moving about in the company of my consort.

پاڻهي پچي پيئيون، ريءَ واهيت، ريءَ واڙ،
جوءِ ڪشادي جيڏيين، مليرِ موڪ مهاڙ،
اُت اباڻا جنهن جا، سا ماڙيءَ مور مَ چاڙهه،
جي اڪنديون آراڙ، لوهه تنين کي لاهيين!

10. The corn of these bushes ripens and becomes ready for the scythe without their being the need to appoint a watchman or put up a hedge around them. (There is no apprehension of theft in the desert). For my companions Malir is quite spacious to live in and move about. "(O Umar!) Do not lock up in your mansion one whose relatives are all there (in spacious Malir). It is a pity that you have applied fetters to her who longs for 'Arari' grains"!

"در، دروازا، دريون، هاڻي هتي هو،
ڪوڙيين اڏيان ڪيترا، تنبو مٿان تو،
جو مل نہ آيا، مارئي! تنين رڙ مَ رو،
ڪوڪٽ آهي ڪو، پسيءَ پهنوارن ۾."

11. (Umar said to Marvi). Here (is the palace with) the gates, doors and windows. Now stay on here unrestrictedly. But in case you feel cooped, I will put up numerous tents for you. O Marvi! Is it worthwhile weeping for those persons who have not come to you at all? There seemes to have gone something wrong with these desert herdsmen, living on 'pusi', the flowers of Kirrir trees."

"سنهيءَ سئيءَ سبيو، مون ماروءَ سين ساهه،
ويني ساريان، سومرا! گولاڙا ۽ گاهه،
هِنيون منهنجو هُٽ ٿيو، هت مٽي ۽ ماهه،
پکن منجهه پساهه، قالب آهي ڪوٽ ۾.

12. (Marvi, replied:) "My heart is sewn with the beloved by means of a very fine needle. Hence the connection is indissoluble. O Soomra! I always recollect the desert creepers and grass. My heart is in the desert. My 'clay' mould and flesh alone are here (in Umerkot). My heart is in the desert huts. My skeleton alone is here in the fortress?

Note: This verse firmly reflects the all absorbing interest of the poet in the masses.

ای صبا بجوانانِ چمن باز رسی
خدمت ما برسان سرو گل و ریحان *(Hafiz)*

O breeze! If you happen to return to the youths of the garden, convey my services to the cypress, rose and the sweet basil.

سنهيءَ سئيءَ سبيو، مون ماروءَ سين مَن،
هٽي ڪٽ حِلم جا، تهه وڌائين تن،
ڪيئن ٿوپايان ڪن، اباڻيءَ اِبر ريءَ،

13. "My heart is indissolubly sewn to the beloved by means of a very fine needle. He has covered up my body in various layers by means of the graded stitches of meekness. How do you expect me to have my ears bored, unless it

be with my parental lancet"? (Your offer of ear rings is gratitous).

پاڃاهي نہ پاڙيان، سرتيون! سئيءَ ساڻ،
ڏکي اگهاڙن کي، کين ڏکيائين پاڻ،
ٻيهر ڄاڻي ڄاڻ، اِبر جي اوصاف کي.

14. "O friends! I would not value a kingdom as much as I value my fine needle. Though itself bare, it is definitely instrumental to cover up nakedness of others. You have to be reborn after death (or complete self-abnegation) to know the qualities of the needle!

VAI

رئندي رات وهاءِ، مون کي رويو رات وهاءِ،

عمر! ميان سومرا!

آئون بنديائي بند ۾، ڪ کي بند ٻيا؟

عمر! ميان سومرا!

مون کي ڏيهان نڪري، ٻ ٽي ٽوڪ ٽيا،

عمر! ميان سومرا!

هڪ عمر منديا مامرا!، ٻيو مارو ٿر ٽيا،

عمر! ميان سومرا!

عمر! بنديائين سين، جورو تو نہ جُڳاءِ،

عمر! ميان سومرا!

O Lord Umar Soomra! I should pass the night in tears, and I actually passed it last weeping and languishing.

I am a prisoner here. Am I not so? By the way are there any other prisoners too?

I left my native land two or three season ago.

(I am sandwitched between two calamities) On the one hand, Umar has put up all his (satanic) devices against me. On the other hand I am very far from my relatives who live in the remote desert (and therefore they cannot rescue me).

"O Umar! It does not behove you to oppress your captive".

Note: The Vai portrays the feelings of the poet when his patron, the Prophet, was away from him and Satan played his tricks to mislead him.

TRADITIONS: (a) Be kind to the earthly beings, so that the Heavenly Master may be kind to you.

(b) Save yourselves from the curse of the oppressed persons.

SUR MARVI
CHAPTER - VIII

چُرن، چٽڪن چت ۾، وساريان، ڪين وري!
ڪَنَان عَهَدَ "اَلَستَ" جي، ڪ تهائين پري،
"لم يلد ولم يولد" مارئي ڪوه ڪري؟
اڄ ڪ ڪالهه مري، ساري سانبيڙن کي!

1. I cannot forget Him who has always been present in my mind since the Day when the first covenant between Allah and the souls was ratified or even earlier than that. Marvi (poor girl) is helpless in the matter as Allah neither begets a child nor is Himself born. (He is absolutely independent of His creatures, at the same time, He is the Creator of and the Prime for the mankind, who cannot subsist without Him). What can Marvi do under the circumstances? She may die today or tomorrow while remembering her Beloved.

Allah, the Independent and Besought of all. He begets not, nor is He begotten. (2 and 3, lkhlas).

چُرن، چٽڪن چت ۾، وساريان، ڪين وري!
جن ٿي پي پياريو، منجهان سِڪ سري،
وهين ويڑيچن جي، سِتائُن سري،
ٿرن ٿوڪ ڏري، اُڃي ويڑا اُڪري.

2. It is impossible for me to forget my desert folk who are always present in my mind and who used to serve me heartily with cup-fulls of milk, whey and water, and whose huts perpetually and lovingly cling to my memory. Due to rainfall they have obviously left all paraphernalia in their houses and shifted to the interior of the desert. (Due to the benign rainfall of guidance at Madina, people from the interior of Arabia had left their houses and clustered there at the Prophet's settlement.)

چرن، چٽڪن چت ۾، وساريان ڪين ورنِ!
"ليس ڪمثله شيءٌ" پسڻ ناه پرينِ!
پڪا پهنوارن، نيئي اڏيا نانهه ۾!

3. How can I be forgetful of that Beloved consort who is ever present in my mind? It is a pity that I cannot behold the Darling and "there is nothing similar to Him" (to remind me of Him in this world!). My kinsman lives in the zone of complete nothingness (or spaceless-ness) (He will have to be sought there.).

There is nothing whatever like unto Him. (11, Al-Shura).

بہر ایں خاتم شد است اوکہ بجود
مثلِ او نبود نخواہد بود *(Roomi)*

He is the final in as much he is matchless in literality for all time.

چرن، چٹڪن چت ۾، گھارن مٹي گھٽ،
که مانڈاڻو، مکٹي، ڏوئن پاسي ڏٽ،
پھنوارڪي پکڙين، وڃي ڪريان وٽ،
ساڙيه سامھين ست، ڪندیس پيڃي ڪڙن کي.

4. How can I forget him who is always present in my mind? He lives along a track admist the maze of sandy dunes. All sorts of local grass are available and stored there in the desert for use. How very much I long to taste the desert products in my kinsmen's hut! I would certainly break asunder my fetters and rush headlong to my opposite native land!

Note: Madina, the resting place of the Prophet, is situated along a trade route. It is a commercial centre for the local products.

چرن، چٹڪن چت ۾، هُرن منجھ هِيين،
"لطف ٿيو"، لطيف چئي مھر ڪئي ميين،
ڏکيءَ کي ڏئين، سرھايون ساڙيه جون!

5. They are ever present in my mind. In fact they live there permanently. Latif says: the Lord has shown mercy to us (in the form of rainfall). This afflicted woman has received very good news about her native land.

So give glad tidings to the believers. (13, Al-Saff).

چرن، چٹڪن چت ۾، سدا منجھ سرير،
لڏي ڪنھن لوءِ ويا، مارو منجھ مليڑ،
وينِي ساريان پير، مانَ ملنم ڪڏھين!

6. Their memory always dominated my mind - nay, the entire system. It seems they have migrated from Malir to some other country. I implore the saints for a meeting with my relatives somewhere.

چُرن، چُٹڪن چت ۾، رھيا اندر روح،
اُني ويڑا اُڪري، مارو مٹي موه،
ويرون ولوڙڻ جون، ساريان گھٽو صبوح،
ور سي کارا کوه، سنجئم جي ساڙيه جا!

7. They are always present in my mind and soul. After the (recent) rains my kinsmen seem to have gone to the cultural tracts. In the morning I am reminded of the churning tunes at home. To me the wells of the desert, which used to supply me unpotable water for drinking purposes, are particularly welcome.

ور اھا ئي ويڑ، جيئن ڏڻ تسي تڙ آئيو!
سرتين ڏڻ سبيل ڪو، اگڙ ڏوئي ڏير،
ھِنيون ان جي ھير، ٿو جھجي جھروکن ۾.

8. Similarly welcome is the time when the thirsty cattle come to the community trough for a drink. Simultaneously 'Duth' grass, which is liberally

accumulated by my friends in their houses, is shared by them on the occasion. My mind, under the influence of habit, yearns for it here in these mansions.

بير ڪنيائون بر ۾، پيارين پهون،
سنجن سانيڪن تي، وڏيءَ وير وهون،
پايو جر جنڊن ۾، ڪوڏان ڪن ڪهون،
ڏينهان ڏينهن نئون، مون وره ويڙيچن جو.

9. They sink wells in desert for supplying water to cattle (and human beings). Women folk visit these deep wells at dawn time to draw out water. They use leather buckets for the purpose and it pleases them to draw these buckets noisely while running. Everyday I recollect some new item of our daily routine, and that means fresh love for my relatives.

آڏيءَ اُٿن تي، جيلاه پاڻي پاتار ۾،
وارو ويسرين ڪي، ڏينهان ڪونہ ڏئي،
مون ڪميٽيءَ ڪي، مٿان ڪوه ڪٽي ويا!

10. Since water in these very deep but shallow wells is available in the subterrainian strata only, women folk have to get up and go to them at midnight time. Those who are remiss about it, suffer by default during day time. None is prepared to help them then. This wretched woman was kidnapped from one such well.

سرتين سنجڻ ڇڏيو، ستين ڳال سئي،
ماريچي ماڙين ۾، ڪڏهن ڪانہ هئي،
عمر! ان مئي، ان اوپاليان اڳهين!

11. When the innocent women of the desert heard about, my incident, they left off visiting wells, (particularly my well.) O Umar! Since no desert women were ever in a mansion, I should better have died earlier to be spared their taunts.

پني جي پوڻن، پيج پٽڪو نہ سڻان،
سنجڻ واريون ستيون، وجي ويڙ ورن،
پيا سيٺ سڙن، ترهي ٻنهي ڪنڌيين.

12. No sound of the women, who used to draw water at dawn time, is heard these days. These innocent women out of fright born of my abduction, do not leave the bed they share with their consorts. Most of them have deserted this particular well). Hence ropes (meant for drawing out water) lie scorched out of neglect on both sides of the well.

سپ نہ ستيون سرتيون، اڃان ڪي سنجن،
ٻيو سي پهرن، جي اُجائجي آئيون.

13. Not that all women have abandoned this well. Possibly it is still being used by those stray women who move about with their cattle, and they visit it to drink water and give it to their thirsty cattle. (They depart quickly thereafter).

ٻري نہ ٻکر دانهن، پوڻ پٽڪو نہ سڻان،
ميان! ماروئڙن جا، اوٽا ڏسان آنهن،
جن سانيڪا سنجيا، سي ڏٽي! ڪيڙِ ڪانهن؟
پڪا ڪٽي پرانهن، جيڪس لڏيو لوئڙيارئين.

14. Not even a bleat of a goat nor the cracking sound of a draw wheel on the wells in the desert is heard these days. My Lord! I find the troughs high and dry. O Allah! What have you done to those persons who used to draw water from the depth of about 300 feet? Perhaps these blanket-wearers have migrated to a distant place and removed their huts too. (There is no trace left of them behind.)

And how many generations have We wiped out before these? Can you see a single one of them, or (hear) even a whisper of them? (98, Maryam).

سنجي سنجي کوهڙا، ويڑهي ويا ورت،
ميان! ماروئڙن جي، مونکي هينئڑي ۾ حيرت،
چٽڪن اندر چت، سانبيڙا، ساڏوهيون،

15. After using the wells for such a long time they have pooled up the drawing ropes. My Lord! I am really puzzled about (the fate of) my kinsmen. In my mind of course, they live permanently - they and their creepers and their trees.

کوهر، ٿوهر، ٿر، جت سانيڪا ۽ ستيون،
چارن اُت چاه منجهان، پاسي ڦوڳن ڦر،
ڪيئن لهندم ڪر؟ جيئن مارو پاڻ اپاريا.

16. The normal features of a desert are very deep wells, with ropes suspended to them, peculiar trees of 'Thuhar' and sand. It is amidst these surroundings that the desert dwellers graze their animals -- particularly the young ones - by the side of certain shrubs. Since my kinsmen seem to be busy, how can I expect them to attend to me?

عمر! ٿيم اپار، وره وٽيان ڪن سين؟
ڏوٽيڑا ڏور ٽيا، تڳان جن توار،
ستائون سنگهار، کوهن تان ڪٽي ويا.

17. O Umar! (I have been here for an infinite period). My kinsmen seem busy. In whom should I confide my sorrows of separation? The desert folk, whose memory sustains me, are far away from me, even further than before. They have also removed the water-drawing apparatus, and sheds which they had erected near wells.

سینہ خواہم شرح شرح از فراق
تابگویم شرح دردِ اشتیاق *(Roomi)*

I want my heart to burst due to separation so that I may give vent to the painful yearning.

مون ماڙيءَ جو، سومرا! ٻنهي پارين ڏک،
هِت عمر جو اهک، هُت مارو ڏينم مهٽا!

18.O Soomra! The sojourn in this mansion has caused me a twofold affliction, to wit the infliction of Umar here and the reproaches of the kinsmen yonder.

VAI

پرچن شال پهنوار، ڍولا! مارو مون سان، لا!
مون مورائين مديون، آهن سيڙ ستار،
ڍولا! مارو مون سان، لا!

عيبن پري آهيان، ستر ڪج، ستار!
ڏولا! مارو مون سان، لا!
انا مينهن ملير ۾، تڙ تڙ پوئي تنوار،
ڏولا! مارو مون سان، لا!
پائي آيس پاند ۾، اوڳڻ، عيب اپار،
ڏولا! مارو مون سان، لا!

Would that my village kinsman be reconciled to me! I am steeped in sinfulness from the very outset. But my kinsmen is compassionate and forbearing. I am full of defects. You kindly cover and condone them, my Lord!.

He (i.e. the Prophet) is a mercy for those who believe. (60, AI-Touba).

Rains have fallen in Malir and people discuss them at each watering place, (or) the watering places are full of hustle.

As for me I have come to you with a totally black record of sinfulness.

ای از حرم ذات تو عقل آگہہ نی
و ز معصیت و طاعت ما مستغنی
مستم ز گناہ و از رجا ہشیارم
امید برحمت تو دارم یعنی *(Khayam)*

No wits can reach your holy place,
No sins or merits hinder, Lord! thy ways,
A rot with sins, I go in sober hope,
Because I hope entirely for Thy grace.

SUR MARVI
CHAPTER - IX

جھڑ ڦڙ جت ٽيانِ، اُت اڏيائون پکڙا،
هن منهنجي حال جو، قدر نہ ڪيٽان،
جيڪس ان وسريانِ، مارو قوت قراريا.

1. They seem to have put up their sheds at places where rain has fallen. They have not duly appreciated my present condition. Possibly they have forgotten me and are concerned with their crops now.

جھڑ ڦڙ مٽي مارئين، جت چيھا، چلڙ، چڪ،
اندر ٽو اڄ مري، ساه اُنين جي سڪ،
پِيھُون شال پِھيون پِري، تئان ڏيئي تِڪ!
ور پريان سين پِڪ، ٻيا پاڻ پريائي گھوريان!

2. There are rains in the desert and you would find grass, chiha and mud there. My heart, like a thirsty person, yearns for them. Would that I were to satisfy my thirst of them by drinking cupfulls of water at a street there, though for me even a sip with the beloved is better than goblets elsewhere.

ڏٽين پٽين ڏير، مَنَه، ماروئڙن جا،
پائر سپ پچي پيو، گھر گھاريندي ڪير؟
ڪونئين گھاري ڪير، محلين مُنجھي مون ھِيون.

3. After rains you will notice clusters of happy desert dwellers scattered all over the plains in the desert. The latter is in full blossom then. Under these conditions who would like to remain indoors? To me the mansion is just like a prison; and my mind sinks within me on that account.

ھِن مند مارو سنرا، ويڙيين وڃ وارين،
ڇڇيا ڇيڪاريو ڇيلڙا، پٽين پھرائين،
نيڙ منهنجا ان لئي، جھجھو جر هارين،
تاڙا تھارين، مينھن وسندا، موٽ تون.

4. During monsoon, as at present, desert dwellers are quite happy and they take out their cattle in herds. They take the kids from lower regions to the higher plateaux. My eyes profusely shed tears at their recollection. The mythical 'Tara' birds continuously warble (as an indication that rainfall is imminent). The rains would surely come, and Marvi is exhorted to hope to return to her homeland.

هن مند مارو سنرا، ڪائر ۾ خوشحال،
سائون، سيارچ، مڪڻي، جيڏيون! آڻن جال،
"سستيءَ جي" سيد چئي، "ڪا ساڙيه منجهه سنيال؟"
"لڳن تان" لطيف چئي، "لوئي لاه مَ لال!"
پلو ڪندو پال، مينهن وسندا، موٽ تون.

5. In this season the happy-go-lucky desert dwellers live happily in the 'Khaur' region of the desert. Their women, the friends of Marvi, are busy collecting plentifully the various kinds of vegetables and the grains available then. Sayed asks: "Is any body in the desert solicitous about this unsoiled damsel"? He advises Marvi not to let the blanket fall from her head (and not to do a blame worthy act). Allah would be merciful to her; He would shed rain (of mercy) and as such she shall return home.

هن مند مارو سنرا، ڏنگر ڏار رهن،
پاڻي پوچ پٽن ۾، پکي پاند پين،
"هن کي لوه"، لطيف چئي، "هو ڪائر منجهه ڪلن،
ڪاڻونبا ڪاڇن، مينهن وسندا، موٽ تون.

6. During the monsoon season the desert folk generally stay near trees from which hedges are readily made for surrounding their temporary sheds. Rain water gets accumulated allround in plenty and these persons get it from just outside their cottages. While poor Marvi is chained (in Umerkot), her kinsmen are happy and gay in 'Khaur' region and they enjoy 'Khatumba' fruit. Shah exhorts Marvi that rains shall come soon and she shall go home.

هن مند مارو سنرا، ساڙيه منجهه سڏير،
"هن کي لوه" لطيف چئي، "ڪوڻين اندر ڪير،"
مها منجهه ملير، مينهن وسندا، موٽ تون.

7. During this (monsoon) season the merry desert dwellers are happy in their tract. On the other hand poor Marvi, according to Latif, is in chains in the fortress. Cucumber is now available everywhere in Malir. Rains would soon come and she shall return home.

هن مندر مارو سنرا، جيائي جالين،
چاريو لنب، لطيف چئي، "واڇئين وهارين،"
ڪيتائي ڪاهين، مينهن وسندا، موٽ تون.

8. During the rainy season the desert dwellers live carefree at 'Jiyai' watering place. They graze their cattle there and then take them to 'Wag' watering place for a short while. Eventually they take them to Kotai (Shah exhorts Marvi not to lose heart, as) merciful rains would soon come. (She would be released and returned home).

ڪاروڙئا ڪٽي، ويڙيجهپ ويا،
"سيڙ منهنجا"، سيد چئي، "هاڻي هت هئا"
پسي پڌ اُنهن جا، لڙي لڙڪ پيا،
ڏيهي ڏور ويا، ڏيان ڏوراپا ڪن ڪي؟

9. (This year) after leaving 'Kharora' they had gone to 'Verighap' village, and according to Sayed, they were last reported to be there, (although they are no

more there). Looking to their deserted habitations one is forced to weep. Obviously my village folk have gone further away; and since none of them is easily available, Marvi does not know whom to reproach for lack of interest in her.

سدا جن پرياڻ، پانڌي پکي لڌ سين،
مارو ڳٺن ساڻ، ويڑا ٿر اڪري!

10. It is their prominent feature to be generally on the march on foot, carrying their hutting material etc. with themselves. These virtuous kinsmen of mine seem to have crossed the desert area.

مٿي ٿر رهي، ويا گذاري ڏينهڑا،
ڪڏهن ڪونہ آيو، تن پهنوارن پهي،
ويڑا سي وهي، جنب گذاريم جن سين!

11. They have passed away from the desert where they lived their life. No messenger has ever come from them. Those with whom I passed my life have crossed the border (into the next world) for good (i.e. they have died).

None of the previous generations over came back to this world. (31, Yasin).

پاسا پولڑين ۾، ٻاهون سر ٻيئي،
اکيون، نڪ آريج ريءَ، ٽمايم ٽيئي،
ڏور ٽيا ڏيهي، پرين پائر وٽ ۾!

12. (Peeping into the past) I recollect that I used to lie sometimes amidst the orbicular excrement of goats and sheep, and change sides there using my arms as a pillow. (Now that I am only left with the recollections of the desert), I weep so bitterly that water trickles down from my eyes and even from nose. My countrymen have gone far away and my dear ones are in 'Pairwat' region of the desert.

ٽاجا ٿر بر جهل، پپون پائر وٽ ۾،
سيئي ساريو، سومرا! اچي آب اڇل،
سانبين ڏنم سل، ڏني جن ڏينهن ٽيا!

13. In this season my kinsmen hold their gatherings in 'Paiwat' desert where wild fruit grows in plenty. O Soomra! My eyes overflow with tears when I remember them all. The separation from my relatives has seriously afflicted me. It is indeed an age that I saw them last.

جهران، جهڄان تي، جيئن پسٽان پري ٽيا،
الا! اوني آڻين، جو کينءَ جي خبر ڏي!
من منهنجي کي، واکو لهي ويڑهه جوا

14. Since my kinsmen have been out of my sight, I pine and languish for them. O Allah! Let some camel-rider-messenger bring to me good news of their well being, so that my heart, which is so much upset on their account, may be tranquilized.

VAI

ويڑيچن ڏي ويندي، عمر! آئون ماروئڑن ڏي ويندي،
ڏيهه ڏاڏاٽين پکڑين.
سگر ساهيڑين سين، ساڑيهه منجهه ستيندي،

ڈيھ ڈاڈاٹين پکڑين.
انا مينھن مليز ۾، ڈاڳا ڈھر ڈوندي،
ڈيھ ڈاڈاٹين پکڑين.
عمر! اُنھين ڈيھ جا، ڪوڏر قوت ڪريندي،
ڈيھ ڈاڈاٹين پکڑين.
گولون گولاڙن جون، جھپي ساڻ جھتيندي،
ڈيھ ڈاڈاٹين پکڑين.
ڪوکڙ ڪنڊيرن ۾، ڦوڪيو ڦڪ پريندي،
ڈيھ ڈاڈاٹين پکڑين.
عيدن برادن تي، ڪِھ مانڈاٹو ڪيئندي،
ڈيھ ڈاڈاٹين پکڑين.
پسي ڪائي پيٽ ۾، ڈونرا ان ڈيندي،
ڈيھ ڈاڈاٹين پکڑين.

O Umar! I shall surely go to my village mates and to my kinsmen, at their habitations in my ancestral country.

I shall then thrash the fruit of wild 'Kandi' trees in the company of my friends.

Since rains have fallen in Malir, I shall wash the appendages of my pigrails and also 'rilis'.

O Umar! I shall take for my food 'Kodar' wild grain. I shall hop about and thus pluck 'Goloon' and 'Golaro' wild fruits.

1 shall take out some preserved dry 'peruns' from the earthen silo, clean them by a whiff and then take mouth fulls of it.

On Eid and other festivals I shall relish wild grass and vegetables.

I shall eat 'Pussi' flowers of 'Kirrir' trees and give away their fruit to others too.

SUR MARVI
CHAPTER - X

اُڻي ٿي ولاڙ، ڪِينءَ وڏايون آئيون،
لٽي لوڙيارين، مڙني مُنهن ڪاڙ،
صلح واريو سومري، ڇئي پهنوارن پاڙ،
همير ئون هاڙ، مهت لهندينءَ مارئي!

1. Marvi soliloquizes as under: Consequential to rains an atmosphere of prosperity prevails in the desert area. I have received the felicitous news about it. It has definitely cleared the countenances of the blanket wearers of all depressions. The additional momentous news is that Umar himself has sought peace with the herdsmen. "O Marvi! You will now receive regard from the Amir (Umar)".

> *And when He causes it (the rains) to fall on whom He pleases of His bondmen, behold! they rejoin. (48, Al-hum).*
>
> Note: This verse refers to Umar's offer to Marvi's relatives of her honourable release.

ڏريائين ڏار، جي وڍي وڻ جدا ڪيا،
تن سڪن ڪهڙي سار، تہ انا مينهن مليو ملير ۾؟

2. How can those trees, which are cut off at their very roots and are quite dead, realize that rain has fallen in Malir?

> Note: The above two verses may be interpreted as under: "The Prophet is born in Mecca. The Arabs in general are jubiliant over it. That is definitely a favour from Allah and He has informed them in those terms. The Arabs, seemingly ignored so far in connection with the appointment of a Prophet from amongst them, have now shaken off that feeling of depression. Allah Himself has rectified their position in that behalf. Thereafter the Arabs too became a favoured race, and most of the pagans sought peace with the Prophet".

"But some of the pagan Arabs, who were inherently opposed to monotheistic Allah and the people of the Book refused to abandon their gods or reject polytheism. They were like trees which were cut at their roots. How could they then believe that a human prophet was born amongst them or accept his gospel as truly Divine? Spiritually, they were absolutely dead."

> *When Our Verses are recited to them they say: We have heard. If we wished, we could certainly say the same. It is nothing but mere tales of the ancients. (31, AI-Anfal).*

آيو ڪير ڏيهاڻِ، جنهن کان پڇان خبرون؟
وڃون وان وڻاڻِ، رات ماروءَ تي وڻيون.

3. None has come to me from my homeland from whom I could ascertain the

happy news. I only know that last night lightning of the type generally accompanying rain, gave flashes intermittantly in the direction of the desert.

اُتان اوٺي آيو، خبر ڪيائين ڪري،
وساريج مَ ور ڪي، پٺج مَ، مُنڌ! مري،
ويندينءَ اُت وري، ڪو ڏينهن آهين ڪوٽ ۾.

4. (But later) a camelman did come to me and he gave me the correct news. He also exhorted me not to forget my consort or succumb to depression, as I was bound to return home after a brief stay in this prison house.

ڪو ڏينهن آهين ڪوٽ ۾، لوئي هڏ مَ لاه،
ڪامڻ! تنهنجي ڪرجِي، آڏ وڏائي آه،
هت مَ پاڙج هيڪڙو، پائر جي پساه،
ستي! سيل نباه، مليرِ ويندينءَ مارئي!

5. (He further said!) "O Marvi! You are in Umérkot only for a short period. Hence do not discard your blanket (i.e. chastity for that brief space of time). O damsel! The balanced is the symbol of your family's prestige. (Hence do not flirt with it). Do not evaluate the time you pass at Umerkot equivalent to a single moment that you passed in the desert. O Chaste woman! You shall surely return to Malir. Hence preserve your virtues."

Hence chaste women obey their consorts and during the latter's absence they preserve their chastity with the protection of Allah. (34, Al-N isa).

سي ساهيڙيون سارين تو، سيل جنين جو سچ،
ماروءَ ريءَ مَ مچ، سيهو پائنج سون ڪي.

6. "Those friends remember you, who held high their 'characteristic standard of life as truth. Do not take to materialism and put on weight in Umerkot in the absence of your beloved; you should treat with contempt the golden ornaments etc. as made of lead."

ساهيڙيون سارين تو، سچ جنين جو سيل،
نڪو قال نہ قيل، اُنهن جي ادب ۾.

7. "Those friends remember you who idealized the virtuous character as truth (or who held fast to the truth as a virtue). People hold them in high esteem and follow them without the least demur, (and there is no room at all for debating their virtues)".

جو ڏيهه ڏاڏاٽيا آيو، پيرين تنهن پوان،
"سانگائتوءَ"، سيد چئي، سنديون چت چوان،
هتي تان نہ هوڻان، حرف لٽي هيڪڙي.

8. I would like respectfully to touch feet of the messenger from my ancestral land. I would complely unbosom myself to him, more particularly the fact that I would not like to stay here even or the time necessary for the utterence of one word (or after utterence of one word by Allah of my release).

بر شاخ امید اگر بر می یافتمے
ہم رشتہ خویش را سر می یافتمے
تاچند ز تنگنامی زندانِ وجود

(Khayam)

ای کاش سوی عدم در می یافتے

If that twig of my ambitions had borne fruit, I would have solved the problem of my life. Would that I had found a (back) door to escaping from this dark and dingy prison of my body.

جو ڏيهه ڏاڏاٽيان آيو، ڏنم تنهن طعنو،
"پائي ويهه مَ پلنگين، ڳچي سر ڳانو،"
"مٺان لڪ" لطيف چئي، "کانءِ م خزانو،"
سرتين سيل چوائيو، جور هٽي جانو،
ٿيو سڏ سمانو، حرف لٽي هيڪڙي.

9. The emissary from my ancestral land admonished me not to to put on ornaments and use so fas, and as said by Latif, to blast my head gear (of chastity) which is the real treasure for me, and which actually I have resolved to preserve unsullied. This, he reiterated, was what my friends on that side had pressingly advised me to do, particularly when I would very soon receive the gracious call to join them there (i.e. after my call which would occur on the utterance of one gracious word by Allah).

The soul can progress only when it opposes the nafs or the self.
(Imam Rabani).

Note: The human life is short. Hence we can afford to discard materialism which is the bane of life.

مون سين ماروئڙيون، ڪهڙي ريت رُسنديون؟
چوٽيءَ ۾ چيڙ پيو، پيئم رت جيون،
نيٽين ننڊ وِهُ ٿيي، ساري ساڏوهيون،
هتي جي هيون، تہ سڌ پيين سيل جي!

10. (Marvi expostulated with the messenger): "How can my kinsmen be cross with me? My hair are dishevelled and they have bred lice. My eyes have lost all sleep in the memory of 'Sadhohi' sweet fruit. Had my kinsmen been here, they would have appreciated my condition properly."

"سَتي! تنهنجي ست ۾، ڳالهه گهرجي ڳچ،
وڍيو، چيريو، ڇڇريو، پر ۾ اُپي پچ،
ساڻ امانت اڇ، تہ ٽئين سماني ساڙيه ۾."

11. (The emissary said): "O innocent woman! (You are manifestly a bit vain about your chastity etc.) You have still to bear a lot of test. You are to be cut and torn to pieces and then be chopped and minced and finally to be roasted in secrecy. After enduring this excrutiating test if you come out scathless, you shall be duly honoured in your native land.'

Allah does not deny recompense to such persons who do good deeds like avoidance of sins and observance of the equity. (4, Yunus).
O you who believe! be steadfast and strive to excel in steadfastness, and remain upon your guard, and fear Allah, so that you may prosper.
(200, Al-lmran)

جانِڪي سَتينِ سير، تان ڪين وهنديس ڪوٽ ۾،
سپ سمنڊين سپجي، ندي پيئي نہ نِير،
جيئن هوءَ ابر آسري، تيئن مون من مليرِ،

كائر پين كير، جي امانت اُت وڃي!

12. So long innocent women can remain virtuous in this world, I shall maintain my chastity. In fact I shall refuse to stay in this fortress. The oyster lives in sea, but she does not drink the sea or river water. Just as she depends expectantly on a rainy cloud, similarly my mind is focussed on Malir as my goal. If I, who am a trust with Umar, go back safely to the herdsmen, they would celebrate the occasion with distribution of milk.

جر ۾ سپون جيئن، آهين ابر آسري،
جيئن ڪونجون سارين روهه ڪي، مون تن اندر تيئن،
هت وعدا وڃڻ جا، هِت نہ پانيم هيئن،
ڪوئين وهان ڪيئن، جي نظربنديائي نہ هئان؟

13. Though already in water, the oyster always looks up (to sky) for a cloud. The crane constantly remembers its home in the mountains. On the same analogy I always long in my mind for my home and my beloved. According to the Divine Word we have all to go to the next world, but I never imagined the conditions here to be what they are. Had I not been a prisoner, I would never have stayed here in the fortress.

He shall cause you to die, then restore you to life and then to Him shall you be made to return. (28, Baqarah).

سپ سمنڊين سپجي، ابر آساروس،
ٻاڙو پئي نہ ٻِيڙي، مٺو منهن لڳوس،
ماڻڪ تي مڙيوس، جيئن تنگ ڪيائين تار ۾.

14. The oyster is born and fostered in sea. But all the time she looks up for rainy clouds. This double-layered creature refuses to take the bitter sea water. At the same time she dislikes sweet water. Since she starved and toiled in the deep sea, she bore the pearl.

Note: In the above verses Shah advises the seeker to discard worldly things and simultaneously stick to the remembrance of Allah.

O men! Verily you should labour to your Lord a hard labouring; you shall then meet Him. (6, Al-lnshikak).

مردِ خدا بحر بود بيکراں
مردِ خدا بارد دريں سحاب *(Roomi)*

The man of Allah is a boundless sea. The man of Allah rains pearls without a cloud.

"سکو سپ سرتيون! سپن ملا سير،"
"ٻيو مٽائي نير، اُڀيون ابر آسري."

15. My friends! You should learn steadfastness from the oysters. They discard all conventional waters but staked and look for the rainy cloud (for a drop of rain while raising themselves in water).

سکو سپن کان، سرتيون ريت سکڻ جي،
مگن جر مٽان، اوري ڪن نہ آسرو.

16. My friends! You will have to learn from the oysters the art of yearning. They discard the earthly resources and look upwards (to Allah) alone for water.

پهرين رات پسي، مون ماڙيءَ من ڦڪو ڪيو،
موهڙ ماروئڙن کي، واحد! ڏيج وسي!
آهر جنهن اسين، سو ملندو شال مليرِ!

17. On the very first night when I saw (Umer's) mansion I disliked it. O Allah! Give broad-minded outlook to my kinsmen (so that they should not take an unduly conservative view of my stay in Umerkot.) Would that in Malir I were to meet him (the Prophet), who is my mainstay.

وطن ريءَ ويهي، جي هت گهاريم ڏينهڙا،
اُهي مارو ڏيندم منهن ٻ، ڏاڏاٽا ڏيهي،
پکن ٻ پيهي، شل محلن جي مر ڏئان!

18. Whatever period! may pass here, it will get me reproof from my ancestral kinsmen (the Prophet). Would that while sitting in huts I may wash off the pollution of the palaces, (that may have clung to me).

VAI

منهنجو من، ميان! واڃيو ويڙيچن سين،
پاهي پاکي پٽڙي، پرين ساڻ پيان!
واڃيو ويڙيچن سين.
پير نہ چڏيان پرين جو، جان سين ٽي جيان،
واڃيو ويڙيچن سين.
حرف لٽي هيکڙي، هتي تان نہ هئان!
واڃيو ويڙيچن سين.
کيرون کٽيرن کي، وڃي ڏيهہ ڏيان،
واڃيو ويڙيچن سين.
آئون کيئن لوئي لاهيان، کارڙ ٻن ڏينهان،
واڃيو ويڙيچن سين.

My mind is entwined with the herdsman. Would that I were to drink along with my darling the whey of goat's milk in a cup!

I would never leave the feet or foot prints of my beloved so long there is life in me.

I would very much like to quit this place forthwith even before one word is uttered.

I would like (to return home and) give felicitations personally to my kinswomen.

How can I discard my blanket (chastity) for the sake of stay here for two days only (which is the normal estimate about a human life?)

SUR MARVI

CHAPTER - XI

مليران مارو، پکي پيهي آيو،
وريا واهارو، هاڻو سپ هيڻا ٿيا.

1. My village-mate (messenger from Malir) entered my place here. Now that my helpers have thought of me, all oppressors would lose morale.

Note: This may mean that the blessings of the Prophet would work against Satan's wiles against Sasui.

"پهي سڪ! پيرن ڪيه! ڪونيهن نياپو مارئين؟
"ات اُڪنڍي آهيان، تن آٽڻ تن ڏيهم،"
"سندي جا ساڙيه، ڪيه ڪٿوري پائيان."

2. "O messenger! May you always remain happy! May dust endure on your feet (to mark your fitness for the job.) Is there any message of love for me from my kinsmen? I yearn very much for that house and that land. I prize its dust as musk."

"ڪنهن ترڻ ڏيهائي؟ ڪٿي اُڻن مينهڙا؟
"مون وٽ مون پرين جي، ويهي ڪر وائي،"
"آئون اڳ ڏائي، سنيهو سُٽي جيان!"

3. "At what watering place are my village mates? At what places have rains fallen? Please be at east and tell me all about my dear ones. A starved, wretched woman that I am, I shall be enlivened to hear the news that you may have brought for me."

"جيڪس انا مينهن، مون کان پوءِ ملير ۾،
"ڪالهه سڃوئي ڏينهن، منهنجي اکڑين اُڪيريو."

4. "Possibly rains have fallen in Malir after my abduction. (Is that so?) Yesterday all the time my eyes gazed longingly in that direction.

"سچ ڪ انا مينهن، مون کان پوءِ ملير ۾؟
"ڏوٿين لايا ڏينهن، پهريا جي پسي ڪي."

5. "Is it really a fact that there have been rains in Malir after I left it? The desert folk have obviously gone in search of 'Pussi' - the fruit of 'Kirrir" trees - and have therefore not been seen for several days.

اڻن مينهن گهٽان، ٿين موڪ ملير ۾!
"اکيون آب پريو، اُنهين کوڙ ڪٽان،"
"مارن شال مڙان، ڪونيون چڏي ڪڏهين!"

6. "Would that there are more rains in Malir, ,so that it may have a liberal

supply of irrigational water! I lift my eyes full of tears and gaze in the direction of the lightning flashing over the desert. Would that some day I may leave this mansion and rejoin my dear kinsmen!

"تنهن پر اُڻن مينهڑا، جنهن پر گهريائون،
"رضا جا رحمان جي، پڇي پاريائون،"
"دلبر ماڻيائون، حرمت ساڻ حبيب جي."

7. (The messenger said): "They got as much rain as they solicited. (Allah gave them guidance as per their requirements). They sought and then complied with the Divine commandments on all occasions. Actually they went to Malir (Paradise) under orders of the beloved (i.e. due to the intervention of the Prophet)".

سکر سيئي ڏينهن، جي مون گهاريا بند ۾،
وسايم وڏڦڑا، مٽي ماڑين مينهن،
واجهائي وصال کي، ٽيس تهوارون تيئن،
نير منهنجي نينهن، اُجاري اڇو ڪيو.

8. Well spent were the days that I passed in captivity. I wept profusely on the mansion-roof during that period. As I yearned for union with the beloved, my materialist thoughts were purged in the wake thereof. My love cleansed and purified the chains of materialism that I wore.

نالم او را نالها خوش آيدش
از دو عالم ناله و غم بايدش *(Roomi)*

I weep for Him because He appreciates tears. That is what He likes in both worlds.

عمر! اڄ گڏيام، ڏوٽي اُنهيءَ ڏيهه جا،
پارايا پرين جا، اُپي ان چيام،
"لهي لوه پيام، لطف ساڻ، لطيف چئي.

9. "O Umar! Today I met one of the poor folk of my region. (Hurriedly) While standing he delivered to me the message of my beloved, Latif says, with Allah's mercy my chains of captivity have been broken' asunder (under the effect of his message).

VAI

ڪٽيءَ مَنجهه ڪٽيائين، مارو ڄام ملير جو،
پرچي پهنوارن سين، لوئي ڏيج لڏائين،
مارو ڄام ملير جو.
سيل نباهي، سومرا! پنهنجو پيُ پڇيائين،
مارو ڄام ملير جو.
جهوپو جهانگيڑن جو، ماڑيءَ سان نہ مٽيائين،
مارو ڄام ملير جو.
سگر ساهيڑين سين، ڪاٽونبا ڪاڏائين،
مارو ڄام ملير جو.
ماروءَ پاس ملير ۾، چسا سپ چڪيائين،

مارو چام مليير جو.

"اُتي"، عبداللطيف چئي، "شرم رکين، رب سائين!"

مارو چام مليير جو.

Marvi won the beloved king of Malir because she preserved her blanket (chastity). She got reunited with the herdsman as she had kept intact the blanket that she had got in dower.

O Soomra! In consequence of her safeguarding her chastity, she was united to her beloved. That was because she did not exchange her hut for a mansion (i.e. because she stuck to simplicity and spurned the amorous materialism).

Eventually she enjoyed the fruits of various desert trees with her friends. In fact she tasted everything good in Malir in the company of her beloved.

"O Gracious Lord! Pray maintain my honour there" That is the prayer of Abdul Latif.

(This refers to the ordeal of the Day of judgement).

SUR MARVI

CHAPTER XII

(MISCELLANEOUS VERSES)

جہ سي لوڑائو ٹيا، جنين پر رهن،
مارو منجهه ٹرن، رهي رهندا ڪيترو؟

1. (To Umar:) If the guardians, the mainstay of public, themselves become plunderers, how long can the people of desert remain there?

جہ سي لوڑائو ٹيا، جنين سندي ڏير،
ماروئڑا فقير، ڪنهن در ڏيندا دانهڑي؟

2. If the authorities, who constitute the mainstay of the public, turn into robbers, where can poor people of desert lodge their complaints?

Note: In the above two verses the poet possibly means that if Allah, the Creator, Fosterer and Guardian Lord Himself snatches away a person from his kith and kin thereby plunging them in grief, whom should the bereaved approach for redress. Would it be worthwhile to stay in the world under the circumstances? Shah was conscious of the fact that in the universe there is a constant play of contradictory forces.

وطن مون مليرِ، قضا آندم ڪوٽ ۾،
چانڪ پيندیس پرين سين، پائر جو پنير،
هاجو ڪيو همير، بالله بندي ٹو بند ۾!

3. My homeland is Malir. It is the fate that has dragged me into this fortress. I wished to drink the cheese like water of the desert with my beloved. The Amir however, blasted my career and I realized by Allah that he was taking me to a prison house.

سهم پسان ٹي، سومرا! پرين ريءَ پيئي،
مل رساڻي مارين، مون کي ڪو نيئي،
تہ ساڻن سپيئي، ڳجهم ڳريان ڳالهڙيون.

4. O Soomra! I visualize lots of reproofs for myself due to my separation from the darling. Let some one take me to my kinsmen so that I may confide in them full facts.

جي گهر گهاريم ڏينهڑا، هيڪاندي حضور،
سيئي سڪان، ساريان، پچان پائر پور،
همير اڻا هٹڑا، ڪين مچيندیس مور،
سنجهي ست گذاريان، اچين شال اسور!

دران ٿيان مَ دور، ماروءَ ڄام ملير جي!

5. I remember and dote on the days that I passed in the company of my beloved and I pine in the memory of the desert in general. I shall never accept or succumb to Umer's arms. "O beloved! Would that I may pass the night virtuously and that you may come to me at early dawn and retrieve me from here. Would that thereafter I may never be away from your door, my beloved, the Lord of Malir!

ات اُڪنديي آهيان، عمر! آئون اڪاڇ،
سومرا سڪاڇ، جهل مَ بند، جهڇنديون.

6. O Umar! I am an unworthy person; I very much yearn for my home. O Soomra, the worthy! Pray do not detain in prison those who painfully languish there.

اڇ ايڏنگا ويڙ، مون کي مڪا جيڏيين،
"هاري! همير جا، جيڪس ڪاڏءِ ڪيڙ،
سانبيڙا ۽ سيڙ، تو ويا وسري؟"

7. Today my friends from Malir have sent me very undignified taunts to the effect: "O idiot, that you are! Possibly you have tasted the delicacies served to you by Umar. Have you, on that account, forgotten your relatives and dear ones?"'

وينِي ڪوٽ وٽن ۾، ڪامڙ ڪواري،
ملير ساريو مارئي، رويو رئاري،
الا! اوتاري، منڊ ماروءَ جي ميڙيين!

8. Couped up in a corner of the fortress the damsel curses (her stars). She remembers Malir and weeps so profusely that even others are moved to tears. O Allah! Would that you may join her to her beloved in his house!

جيها جي تيها، مون مارو مجيا،
مون جيڏيون ملير ۾، چوندبن موڪ ميها،
منهنجي آه اها، ڪڏهن ڪيرائيندي ڪوٽ کي!

9. Whatever they are, I claim the desert dwellers as mine. My friends there now pick gourd in plenty. (O Allah!) My only solicitude at present is "when would you pull down this fortress? (i.e. disintegrate this world which is a prison house to me. It implies a wish for death).

ماروءَ پاس ملير ۾، ڏوئي مر مران!
پاڻي واري پنهنجو، ويندياڻي وران!
ٿورو منجھ ٿران، هوند لڳي لوڙياريين!

10. I would prefer death after taking a bath at my beloved's place in Malir (and removing dirt of this prison house). I would, on arrival there, draw water for myself and take bath at once. (In case you permit it), all my blanket, wearer kinsmen in the desert shall be thankful to you. (O Umar!).

ماروءَ پاس ملير ۾، هميشہ هڻان!
پيرين تنهن پڻان، رات وهاڻيءَ نور سين.

11. I wish I were with the beloved in Malir for all time, and that at dawn time I should touch his feet with my eyes (i.e. do obeisance to him at that time with all humility).

خوشتر آں شہری کہ دروی دلبرست (Roomi)

That place is the best wherein my beloved lives.

Note: In this verse Shah possibly refers to the early morning prayers.

مائٽ منھنجا سومرا! مارو نہ ميرا،
اُٽيو ڏين اسور جو، پٽن پر پيرا،
پھنوارن پيرا، وڻُھ مَ ويڑيچن سين.

12. O Soomra! My relatives, the desert dwellers are all chaste persons. At dawn time they are up, and they move about amidst the sandy mounds (remembering Allah and attending to their vocations). The footprints of the herdsmen are discernible, indicating their movements in the area. Hence I request you not to provoke a war with them (who are so religious minded.)

ڪيئن ڏئاريان ڏہڑا؟ ويندیس ڪنھن نہ وھاءِ،
مون وٽ مارو ناہ، اڇا اوڍيان ڪنھن لئي؟

13. Why should I wash my blanket etc.? No, I shall not attend any marriage. The beloved is not with me. (That makes all the difference). For whom should I wear clean white clothes?

اکڑيون مليہ ڏي، جنين راتو ڏينھن،
ھاڻي ڪندين ڪيئن؟ عمر! آسائن سين؟

14. My eyes are fixed in the direction of Malir at all times. O Umer! How would you influence the persons, who so much long for their native place?

ڪانڈ نہ ڪنديس ڪو ٻيو، ڪٹيرو ئي خوب،
ميروئي محبوب، اسان مارو من ۾.

15. I shall definitely not have another consort. For me my blanket wearer (consort) is prefectly alright. Even if my beloved were dirty, yet he shall have place in my heart.

مُنھن منھنجو، سومرا! مر ميرو ئي ھوءِ!
متان مارو چوءِ، تہ ڏوتوءِ ڏوراٽن ۾.

16. O Soomra! Let my face remain dirty lest me beloved might insinuate that I had washed and kept it clean in a palace (to please some one else).

Note: See Vai for a similar verse.

جي لوڻ لگن لائين، چيري چيري چم،
مون ڪر اڳي نہ ڪيو، اھڙو ڪوجھو ڪم،
جان جان دعويٰ دم، تان تان پرت پھنوار سين.

1 7. Even if you were to tear off my skin and apply salt to my limbs, (I shall not succumb to you). In fact none of my family members ever did such an unworthy act. So long there is life in me, I shall not forsake my love for the herdsman.

تہ ڪوڻ ٽي ڪواءِ، جا ڏِس ڏاڏاٽن جي،
ساريو سانبيڑن ڪي، رويو رات وھاءِ،
سوڻا ڪيم سھاءِ، عمرا! بنڊياٽن ڪي.

18. The lightning flashes in the direction of my ascendants. I give way to tears

for the entire night in memory of my relatives. O Umer! pray do not overwhelm me, a captive, with your cynicism.

جت ڀنگا، پٹون، ڀيٹيون، تنهن کوڙ ڪوَن،
پائر سپ پسائيو، وسي وڃڙين،
ماروءَ ريءَ مَ مرن، الله! هي آسائتيون!

19. The lightning flashes in the direction of the huts, sheds and dunes (of my relatives). It has rained and soaked the entire desert area. O Allah! May those who yearn for the beloved, not die without being united to him!

جت ڀنگا، پٹون، ڀيٹيون، ته ڪِوڙ ٿي کواءِ،
سا وڃ پسئو وندران، مون رئندي رات وهاءِ،
سيليتين سهاءِ، مارو جو مليو جو.

20. The lightning flashes in the direction of the huts, sheds and dunes (of my kinsmen). I watched it with interest and I passed the night in tears. My beloved of Malir is fit for virtuous women only.

ای دریغا اشک من دریا بدی
تا نثار دلبر زیبا شدی *(Roomi)*

Alas for me! My tears cannot form a river, else I could have sacrified it for my beloved.

پھرين ڪيا پٹن، وڃڙين واڏاٹا،
سور اُنين جا، سومرا! مون کي اندر اُڏاٹا،
اُني ويڑا اُڪري، عمر! اباٹا،
ٻکر ٻاباٹا، پسان شال پر ڪنهين.

21. The lightning extended its range and flashed brightly over the plains. O Soomra! It awakened within me the travails of separation (from my kith and kin). O Umar! The latter seem to have migrated to another area after rains. Would that somehow I may behold their bleating goats!

وڃڙين ويس ڪيا، موٽي آئي مُوند،
اکيون اباٹن ڈي، بس نہ ڪرن بُوند،
هيئن نہ ٿين هُوند، جي ڪر لڌائون ڪڈهين.

22. The lightning flashed in different forms indicating the return of monsoon season. My eyes are fixed in the direction of my relatives and they do not cease shedding tears. I would certainly have not been reduced to this condition, if they had cared to take interest in me.

جت ڪرڙ، ڪٽا ۽ ڪاهيون، پال، پکا ۽ پک،
سرهيون سي سرتيون، حاضر پاسي حق،
ماروئن سين ماڻيان، شال منداڻتي مک،
ڪنڪاريان خلق، جي ٿر ڄايون منجهه ٿوهرين.

23. Where woollen 'farasis', blankets, saddle-bags, and woollen sheds are made and the ripe fruit of 'Kirrir' tree is available (in abundance), my girl friends are happy in the society of their consorts. Would that I were to enjoy the seasonal fruit of 'Khabar' tree with my relatives, and exchange greetings with those who are born among cactus plants in the desert.

پکا پهنوارن ڏي، ميوا، مڃر، مَکَ،
عمرا! ات اکنديو، حال هماري حق،
لوئي ۽ لک، سمن سپيرين سين.

24. The fruits of 'Khabar' tree are ripe these days beside my kinsmen. O Umer! I am always in a state of extreme yearning for my consort. I am ever mindful of my pledge with him about my blanket and chest-belt (about my chastity).

"پانڊي! پرين پهنوار کي، چيم تيئن چئيج،"
"سندا سنگت ڏينهڙا، ورا مَ وساريج،"
"کونين کُني آهيان، سگهي سار لهيج،"
"مٺ مانڌاڻي مُنجيج، تہ نيرن ۾ نئون کريان."

25. O messenger! Please convey to my herdsman beloved what I tell you! "O Consort! Pray do not forget the days of our association. I am terribly wretched in this prison house. Kindly attend to me soon. In the meantime send me a handful of 'Mandhani' grass so that I may have its seasonal taste in captivity here".

"پانڊي! پرين پهنوار سين، روئي ڪج رهاڻ،"
"جيئن ٿر وڃون اُنيون، تيئن ان سورن ساڻ،"
"ڪِجا کا وراڻ، ڏکن ڏيل ڏهيون ڪيو."

26. "O messenger! Please tearfully inform my herdsman beloved: "So long the lightning flashed on his side I felt sorrowful (due to my captivity). Pray relent and come to me as my body feels disjoined due to extreme pathos".

"پانڊي پرين پهنوار جا، جان ٿو وجين وس،"
"ساري ڏيج سرتين، سلامن سهس،"
"آئون اوهان جي آهيان، گولي مٿي گس،"
"وينِي کريان وس، ايڏهن جي اچڻ جا."

27. "O emissary of the herdsman beloved! Since you are going to his rain soaked land, please give my innumerable compliments to my friends (who may have migrated there) and tell them that I am publicly (or admittedly) their slave and that I am trying my utmost to join them.

"پانڊي چئج پرين کي، زور هٽي جانا،"
"پيڪڑا پيرن ۾، ڪراين ڪانا،"
"اوهان ريءَ امانا، گهنگهر گهاريان ڏينهڙا."

28. "O running footman! Please convey impressively to my beloved that I have fetters on my feet and cuffs on my wrists and that without him I pass my days here in abject misery."

"پانڊي پرين پهنوار جا! نياپا نِي کي،"
ساري ڏيج سرتين، ياد پوني جيکي،"
"وليون، وڻ ڦلاريا، ڪرڙ پکا کي کي،"
"سگر ڪِين سرتيون، سيين جيئن سيکي،"
زيريون پيچي جي کي، مِلان ماروئڙن کي!"

29. "O messenger of my beloved herdsman! Do kindly bear some messages of mine. Give my salaams to those friends of mine whom you can recollect. (I know

that) creepers and trees have now flowered and some of the Kirrir trees bear ripe fruits now, and that my friends there enjoy the Kandi fruits after hacking them. How I wish to smash these chains and join the desert kith and kin"!

مارئي ناهي مليرِ ۾، نڪا وٽ همير،
پنهون ڪونهي ڪيچ ۾، نڪو سنڌ امير،
مومل ڪانهي ماڙئين، گنجي ناه فقير،
ور ڇڏي، واهڙ تري، ساهڙ منجهه سرير،
قبن ڪينهن پير، مرشد مساڻن ۾.

29-A. (The poet philosophises!) Marvi is not in Malir, nor is she with Umar. Punhoo is not in Kech, nor is any (spiritually evolved) nobleman in Sindh. Mumal is no more in her mansion, nor is any ascetic nomad visible in the Ganja range of mountains. Suhni left her husband behind and crossed the river to meet her beloved, little realizing that he was already available in her heart. These days you do not find any saints in the mausoleum nor any guide on the cremation ground.

Note: The above verse implies that spiritualism and its appreciation have reached a low mark, and there is complete absence of spiritually evolved persons among the living as well as the dead.

جي هت هئي مارئي، تہ لڌيم ڪر ڪيڏاس،
ارادسم عمر کي، ويجهو ٿي وڃاس،
جي نہ ڇڏيائين، ڪ جهليائين، تہ پنهنجو انگُ آڇيانس،
"لاهي لوه" لطيف چئي، "هتان هوندا هلانس،"
موکي مليرِ سامهين، وڃي ٻانهن وجانس،
رهبر ٿي ريڑهيانس، سونهاري ساڻيهه ڏي.

30. (The poet says): "If Marvi had been in captivity here during my days I would have taken care of her; I would have approached Umar and requested him (for her release); if he had rejected my request I would have offered myself as ransom for her; I would have unchained her and taken her out of the prison house; on release I would have taken her by hand and led her to Malir; and as her guide I would have taken her to my/her auspicious native land."

ننگا آهيون نگڻا، اسين مارو لوڪ،
ٿر کي ڀانيون ٿوڪ، جو ڍڪ ڍانڀڻن جو.

31. We the desert dwellers have been born naked. We consider the desert as a blessing, as it covers its inhabitants (by its detachment and spaciousness).

Note: The poet is said to have recited the above verse when some person found fault with his rough and course clothes.

TRADITION: The faith of a believer is thick (i.e. mature), if he wears thick (and rough) clothes.

اوڏا جان هئا، تان نت نياپا آئيا،
ماروئڙا مليرِ ڏي، واري وڃ وڻا،
تنين ڏانهن ڪِها، ڏيئي ڏوراپا چائيان؟

32. So long my kinsmen were near me, they used to send me messages. Now since they have migrated to Malir with their flocks, they cannot be blamed for their silence. What reproaches do they, therefore, merit from me?

ڪنيائون ڪائُر ڏي، ساري هاج هئا،

"لاهي لڌ" لطيف چئي، "پريين ٽر ٽيا"،
چڏي ڳڻ ويا، ماروئڙا مليز ۾.

33. They finished their business here (or accomplished their mission in this world) and according to Latif they left for Khaur across the desert (i.e. the next world) after releasing themselves of all (worldly) encumbrances. These fine persons left in Malir memories of their virtues.

جيئن ڳنڍيون منجهه ڳنڍير، تيئن مون من ماروئڙا،
سي ماروئڙا ٽر ٽيا، جي ڳٽن جا ڳهير،
تنين ريءَ هميرا! گهنگهر گهاريان ڏينهڙا.

34. just as 'Ghandhar' grass is a composite of interconnected knots, similarly my mind is intertwined with my kinsmen. They are all virtuous and they live in Malir. O Amir! Without them I lead a miserable existance.

جيئن ڳنڍيون منجهه ڳنڍير، تيئن مون من ماروئڙن جو،
"ڏنيون لس،" لطيف چئي، "هينئڙي کي هميز،"
وڃي منجهه مليز، سپ ڇوڙيندين سومرا!

35. Just as the 'Ghandhar' grass is interconnected by knots, similarly my mind is intertwined by knots with my kinsmen. On the other hand, as Latif says, the knots (fetters) applied by the Amir to me here are quite routine and breakable. O Soomra! I shall remove them all when I reach Malir.

سي ٽاريلا ٽرن ۾، جي مان گهٽ گهري،
وطن وس، وسنديون، هينئڙي منجهه هري،
اندر چت چري، وره ويڙيچن جو.

36. My desert kinsmen, for whom my heart yearns are in the desert. I always bear in my mind my native place, and its sheds and the rain soaked fields. The travails of separation from my kinsmen afflict me continuously.

وهيان ٽين وٽاڻ، ڏوکاهي هئان جي!
اوءِ پيٽيون ۽ پاڻ، موٽي مارن اڏيا.

37. Would that the cattle pens, which were depleted sometime ago, be again rehabilitated; and may the huts be restored on the same places as before!

ٽورا منجهه ٽرن، مون سين ماروءَ جي ڪيا،
عمرا! ان ڳٽن، آڻون ڪيئن لوئي لاهيان؟

38. O Umer! How can I remove my blanket (i.e. accept your amour) in view of the favours done to me by my beloved in the desert?

ٽورا نہ ٽورا، مون تي ماروئڙن جا،
پلائي پيرا، ڳڻي ڳٽيان ڪيترا.

39. The Beloved had done me numerous favours, which it is impossible for me to count.

زبانم کجا شکر گوید ترا
چہ؟ گویم کریما! چہ؟ طاقت مرا

My tongue fails to thank you adequately for your favour. O magnificent

Allah! I have no power to do it.

هڏ نہ پڑان هيڪڙي، ٿوري ٿر ڄاين،
مون کي ماروئڙن، ميري ڪري نہ مٽئو.

40. I cannot afford to be quits with my desert-born friends for even one favour of theirs. I have surely not been cast away or abandoned as dirty (or unchaste) by my kinsmen.

نير نہ لهي نينهن جو، لوهہ جا ويا لهي،
ڪنجيون جي قفلن جون، سيٽن هٿ سهي،
ويڑا راڄ رهي، ڏيان ڏوراپا ڪن کي؟

41. The fetters of love are unbreakable; those of iron can be removed. The keys of the former are with my relatives. Since they have migrated, whom can I reprove (for neglecting the fetters of love)?

نير نہ لهي نينهن جو، لوهہ جا لهي ويا،
مارن ڏاران ماڙئين، ڏهلا ڏينهن ٿيا،
ڏيهي ڏور ويا، ڏيان ڏوراپا ڪن کي؟

42. The fetters of love cannot be removed. Those of the iron are removed. I pass difficult days in this mansion without my kith and kin. Since my co-villagers have gone away, whom can I reproach for ignoring the fetters of love?

ويا ڳٽن ساڻ، ماروئڙا ٿر اُڪري،
تن پڇاڙا هاڻ، آئون جاڙ جيان ٿي جيڏيون!

43. My kinsmen have passed away from the desert area after leading a virtuous life there. After their exit I am leading a miserable life, O my friends!

ڇڏ سڀرايون سومرا! عمر! لڳ الله،
ٿيم نہ ٿورا ڏينهڙا، ماڙئين ڳاريم ماه،
سڪ منهنجي ساه، ماروءَ جي مس لهي!

44. "O Umer! In the name of Allah abandon these transgressions. I have passed in these mansions not a few days but quite some months. However my heart's yearning for my Beloved has hardly abated during that period."

Verily Allah commands you to make over trusts to those entitled to them.
(58, Al-N isa).

اڄ پڻ ڇڪيم ڇاڪ، وهين ويڑيچن جا،
سورن اڇي سومرا! اندر ڪئي اوطاق،
ماروءَ جي فراق، هڏ منهنجا ڪپيا.

45/52. Today too the scars of my dear kinsmen's love opened up afresh in me. "O Soomra! The travails of separation have overwhelmed me; The separation from my beloved has indeed caused me a lot of affliction

ڇڪي ڇڪيم ڇاڪ، وهين ويڑيچن جا،
واجهيندي، وصال کي، فنا ڪيس فراق،
سيئي ساريم، سومرا! ٿر جنين جا ٽاڪ،
ماروءَ جي اوطاق، گهٽو اُڪنديِ آهيان.

46/53. The scars of love of my dear kinsmen have opened up once again in me. Since I have been keenly yearning for union with them, their separation has practically annihilated me. "O Soomra! I remember very much those who live in the desert, particularly the abode of my beloved."

من مان ماروئڙن، هڏ نہ ويئي وسري،
قيد ڪياس ڪوٽ ۾، ڏاڍ سين، ڏاڍن،
پليو پهنوارن، سوس منهنجو سومرا!

47. (I do not think) I could ever be forsaken by my desert relatives. The fact, however, is that I have been detained here forcibly by him who is much too powerful for them. "O Soomra! On that account my relatives seem to have dropped thinking about me".

لوئڙياري آهيان، واريان تان نہ ورق،
سانديم سپرين ل،۽، لوئي اندر لڪ،
ڪنڌ ڪاسو، پٽ پاسو، ڏنم تن ترڪ،
سندو ماروءَ حق، جان جيان تان پاڙيان.

48/51. I wear the blanket as the family tradition, and I shall not change it by turning a new leaf in my life. I have preserved my chest (i.e. chastity) under the blanket of my beloved. I use a hand bag of net for a pillow and lie down on the ground. Thus I subject my body to hardships or renunciation so as to withstand all worldly temptations. I shall fulfil all claims of the beloved, (i.e. I shall obey the commands of Allah,) so long I am alive.

مَ ڪي روءِ، م رڙ ڪي، مَ ڪي ڪر ڪيهون،
انيي اچن اتهين، واندين جون ويهون،
ميڙيندءِ ميون، مينهين اُنين، مارئي!

49/50. (The poet advises:) "O Marvi! Do not weep, nor sob, nor raise screams. Rest assured that numerous brave persons shall join you there during monsoon. The Lord shall unite you with them after rains. (After your death you shall meet numerous saints)."

Slacken not, nor grieve; and you shall certainly have the upper hand if you are believers. (139, AI-lmran).

مَ ۔ ڪي روءِ، مَ رڙ ڪي، هنجون هڏ م هار،
تو تان بند بدا ٿيو، ٻيڙيون نيئي ٻار،
پهچندينءَ پهنوار! سگهي سنگهارن ڪي.

50/47. "Do not weep, nor sob, nor shed tears. Your imprisonment has been remitted and chains have been removed. O desert woman! You shall reach your kinsmen soon. (The fate has decreed accordingly.)"

مَ ڪي روءُ، مَ رڙ ڪي، مَ ڪي هنجون هار،
جهڙا اچن ڏينهڙا، تهڙا وينيي گهار،
ڏکن پنيان سکڙا، سگها ٿين سنگهار،
لٽا لوح لطيف جئي، "پروڙج پهنوار!"
ٻيڙيون نيئي ٻار، تو تان بند بدا ٿيو.

51/48. "Do not lament, nor wail, nor give way to tears. Endure with patience

the times as you find them. O desert-dweller! Happiness soon succeeds sorrows." Latif says: "Note that your chains have been removed. The fetters too have been withdrawn and your imprisonment has been remitted".

Note: The above verse reflects an ancestral trait of the poet. It is said that once Shah Abdul Karim, the great grandfather of the poet, went to the river for an early dip. On return he felt chilly and sought warmth of a nearby fire kindled by some herdsmen, who were asleep near it, while he stood by it, some of the herds-men woke up. Finding a stranger in their midst they mis-took him for a cattle-lifter. They beat him and detained him. When sun rose, they recognized him and sought his forgiveness. Shah did not utter any remonstrance while he was beaten and detained.

(Shah Karim of BuIri's poems by Dr. Daudpota)

Surely there is ease after hardship. (5, Al-I nshrah).

Allah will soon bring about ease after hardships. (7, Al-Talaq).

حافظ! از باد خزاں درچمن دہرمرنج
فکرِ معقول بفرما گل بی خار کجاست *(Hafiz)*

O Hafiz! Have no grievance against the autumn breeze in the garden of the world. Take it philosophically. Where would you have a rose without thorns?

مَ کي روءُ، مَ رڙ کي، مَ کي کر دانهون،
"ستي لوک"، لطيف چئي، "ٻيئي ڪڇ ٻاهون"،
لڏءِ جت لائون، سو ڏيهه پسندينءِ مارئي!

52/49. "Weep not, nor sob, nor scream." Latif suggests: "Raise both arms (in supplication to Allah at midnight) while people are asleep. If you do it, O Marvi! You shall reach and behold the land of your nuptial".

And they call on their Lord in fear and hope. (16, Al-Sajdah).

All praise to the Knower, who forgets not him who remembers Him, who does not dimnish for him who thanks Him, who does not disappoint him who prays to Him and who does not frustrate the hope placed in Him". (Hazrat Ali - Sahifai-Kamilah).

جنهن ستيءَ ست نہ ڇڏيو، سا مارئي مر ڄائي،
اُنهيءَ عمر ڪوٽ ۾، لڄ نہ لڄائي،
سا بنڌياڻي بند ۾، ڪونين ڪڄائي،
جا سانگين سڏائي، سا مور نہ ماڙئين مرڪي.

53. All welcome to Marvi for her birth in this world, because she maintained her chastity (under trying circumstances!) so long she was in Umerkot she remained absolutely chaste even though she was imprisoned and isolated in the royal mansion. Since her relatives would eventually call for her she would never settle down (at Umerkot) with a smile on her face.

سڻي ساڻيهه ڳالهڙي، وهسي ويڙيچي،
سپ سڌ پيم، سومرا! هتي هُتي جي،
پينر ۽ پيچي، سوايا سارين مون.

54/42. (Marvi of the desert learnt facts about her country from a carrier) and became very happy. She told Umer: "O Soomra! I have learnt everything about this place, (that you are about to release me), and about my native

place, (that I would ultimately meet my relations). My melodious sisters and companions remember me very much:"

سڻي ساڻيھ ڳالھڙي، لھي ويا لوھ،
اندر جا اندوھ، لٿا ڏک، سک ٿيا.

55/43. "After learning about my native land I actually feel that I have been unchained and set free. The message has removed my heart's anguish; my sorrows have ended and given place to joy and happiness.

توکي توڙائين لکي، عمر! اچائي،
جيئن تو سامائي، مام نہ پڳي مارئين.

56/44. "O Umer! Fate had prescribed this good act for you that you did not molest me. Thereby you refrained to outrage the honour of my kinsmen".

VAI

مون من ماروءَ جو، مارو جو منھنجو ميان!
مون من ماروءَ جو.
منھن منھنجو سومرا! مر ميروئي ھوءِ،
مون من ماروءَ جو.
"ڏوتوءِ ڏورارن ۾،" متان مارو چوءِ،
مون من ماروءَ جو.
لارون جي لڙکن جون، کٹي وڃان توءِ،
مون من ماروءَ جو.

"O Sir! My heart belongs to my beloved and his heart is mine. O Soomra! Let my face remain dirty, lest my beloved may insinuate that I had washed it in a mansion (for the pleasure of another man). Besides I would rather like to take strings of tears to him (in addition to my dirty face as an appeal to his compassion)".

ہر کجا آب رواں سبزہ بود
ہر کجا چشمہ رواں رحمت بود *(Roomi)*

Where water flows, vegetation grows; where tears flow, Divine mercy is attracted.

SUR SASUI ABRI
STORY OF SASUI PUNHOO

گر نکتہ داں ہستی خوش بشنو ایں شکایت

If you can appreciate the mystical (significance) of love, then certainly hear this story.

1. By a queer trick of destiny, as it were, we have in Sasui, a product of conflicts, a personality, made tragic, from her birth till death, by events more governed by her fate then contributed to by her own acts. In brief her fate moulded her career remorselessly from the start to the finish. At intervals she fought against it, but lost in the attempt.

2. Sasui was very beautiful. She was born in a Hindu Brahmin family. Six days later she found herself placed in a casket and drifting on the Indus river, simply because her horoscope had predicted that she would later wed a muslim. Her orthodox father Naun, could not reconcile himself to this prediction. Hence he discarded and cast her away as above.

3. At Bhambhore, a down stream prosperous town, a washerman by name Muhammed, had no child. He casually noticed and picked up the casket and being impressed by Sasui's loveliness, he adopted her as his daughter under the appropriate name of Sasui, meaning the moon. Sasui grew up as a woman of dazzling beauty and she attracted many suitors. One of them was Punhoo, a prince of Kech Makran. On hearing of her extraordinary beauty he led a caravan loaded with musk and encamped at Bhambhore. When Sasui went to purchase some of the fragrant stuff, she saw Punhoo and they fell in love at first sight.

4. Respecting the principles of Muhammed, Punhoo had to assume the functions of a washer-man, though very naturally he performed them clumsily at first. After some time Muhammed accepted the offer of Punhoo, and he married Sasui to him. Punhoo in his turn, agreed to stay with his in-laws and assist them in their vocation.

5. Ari, the King of Kech and father of Punhoo, was shocked to hear about the above developments. He sent many shuttle emmisaries to Punhoo at Bhambhore, asking him to return to Kech, but in vain. Eventually he deputed three brothers of Punhoo and charged them to bring him back to Kech. These persons stayed at Punhoo's place for quite some time, but finding him adamant in his resolve to stay at Bhambhore, they restored to subterfuges. At an exclusive dinner one night they liberally served Punhoo with wine. When he was tipsy under its effects, they put him on a camel back and headed for Kech at high speed.

6. Sasui detected the mishap at dawn. Like a chaste and faithful wife she followed Punhoo's party on foot. She was not accompanied by her adopted parents or friends. She covered long and tedious distance in a dangerous tract; and after crossing the Pub mountain, she reached the Harho range. She could not proceed further due to Phor river being in spate. Hence she had to retrace her steps to the previous halt. There she

was accosted by a beastly goat herd, who intended to molest her. Finding no possible human succour, Sasui prayed to Allah for protection. The hard ground under her feet caved in and she was swallowed in the cavity. Seeing the miracle the goat herd repented sincerely, and to make amends for his intended misconduct, he made a grave on the site and became its custodian.

Pub is a word that connotes love and devotion. It is a range of sedimentary mountains. Possibly it got this name after Sasui's tragedy.

7. At the other end Punhoo had no peace of mind at Kech. He languished and soon became an invalid. Under the circumstances his father was constrained to allow him to go back to Bhambhore. During his return journey Punhoo happened to pass by the site where Sasui had met her miraculous death. In the course of exchange of news the goat herd informed him of the incident. Punhoo was beside himself at the news. He prayed to Allah to unite him with Sasui. Again the ground cleft and he disappeared in the bowels of the earth. Thus ended the tragic drama of Sasui and Punhoo.

که ناگه چاک شد پیراهن خاک
در آمد پای او در دامنِ خاک *(Razai)*

Suddenly the earth cleft and he disappeared in it.

TRADITION: Verily death is the bridge that joins a friend with a friend.

8. It is noteworthy to mention here that in 1660-61 A.D. an earlier poet of Sindh by name Haji Muhammad (Razai) had composed verses in Persian relating to the same story and he called the book "Ziba Nigar nama". Why he gave it that title is explained by him in the following verses:

چوں در معشوق حسن و زیب دیدم
پئی او حرف زیبا را گزیدم
نگار از نہار عاشق صاغ ختم نام
که نقش اوست زیب لوح ایام

When I found the beloved bewitchingly beautiful I selected the name of Zeb for her. I coined the name of Nigar for the lover, because his conduct is the beauty of the tablet of the time.

9. Sasui's resting place is said to be about 45 miles away in the Pub range to the west of Karachi. A local man of importance, Haji Muhammad, constructed later a plain mausoleum over the joint grave of Sasui and Punhoo. It is often visited by tourists.

SUR SASUI ABRI

INTRODUCTION

1. Sasui seem to be a favourite heroine of the poet. She has received the largest coverage in the Risalo. The poet has composed five Surs bearing on the story of Sasui Punhoo:

    1. SasuiAbri.
    2. Maazuri.
    3. Desi.
    4. Kohyari, and
    5. Hussaini.

All these Surs, more or less, though from different angles, portray the callous high handedness of Punhoo's brothers in kidnapping Punhoo from Sasui's house and her hard struggle to overtake the party of the fugitives and get reunited with Punhoo. In its course she had to pass through mountains and waste lands, suffer hardships and encounter dangers. But she never wavered.

The story of Sasui is that of a frustrated lover, who due to her negligence, in attendance and lack of vigil lost the company of her beloved. Reproaching herself vehemently for the above faults and making amends for them she set out fully determined to seek out her beloved. She entreated Allah not to waste her labour, particularly when she was weak, alone and resourceless. Allah mercifully united her with her beloved in their death.

2. The Sur Abri brings out the attributes of: a) self-chastisement, self abnegation and sacrifice. b) Patience, steadfastness and reliance on Allah, who in turn comes out to meet the enthusiastic seeker on the analogy that water too seeks a thirsty person.) Deep love for the beloved to the point of assimilation in him. d) Evolution of soul to see the image of Allah in his mind, nay, in every thing around him. In this context Sasui mistook Izrail, Munkir and Nakir, as her beloved. e) The grieve exhortation to the seeker to continue his struggle and she optimist of union with the beloved.

2-A. There is a controversy about interpretation of the word "abri" **آبري** " It is capable of two interpretations as under:

a) It may mean being "without water". In that case, however, the correct presentation of the word should have been **ري آب** But the poet has, many a time, exercised the privilege of evolving words of his choice out of those that are current. Chapter 1 of the sur mainly discusses the "thirst" of love. In its verse No. 6 Sasui, during her quest for her consort Punhoo, deplores the fact that due to her ignorance of the conditions prevailing in the intervening tract, she had not taken even "a quarter of a seer of water". This verse supports the above interpretation.

b) The word may mean "emaciated". But in that case its correct form should have been"**آپري**". Actually the poet has used this word "**اپري**" in the first seven verses of chapter 8 of the Sur. This use of the word

coupled with the two other relevant words, اڈر and نَڈر, relating to her weak, infirm and forlorn condition supports the above interpretation.

Personally I am in favour of the second interpretation.

3. There are a few literary and historical incongruities, stated below, which I think it is worthwhile clarifying:

   a) The word 'Ari', which the Poet has used for Punhoo and his father, is translated by Dr. Gurbuxani as 'respectable'. According to him it is a Sanskrit word, derived from 'Arya'. He further says that it was the title assumed by the Baluchi Kings of Makran, who before their convertion to Islam, were Indian Rajputs.

I disagree with the above exposition of Dr. Gurbuxani for the obvious reason that the Rajputs had never settled or ruled in Baluchistan unless one calls Samos as Rajput. They had migrated from Sindh to Baluchistan. As a matter of fact the Baluchis, with the possible exception of the Talpurs, claim that they came from Iran. The Talpurs on the other hand assert that they came from Arabia. All of them, however, affirm that they came along with the Arab invaders. None of them alleges that at any stage of their history they migrated to Sindh and Baluchistan from India or that they were Hindus before migration. Besides none of Punhoo's known ancestors is said to bear a Hindu name.

The fact is that Punhoo belonged to the Hotani tribe of the Bahlalani Baluchs, that his ancestor Amir JaIaI had five sons including Hote, (from whom the tribe got its name), and that Jato, Korai, Lasher and Rind, his four brothers, gave away Makran to him and shifted to other lands. They were Iranian by origin. Kennedy had observed that the Baluchs are the descendants of Sakas, who had settled in Drangiane and later on gave it the name of Sakastan or modern Seistan in Iran. ("Baluch" by M.S. Baluch). Thus Dr. Gurbuxani's plea that Aris of Makran were Aryas of India is untenable. Besides it does not appeal to common sense that the Muslim rulers, who had nothing in common with India, would adopt a Hindu nom-de-plume. In fact even Aryas had come to India from the greater Iran.

The word 'An' seems originally to belong to the Arabic language. It was later adopted by the Persian language, and it means 'rain pouring' (cloud) i.e. beneficent. The Baluchi rulers possibly assumed it to signify their traditional liberality.

   b) The poet has sometimes called Punhoo's brothers as Jats. Now Jat tribe is absolutely different from the Baluchs, who were immigrants, whereas the Jats were the prehistoric indigenous inhabitants of Sindh. They were generally engaged in the transport of goods on camels in Sindh and Baluchistan. It was they, who in collusion with the Medos, an equally ancient community of boatmen and pirates, had harassed the Greek army of Alexander. Thus the Jats were definitely older than the Baluchi immigrants. After the Arab conquest of Sind the latter were regularly patronized by the successive rulers and liberally settled in Sind. The jats, due to their mischievous tenancies, were driven out past Arabia to Asia Minor. From there they spread to Europe as Gypsies. The number of jats, who remained in Sind became negligible. Consequently they became an unimportant community and some of them chose to call themselves as Jat Baluchs. I think it was in this context that the poet aligned them with the Baluchs. As said above Punhoo was a pure Baluch and not a Jat or a Jat Baluch as may be misconceived by some readers of the Risalo.

4. a) There are twelve chapters including one of miscellaneous verses and 21 Vais in this Sur. I have changed the order as under:

      i) of verses 8 to 12 in chapter 2.

ii) of one stanza in vai in chapter 4.
iii) of verses No. 8 to 11 in chapter 11.

b) I have transferred verse No. 7 of chapter 6 to Sur Khambhat as verse No. 33-A of chapter 2 thereof on the ground of appropriatness.

5. I have adopted phraseology of Mir Sangi (as per his Lataif-e-Latifi) for the first sentence of verse No. 11 of chapter 4 of the Sur to make its meaning more intelligible.

6. a) I have retained 3 verses in chapters 1, 2 in chapter 2, 1 in chapter 3, 1 in chapter 4, 1 in chapter 6, 4 in chapter 8, and 1 in chapter 10 which are missing in Dr. Gurbuxani's edition. They have the same import.

b) I have deleted verses Nos. 6 and 7 in chapter 3 as they already existed as verses No. 2 and 14 in chapter 5. They are more appropriately placed there.

c) I have added vai No. 2 of Sur Samoondi from Mr. Advani's edition as vai No. 2 in chapter 4 of this sur. It was not in Mr. Shahwani's edition.

7. Certain epithets used by the poet in this sur are explained as under:

Punhoo **پنهون** signifies Allah in some cases, and the Prophet in other cases, beloved in all cases.

هوت and **ڪانڊ** generally imply the Prophet.

سسئي implies the seeker or the lover.

پنيور means this world, and sometimes the 'nafs'.

اڳڻ also may be interpreted as this world.

ڏونگر the mountain implies the world.

ڪيچ means the other world.

صندوق means innocence, unsophistication. The beauty of Sasui implies her good acts.

مشڪ implies religious guidance, righteousness and its benefits.

Sasui's search for Punhoo implies the seeker's journey along the road of Sharah for reunion with Allah.

Punhoo's abduction may be interpreted as the Prophet's death and departure from this world.

ڏنار may imply Satan.

Sasui's disappearance beneath earth may imply the death before physical death.

Punhoo's brothers may imply the angel of death and his confederates. They may also mean worldly vicissitudes.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
182	21	50	57

SUR SASUI ABRI

CHAPTER-I

اول آخر آه، هلڻ مهجو هوت ڏي،
پورهيو سندو پورهيتين، والي ڪيم وڃاءِ،
سو مون ٿورو لاءِ، جيئن جيئري ملان جت ڪي.

1. Sooner or later I have got to go to the beloved. My Lord! Do not waste performances of the workers. Kindly be so gracious to me that I may meet the Baluch (i.e. the Prophet) during my life time!

Note: In realization of what is obvious Sasui made the above prayer to Allah; and the obvious was that, as a mortal, she must die some day and then return to Allah.

How can you disbelieve in Allah? When you were without life, He gave you life and then He would cause you to die, then restore you to life, and then to Him shall you be made to return. (28, AI-Baqarah).

ڏري ۽ ڏاري، ست سورن جي سسئي،
سا پيئي پنهونءَ ڏي، نرمل نهاري،
"لالن جي،" لطيف چئي، "سونهن ستِي ساري،"
پريتڙو پاري، مارڳ ۾ منڊ مئي.

2. Being overwhelmed by the travails of separation, Sasui weeps and her grief is so melting that others too are moved to tears. All the time the chaste girl lies on her side and gazes in the direction of Punhoo. Latif says: "this faithful woman recollects handsomli-ness of her beloved and dotes on it. What a pity! she died during her quest for the beloved, which she had undertaken due to her love for him"

جي سجهائي سڪ، تہ پڙ سڪي سسئي،
پيتائين پنهونءَ سين، هڏ نہ پڳيس هڪ،
اِن تڙ منجهان تڪ، ڏني پاڻ اڇ ٽئي.

3. Even if the yearning for the beloved were to affect her health by causing her anguish, Sasui would continue to yearn for him. No doubt she intimately enjoyed the society of Punhoo (for some time), but the intensity of her love has not abated a bit on that account. The fact of the matter is that the more you drink at this particular ferry (of love), the more thirsty you feel.

عشق مارا کئے بود غایت پدید
حسنِ جاناں چوں ندارد غایتی

How can my love be limited when the beauty of the beloved has no limit?

پسي جهاجهه جمال جي، جنين پيتي پڪ،
اپر اڇانجهو ٽيو، سور اُنهن کي سڪ،

هڏ نہ پڳين هڪ، سدا سائر سير ۾.

4. The Beloved has dazzling beauty. Under its effects whoso have a sip of love, their yearning for a meeting with Him becomes more acute. Their love does not abate at all even though they are under His gaze. They are always in the midstream (of love), and yet their thirst is not quenched at all.

محبت جن جي من ۾، اڇ تنهين تار،
پي ڏپيالو اڇ جو، اڇ سين اڇ اڌار،
پنهون! پاڻ پيار، تہ اڇ سين اڇ اجهائيان.

5. Since the excessive thirst of those in love cannot be quenched, nay it is progressively on increase, they should better increase it further by taking a cupful of thirst. (i.e. they should drink deep of the love potion). O Punhoo! kindly serve me the drink yourself, so that I may quench my thirst (of separation) by the thirst (i.e. craze) of reunion with you.

محبت سندو من ۾، پر پيالو جن،
پيڙ پرچاءُ ناه ڪو، ڪنهن جنهن ڏاه ڏنين،
جه نهايت ناهہ ڪاتِه سجا سچ وجن،
تيلانه اڇ مرن، سدا سائر سير ۾.

6. Whoso have drunk a cupfull of love, they are alien to tranquility because of the blaze of love raging within them. Those seekers, whose love is fathomless, are self-effaced destitutes moving in what seems an endless wilderness. (Nothing materialist interests them). Accordingly though these persons are always in the stream of love, yet they feel parched inspite of it. (The verse means that when a seeker is absorbed in the Divine Love, he ceases to be swayed or influenced by the temporal conditions).

سدا سائر سير ۾، اندر لهي نہ اڇ،
پسڻ جو پرينءَ جو، سا سپائي سچ،
تيلانهم لهي نہ اڇ، سدا سائر سير ۾.

7. They are always in midstreams of love and yet their thirst is not quenched. Since a sight of the Beloved deservedly calls for prior complete self-renunciation, the seekers' thirst is not quenched, though they are in mid stream.

ساجن ڪارڙ سچ، مر قبولي سسئي،
اندر جنين اڇ، پاڻي اچيو ان لئي.

8. Sasui has willingly accepted and undertaken the journey in wilderness (i.e. in self-renunciation) for the sake of her beloved. (or) welcome is Sasui to undertake this journey in wilderness for her beloved. Water seeks those who maintain thirst within themselves.

عشق اول در دل معشوق پیدا می شود
کر نسوز و شمع پروانہ شیدا کی شود

Love originates in the heart of the beloved. If the lamp were not to burn, how can a moth consume himself?

پاڻيءَ متي جهوپڙا، مورک اڇ مرن،

ساهان اوڏو سپرين، لوچي تان نہ لهن،
دم نہ سچاٽن، دانهون ڪن منن جيئن.

9. They have their huts close to water and still (the tragedy is that) like fools they die of thirst! The Beloved is nearer to them than their very life (jugular vein) and yet they cannot fix Him up. Obviously they do not recognize their Beloved who is their very essence, closer than the breath of their life, and they merely cry like afflicted persons.

دلارام در برد وولادام جوی
لب از تشنگی و برطرف جوی

The Beloved is in your embrace and you are searching for him! You are sitting on the bank of a stream and still your lips are parched due to thirst!

سسئي ڪين سمجهيو، اوري آريءَ ساڻ،
ڪري پيڪ پنهونءَ سين، پٽر وڃائين پاڻ،
ڇٽ ويايو ڇاڻ، ٻانيڙ ٻروچن سين.

10. Sasui failed to assess properly (the pros and cons of her love for Punhoo) though she was close to him. She betrayed her vanity or self consciousness after knowing and meeting him. (In fact she should have suppressed it and been vigilant in his service.) The Brahmin girl, like an idiot, lost her senses by loving the Baluch. (or) she got fame and publicity due to her association with Punhoo, and that was responsible for her later indiscretion which this Brahmin girl, like a fool, betrayed while the Baluch was with her. (She should not have been much too sure of Punhoo's continued availability with her. On the contrary she should have been on the alert against all worldly eventualities.)

Note: (1) This verse may possibly refer to Satan's presumptuousness demonstrated before Allah.

لڳي ڪوسو واءُ، لوڪ مڙوئي لهسيو،
اين منجهان آئيو، "هيءِ! هيءِ!" جو هڪاءِ،
طيورن تنواريو، پنهونءَ پڇاڻاءِ،
رسيو سور شبان کي، وحوشن وڻاءِ،
مروئن موت قبوليو، اپر افسوساءِ،
بر پڻ ڪن بکاءُ، اڪنديا آري لءِ گهٽو.

11. Some scorching wind seem to have blown and seared the entire universe. (What a pity that the Lord is separated from Sasui!) And that has affected the universe. (The angels from) the skies above audibly lamented it. The birds were agitated at the flight of Punhoo and they loudly twittered along his trail. The cattle were shocked at the incident, and on that account their herdsmen became pathetic. The beasts also were ready to lay down their life through excessive pathos. The deserts echoed their lamentations. All of them did so through excessive love for Punhoo (and at his abduction).

هند! محتاجي ڪري، پٽي پير ڪٽيج،
ڪهيليائي! ڪيچ ڏي، حُج مَ هلائيج،
پاڻان ڏار پريتڙون، سسئي! ساڻ ڪٽيج،
اوڏي عزازيل کي، ويجهي تون مَ وڃيج،

نااُميدي نيج، تہ اوڏي ٿئين اُميد کي.

12. "O Sasui! Now follow the track (of Punhoo) with extreme humility. You are all alone (i.e. without a helper or patron). Do not go to Kech, (the land of Punhoo,) prepared to use arguments there. (On the contrary) assume self-effacement and take only selfless love (on your journey). Do not follow the precedent of Satan (who had raised controversies and disobeyed the order of Allah to bow before Adam). If you abandon all presumtuous-ness and feel that you have no case whatever, your wish would materialize."

Note: (1) Sufis interpret Kech as the **عالم انوار** or the Realm of the celestial light and feel that he who enters it gets united with Allah.

حاجت خود عرض کن حجت مگو
ہمچو ابلیسِ لعین سخت مگو

Submit your supplication by all means but use no argument like the refractory Satan.

هنڌ! محتاجي ڪري، حج وڃائي هل،
عذرخواهيون، عاجزيون، سسئي! ڪنهن مَ سل،
ڏونگر ڏورڻ ڏاکڙو، لنئون ريءَ ڪونهي لل،
ايءُ پلائيءَ جو پل، جيئن پاسي ٿيئڻ پاڻ کان.

13. "O Sasui! Proceed on your journey with exceeding humility and with absolutely no idea of raising a controversy. In addition to keep yourself your pleadings for Divine grace and forgiveness (i.e. beseach His grace meekly, unobtrusively and silently). To pass through mountains is not an easy job. Love alone can mitigate the hardships of such a journey, nay, it may make it even pleasant. To forget oneself is a manifestation of Divine grace, (or it is a great virtue to be selfless and humble)."

ويهه مَ منڌ! پنيور ۾، ڪر ڪو واڪو وس،
"ليڙن جو، لطيف چئي "ڏونگر ڏيندءِ ڏس"،
پنهون اُٿي پس، سر ۾ر هلي، سسئي!

14. "O Sasui! Do not sit inert at Bhambhore. Make a perceptible effort (to follow up Punhoo). The mountains would possibly guide you to fix up (the fugitive party's) camels. This is what Latif suggests: "O Sasui! move on your head and meet Punhoo. (i.e. proceed along the straight path most devotedly)."

بر عاشقان فرئضہ بود جستجوی دوست *(Roomi)*

It is sine-qua-non for lovers to seek the Beloved.

ويهه مَ منڌ! پنيور ۾، ڪرڪو واڪو وس،
ٻانهي ٻاروچن جي، گولي! ڇڏ مَ گس،
ڏورڻ منجهان ڏس، پوندءِ هوت پنهونءَ جو.

15. "O Sasui! Do not remain at Bhambhore, but use all efforts (to follow up Punhoo). As a bondwoman of the Baluchi you should not give up his track. (i.e. as a slave and creature of Allah you must move diligently along the straight path of Sharah). During the course of search for the Lord you will get clues about Him; (i.e. when you are on the straight path, you will get guidance from Him from your soul.").

ويهم مَ منڊا! پنيور ۾، هاڙهي هڏم هل،
ڪوڙي ڪج مَ ڪڏهين، سچي ڳالهه م سل،
جانب ڪاڻ مَ جل، سور وسار مَ سسئي!

16. "O woman! Do not stay unconcerned at Bhambhore. (That would be reprehensible). Simultaneously do not go to Harho mountains (after Punhoo). (That is gratitous as He dwells within you). (When asked about Divine love and mysteries) never utter a falsehood (as that is forbidden), but do not give out the truth too (because that may mean betrayal on your part). Do not put yourself on fire and burn yourself for your Beloved, (as Allah wants you to be patient). Simultaneously, do not be callous to the travails of separation, (as that would amount to apathy and unconcern on your part.")

به هرچه از راهِ ادمانی چه کفر آں حرف چه ایمان
به هرچه از دوست دورافتی چه زشت آں نقش چه زیبا *(Hakim Sanai)*

Abstain from whatever keeps you away from Allah's path, whether it is an expression of disbelief or belief. Abstain from whatever leads you astray, whether the seduction is exercised by an attractive or ugly picture or object.)

نا اميديءَ جي نجُهري، پيهي پسُ الله،
چٽو رباني راه، مرادن مخفي ڪيو.

17. If you shake off all presumptuous-ness and feel yourself completely helpless in the matter, you will be able to meet Allah. The road leading to Him is very clear. It is the worldly desires and seductions that veil it from view (or make the latter cloudy.)

سُکين ٿيءُ مَ سنري. پسي ڏک م ڏر،
پٽي ڪر مَ پنهنجو، گهوري! اڏ م گهر،
ماري! هڏ مَ مر، مڇ، جي جياريين.

18. "O you who are out or ready for sacrifice! Do not become elated due to prosperity nor become depressed due to misfortunes. Do not lay waste your house nor build it over again. O you who are as good as dead! Do not kill yourself (before death) lest you may be reborn (to be absorbed in the Beloved).

Note: Islam forbads the two extremes i.e. unconcern in worldly vicissitudes and avoidance of transgressions.

سکين ٿئي نہ سنري، ڏکين تان نہ ڏري،
اوري هڏ نہ ايپي، پري تان نہ پري،
سرتيون! توءِ نہ سري، ٻنهي ريءَ ٻانيڙ ڪي.

19. "Do not be elated in prosperity nor depressed in adversity; do not halt nearby on the way, nor go far off. O friends! It is indeed hard for the Brahm woman to abstain from both courses.

Note: The verse No. 16-19 refers to certain Islamic teachings as under:

a) Allah is nearer to us than our jugular veins. He hears our prayers. Hence it is no use looking for Him in deserts or mountains or crying hoarse in supplication.

TRADITION: He who has taken to jungle life, has left off his knowledge and intelligence.

b) A Muslim should not speak false. That is Islam's prescribed policy. But it is no use giving out higher spiritual mysteries, as

besides being a betrayal of secrets, they would merely baffle and confuse an uninitiated man. Such knowledge should better be suppressed.

The prophets resorted to similes because the laity is not appropriately receptive. They were not able to apprehend the correct position. There was even a danger that their faith might have been affected.

c) In prosperity we should not be elated. We should merely be grateful to Allah for His favour. Similarly in adversity we should be patient and should not be depressed. Through patience and prayer we should seek relief from Allah.

d) Monasticism is foreign to Islam. On the contrary it enjoins on the Muslims to enjoy the authorized things of the world, be social and maintain family life, but avoid excesses. It does not permit them to discard their health and home, kith and kin or to neglect their obligations to others.

e) Inertia is deprecated in Islam which is synonymous with effort, progress and progression. Action is creation. It is evolution. We should remember Allah at all times and foster high spiritual ambition. At the same time Islam does not want its votaries to kill themselves by constant prayers. According to a tradition the Muslims should not overstrain themselves even in good acts lest they may be fatigued. Allah appreciates continuity. Accordingly progressive moderation is better than hectic excesses.

The poet seems to have kept the above teachings in view in his above verses.

VA1

تن من منجھ تنوار ھوا! يارا! سدا آھي سڪ جي.
تيئن چٽڪن چت ۾، جيئن سان گھنڊي لار،
ھوا! يارا! سدا آھي سڪ جي.
لڳي اڇ اکين کي، سگھو موٽ ستارا!
ھوا! يارا! سدا آھي سڪ جي.
پسان ڪين پريتٽو، ڪاڏي پرت پچار،
ھوا! يارا! سدا آھي سڪ جي.
بندياڻي پنيور ۾، آھيان اوھان ڏار،
ھوا! يارا! سدا آھي سڪ جي.
مون کي ڇڏ مَ ڇپرين، آرياڻي! آڌارا!
ھوا! يارا! سدا آھي سڪ جي.
ڏيان خيز خزان ۾، بي تو منجھ بھار،
ھوا! يارا! سدا آھي سڪ جي.
مغير تان مون کي ڪيا، حڪيمن ھزار،
ھوا! يارا! سدا آھي سڪ جي.
دوا آھيين دل جي، دارو، واقف کارا!
ھوا! يارا! سدا آھي سڪ جي.
آڻي ڏي عليل کي، معجونون، موچارا!

هوا يارا سدا آهي سڪ جي.

آهي عبداللطيف کي، تنهنجي، پيا پچار،

هوا يارا سدا آهي سڪ جي.

"O my friends! My whole system is vibrating constantly with yearning for the Beloved; He is ringing in my mind like the bone or iron piece in a bell.

My eyes are thirsty to see you. Hence my Forbearing Lord! Kindly return to me soon.

I miss the love in you. What about your earlier promises with me?

I am a captive in Bhambhore (i.e. the world), separated from you.

"O Punhoo my sole anchor! Kindly do not withhold your patronage

(from me in striats) by abandoning me amidst mountains".

(In your company) I would hop about in Autumn in preference to Spring without you.

The worldly physicians, (who cannot diagnose spiritual ailments), have created innumerable complications for me.

"O you who are conscious of my maladies of heart! You alone are the proper physician, (hence kindly come to my relief)."

در دم از یار هست و درماں نیزہم *(Hafiz)*

My friend has caused my ailment and He alone is its healer.

"O you who are Beneficent! Kindly administer to me, a sick man, efficacious medicines."

"O Beloved! Abdul Latif always thinks of you!"

SUR SASUI ABRI
CHAPTER - II

"پسي ڏونگر، ڏاھ! متان ھلڻ ۾ هيٺي ٽئين،"
"لانچي لڪ،" لطيف چئي، "پنيءَ ڪيچين ڪاھ،"
"پچي پورج، سسئي! مھند! بلوچاڻي باھ،"
"اِن وڙائتي ور جي، آسر ھڏ مَ لاھ،"
"جو اڪئون اوڏو آھ، سو پرين پراھون مَ چئو."

1. O you slave! See that you do not slacken in your quest of Punhoo at the sight of mountains. Latif says: 'You must pursue his party, through the mountain passes. O Sasui! O damsel! you should enquire about the cinders, possibly left behind by the Baluch Party, and then proceed apace. Do not despair to meet the Gracious Lord. How can He be said to be distant, when He is near our eyes'?

نیستی آگاه از لطف خدا
ہمچو عاشق ہر زماں بیند ترا *(H. Bu-Ali Qalandar)*

You are not aware of Allah's grace. Like a lover He sees you all the time.

> *And when My servants ask you about Me, say: I am near. I respond to the prayer of a supplicant when he supplicates to Me. (186, Al-Baqarah).*
>
> Note: (1) This was the verse composed and recited by the poet in the course of a meeting with Shah Enayat Soofi, Saint of Jhok.

ھِتان ڪٽي ھُت، جن رکيو سي رسيون،
ساجن سونھن، سُرت، وکان ئي ويجھو گھٽو.

2. Whoso transferred their minds from this world and its attractions to the Hereafter, (i.e. they adopted self-abnegation) they shall reach the goal. The Beloved, who is personification of beauty and wisdom par excellence, is less than one cubit away from us.

منزل جاناں بود یک گام تو
بادۂ عرفان بود در جام تو *(H. Bu-Ali Qalandar)*

The citadel of the Beloved is hardly one cubit away from you if the wine of Divine knowledge is in your cup.

> Note: One day Bibi Rabia Basri requested Allah for the grant of higher contentment to her. He asked her to raise her eyes skyward. When she did so, she saw a sea of blood in waves. Allah told her that the sea contained bloody tears of His seekers, who never sought anything from Him and yet they underwent tests in succession tearfully. On the other hand she was requesting for a favour and that too one for which she was not yet qualified.

(Jami's Tazkiratul Anbiya).

جيڪس ياد ڪياس، ور وڃي وڻڪار ۾،
جلد جريدي پنڌ ۾، اديون! اڄ ٽياس،
وڃي ڪيچ پنياس، ٻاروچي جي ٻاجھ سين.

3. Perhaps my Lord has remembered me in the Oasis (i.e. Paradise). O Sisters! I had better leave alone at once after him. With Allah's grace I shall reach him in his land.

واقف نہ وڻڪار جي، باري سڃڻ ٻر،
ور، وسيلا! سپرين! ٽڪيس ڏوري ٽر،
"لھج" لعل لطيف چئي، "ڪانڌ! مُئيءَ جي ڪر،"
"ولھيءَ! ڪري ور، متان مارڳ چڏيين."

4. I am not conversant with the situation of the Oasis. The intervening desert is reported to be terribly unending. My patron Lord! Relent to me as I am now tired of wandering over the waste land. Good Latif prays: "O Beloved! Kindly take care of me as I am dead tired. My Lord! Please see that you do not forsake me on the road as an unfortunate woman".

واقف نہ وڻڪار جي، اڳ نہ ڏيھ ڏٺوم،
ڏونگر ڏوراپن سين، ڪاتي ريءَ ڪٺوم،
جيلاھن محب مٺوم، ٿي ڇلون ڪريان ڇپرين.

5. I have never before known the Oasis. In fact I have not seen that region nor the intervening (barren) tract. The mountains have, without the aid of a knife, killed me with reproaches (for my indirect contribution to the abduction of Punhoo from me and my slow progress in rejoining him). Since the beloved is very dear to me, I am hopping about amidst the rocks.

واقف نہ وڻڪار جي، پاڻي ڪنيم نہ پاءُ،
جبل جلدايون ڪري، تک ڏيڪاري تاءُ،
لڳي لڪ، لطيف چئي "معذورن مٿاءُ"
اتي اوڏو آءُ، جِتِ ھوت! ھوندیس ھيڪلي."

6. I did not know the Oasis, (I mean its actual location). Besides I did not take even a quarter seer of water with myself on the journey. The mountain is unduly unsympathetic and the sunshine is scorching. Latif says! "At the same time the hot wind has started blowing to the misery of poor travellers. My Lord! kindly come to me at the place where I would be all alone, (and beset by the above adverse circumstances.")

واقف نہ وڻڪار جي، اڳيان جبل جوراٽو،
"اتي" عبداللطيف چئي، "سڃي سفر سٽاٽو"،
"پھر وئي پاڻو، سولو ڪج، سچا ڏڻي!"

7. To Sasui who is ignorant of the Oasis, and the intervening mountains being inhospitable and hard, the journey under the circumstances, according to Abdul Latif, appears dangerous and difficult for her. O True Allah! Pray facilitate the very first stage thereof for her (which possibly means interrogation in grave.)

ويچاري وڻڪار، اڳ نہ ڏٺو ڪڏھين،

مهر نہ هئي ماڙهين، هو سپ هندوڪار،
جَت ڪيائين يار، سورن ڪارڻ سرتيون!

8/10. The poor damsel had never been to the oasis before. The people on the way were all unkind heathens. O friends! It seems Sasui made friendship with the beloved only to have hardships in legacy.

Note: In this verse possibly the reference is to the angels who are all unemotional inorganic beings. No mercy can be expected from them unless ordered by Allah. They are said to be armed with maces.

وڏا وڻ وٽڪار جا، جت جائُو، جمر، جر،
ڪوسا تپن ڪکرا، ٻي دمدم تپي ڏر،
ويچاري ڏٺي ور، پير نہ لهي پرينءَ جو.

9/8. The oasis has tall trees of 'Jao', 'Jamar' and 'Jan' variety. (Same are shady, some scenic, and some scented, but they are peculiar to the mountainous tract). The intervening ground and stones, all, become extremely hot (dut to hot sun and winds). The poor damsel moves here and there in circuits, but she is unable to locate footprints of the beloved.

وڏا وڻ وٽڪار جا، جت نانگ سڃن نيلا،
"اتي" عبداللطيف چئي، "ڪيا هيڪليءَ حيلا،"
"جت ڪرّم نہ قبيلا، اُت رسج رهبر! راه ﷲ."

10/9. There are lofty trees in the oasis. But the intervening tract is said to be infested by blue snakes. According to Abdul Latif the lonely traveller (i.e. Sasui) contrived to continue her journey with safety. O Guide! (i.e. the Prophet!) kindly reach her in the tract, where she is all alone without any relative or tribesman in view.

Note: According to the mythological belief the graves of sinners are infested by snakes which bite their victims as a punishment for their sins. These venomous vipers, however, are not, unless in exceptional cases, visible to the physical eyes. In one particularly important case at Karachi wasps flew out and snakes and scorpions came out of the grave while it was being dismantled. The operation had therefore to be abandoned. In this verse the poet appeals to the Prophet to rescue his sinner followers, including Sasui, when they are all alone in their trouble-infested graves.

وڏا وڻ وٽڪار جا، چهون، جت چيها،
منزل دور، من تنها، اُت ٻوليون ڪن ٻيها،
رائي پير رت ڪيا، لڳي لڪ ڏيها،
"لکن جون ليها، لوڙهيا،" لال لطيف چئي.

11/12. The oasis has tall trees. The intervening tract abounds in owls and small birds. The terminus (Hereafter) is remote from here; the traveller is all alone; and the 'beha' birds squeak on the way. The 'simoom' desert wind blows all over the tract and the gravel makes feet bloody. Abdul Latif says: "the discomforts of the mountain passes have wearied the travellers".

Note: The above verses imply that the road to Paradise is difficult to traverse and is full of diversions, which are very dangerous to clear. They also portray a picture of **عالمِ برزخ** i.e. the life in grave.

واقف جي وٽڪار جا، وچ تني جي سڏ،
"ساڻين سان"، سيد چئي، "لڏو لڏي گڏ"،

"نيٽي نماڻي نجهرو، اونين پاسي اڏ،
سک پنيور جا چڏ، تہ ڪاهي رسين ڪيچ کي.

12/11. "Respond to the call of those who know intimately the oasis (i.e. the real spiritualists) and join their party bag and baggage, as advised by Latif. It would be proper if you build a humble cottage near the camel owner (i.e. the Prophet). Abandon the comforts of Bhambhore (i.e. this world). You will then surely reach the beloved's land.

ہر کہ خواہد ہمنشینی باخدا
او نشیند در حضورِ اولیا *(Roomi)*

Whose desires to associate with Allah, he should sit in the company of saints.

VAI

هو جي هليا هوت، سونهارا،
مون نہ وهيٽا، پنهونءَ سگيٽا.
سسئي پچي ساڻ جا، اوطاقون اوتارا،
مون نہ وهيٽا، پنهونءَ سگيٽا.
آن کي ويندا گڏيا؟ آرياڻي هن پارا،
مون نہ وهيٽا، پنهونءَ سگيٽا.
ٽليون، ٽونر، هلويون، مين سِرَ موچارا،
مون نہ وهيٽا، پنهونءَ سگيٽا.
مون کي نيندا پاڻ سين، ڪامل ڪل اجارا،
مون نہ وهيٽا، پنهونءَ سگيٽا.
"اديون"! عبداللطيف چئي، "دوس آيا دلدارا،"
مون نہ وهيٽا، پنهونءَ سگيٽا.

Ah! The handsome beloved! He has gone away. I had no influence over his kidnappers. They were relatives of Punhoo only.

(In the course of her pursuit) Sasui enquired about the respective camps of the (fugitive) party on the way.

(She asked the fellow travellers) "Did you meet them, the Aryani travellers, corresponding to these marks?

"Their camels had bells and lots of trinkets on them as decorations."

(I hope) the ideal nobleman, the pride of his family, will take me with himself.

Abdul Latif says: "O sisters! The dear friend has come back to me".

SUR SASUI ABRI
CHAPTER - III

پنهون ڇڏيو پوءِ، جانب جبل ڳولئين،
تيلاهين تنگون ڪرين، جيلاهين تون جوءِ،
ساجن سڃ نهارين، ڏکي! ڏوه ڪيوءِ،
هاڙهي هوت نہ هوءِ، وڃي پڇ وينين کان.

1. You have left Punhoo behind, and you are searching for him among the mountains! Obviously because you are wedded to him, you have set out to search for him. O you unhappy woman! You committed a sin by looking for the beloved in wilderness. He is definitely not in 'Harho' mountains. Go and consult again those who sit immobile, (i.e. the non-monastic spiritualists who do not roam about, and who receive His manifestation within themselves).

وري پڇ وينين کان، سندا پنهونءَ پار،
ساجن سڀ ڄمار، ڏکي! ڏورج ڏيل ۾.

2. Go and consult those, who sit immobile, about the whereabouts of Punhoo. All your life, O miserable woman! look for the Beloved within yourself.

ڪونهي اُت ڪوهيار، جت تو، پوري! پانيو،
پنڌ مَ ڪر پهاڙ ڏي، وجود ئي وٽڪار،
ڏاريا پائنج ڏار، پڇ پريان لئي پاڻ تون.

3. O you imbecile! The mountaineer, (Punhoo, the Beloved) is not where you have taken him to be. Do not proceed towards the mountains in his search. Your mind is actually the oasis (where He dwells). Exclude the outsiders (i.e. the materialist agencies) and consult your mind for the Beloved.

سيئي ساري، سسئي! گهر ڪندون تون گهور،
وڃي ڏور ۾ ڏور، درا منجهه دوست ٽيو.

4. O Sasui! abandon all other avenues and look diligently into all corners of the house (i.e. the mind) for Him. Do not go far to search for Him. Your Beloved is within yourself.

یار درخانہ و من گردہ جہاں می کردم
آب در کوزہ ومن تشنہ لباں می کردم

The friend is in my house and I am looking for him around the world! Water is available in my jug and I am moving about with parched lips!

> Note: **سيئي ساري** is alright. But**سپ وساري** would have been more appropriate, because the poet's emphasis in these verses is to exclude all other avenues to meet Allah. Status quo is maintained.

درا منجهه دوست ٽيو، موٽي پڇ پاهين،

عبث اڳاهين، وڃيو ڳولين ڪانڊ ڪي.

5. Your friend is within yourself. Return home and search for Him inwardly. It is useless going out and seeking the Beloved (in different directions).

TRADITION: Whoso has taken to jungle life, he has left off his knowledge and intelligence.

آنانکه طلبگار جدائيد جدائيد
حاجت به طلب نيست شمائيد شمائيد (Roomi)

You who move out in search of Allah, need not search, for Allah is you, you are He.

Note: The present verses No. 6 and 7 are already recorded in chapter 5 as verses No. 14 and 2 respectively. The following verses have been renumbered.

"Shaikh Ahmed Ghazali relates that his Shaikh i.e. Abu Bakr Nassaf, exclaimed in his prayers: "O Allah! with what design was I created? Answer came: The design was that I might behold myself in the mirror of thy soul and plant my love in thy heart.

(From Diwan Shams Tabriz)

پرگهران پاسو ڪري، پڇ پريان ڪر پاڻ،
سو تان تونهين ساڻ، جنهن لءِ جفائون ڪرئين.

6. You should avoid enquiring about the Beloved from other houses (or sources). Probe within yourself for Him. He for whom you are subjecting yourself to so many hardships, is actually within your mind.

سوئي ڪٽيو ساڻ، سوئي ڏورئين، سسئي!
ڪڏهين ڪِنين نہ ڪيو، ڇلڻ منجهان ڇاڻ،
پڇ پريان ڪر پاڻ، تہ تون تتائين لهين.

7. 'O Sasui! you are indeed bearing Him for whom you are searching a far. No person has, through wandering, come to acquire knowledge about Allah. Consult yourself about Him and you will discover Him within yourself.

جو تون ڏورئين ڏور، سو سدا آهي ساڻ تو،
"لالن لءِ"، لطيف چئي، "مُنجهي ٿيءُ معذور!
منجهان پئي پروڙ، تو منجهه آهيس تڪيو،"

8. He for whom you have been searching a far, is always with you. O you imbecile! Take Latif's advice, and look for the Beloved within yourself, there you will positively have His glimpse, because He dwells there.

When My bondmen ask you concerning Me, say: 'I am indeed close to them'. (186, AI-Baqarah).

يار در تو پس چرائی بيخبر
يار در تو خود چرا کردی در بدر (H. Bu-Ali Qalandar)

Your friend is within you. Why are you ignorant of it? He is in you and you are roaming about here and there!

وجين چو وڻڪار؟ هت نہ ڳولين هوت ڪي؟
"لڪو ناه" لطيف چئي، "ٻاروچو ٻي پار،"

"ٿي ستي ٻڌ سندرو، پرت پنهونءَ سين پار،"
"نائي نيڙ نهار، تو ۾ ديرو دوست جو."

9. Why do you go so far as the oasis? Why do you not search for Punhoo here? As per Latif the Baluch is surely not hidden anywhere else. As a chaste and faithful wife you should gird up your loins, and satisfy the claim of your love for Punhoo. Lower your eyes and look within yourself. Verily your friend dwells there.

ڪوڙيون پچن ڪيچ، هوت نہ ڏورن هتهين،
جن پنهونءَ سين پيچ، تن پيرين پنڌ وساريو.

10. It is pseudo lovers who enquire about Kech, the land of the beloved. They do not look for Him within themselves. (On the other hand) those lovers, whose hearts are entwined with Punhoo, do not contemplate undertaking a physical journey to meet Him.

عاشقان اول طواف کعبۂ جان کردہ اند
پس طواف کعبۂ تن مر ز فرمان کردہ اند

The lovers peregrinate round the Kaaba of the heart first. Thereafter they go to the physical Kaaba and as a duty, peregrinate round it.

هل هِئين سين هوت ڏي، پيرين پنڌ وسار،
قاصيداڻي کار، کين رسائِي ڪيچ ڏي.

11. Do not go to the Lord on foot but do it with your heart. Tread not like (the conventional) foot messenger in that connection, because that way you will not reach the Lord's place.

Note: The verse obviously implies that the conventional prayers alone are not enough to take you to your goal.

They remember Allah while standing, sitting and lying on their sides and they ponder over the creation of the skies and the earth. (191, Al-lmran).

هَلُ هِئين سين هوت ڏي، ڇپر هڏ مَ ڇُلُ،
آرياڻي اَمُلُ، ڪايا ۾ ڪانڊُ ٿيو.

12 Proceed to the Lord with your heart, rather than on foot. O Sasui! Do not look for His footprints on sand, but crawl with your heart towards Him (in a spirit of self-effacement.)

Note: Sincerity coupled with humility is the crux of prayers.

هل هِئين سين هوت ڏي، ڇپر هڏ م ڇل،
آرياڻي امل، ڪايا ۾ ڪانڊ ٿيو.

13. Proceed to the Lord with your heart. Do not hop (or roam) about amidst mountains for Him. (You should know that) the priceless Lord has His citadel in your body; (hence do not move about in the routine manner in search of Him.)

هل هِئين سين هوت ڏي، ڇپر ڇل مَ تون،
منجهان لڏو مون، ڪوهيارو ڪيچ ڏڻي.

14. Proceed to the Lord with your heart. No use hoping about amidst the mountains . (Rely on my own experience that) "I have discovered the

mountaineer Lord within myself)".

ز خویشتن سفری کن بخویش ای خواجہ
کہ از چنیں سفری گشت خاک معدنِ زر *(Roomi)*

Make journey out of self into self, O master! For by such a journey the earth becomes a mine of gold.

هل هِئين سين هوت ڏي، سسي ڪٽي مَ ساڻ،
جنين پانيو پاڻ، سي آرياڻيان اوري رهيون.

15. Proceed to the Lord with your heart, completely divested of your entity or ego. Those who maintained the latter, fell short of meeting the Lord.

میانِ عاشق و معشوق ہیچ حائل نیست
تو خود حجابِ خودی حافظ از میانہ بر خیز *(Hafiz)*

There is no barrier between a lover and a beloved. O Hafiz! you yourself operate as a veil. Better remove (i.e. neutralize) your 'self' completely.

ڪجي پند پڇان تو، ڪيڇين ڪارڻ ڪيئن؟
بيخود هلج بر ۾، آئون ٿو چوان ايئن،"
"سڪ ساجن سينءِ، متان مڻي! ڇڏئين."

16. (Sasui asks the poet.: "My question to you how to proceed to the Lord". (The poet replies:) "let me advise you that you should set out in that connection with complete self-abnegation. In addition, till you meet Him, O miserable woman! do not suspend your yearning for Him even momentarily."

متان مڻي! ڇڏئين، پريتڙو پاڻا،
جاپن جي جاڻا، تون پڙ هوئج تن جيئن.

17. O You afflicted woman! Never forsake your love for the Lord. Treat it as the essence of musk, and you should apply it to your face, (so that you too may feel its fragrance always.)

متان مُڻي! ڇڏئين، پاڻا پريتڙو،
ڪٿوري ڪڙو، مڙهي مڙهج منهن ۾.

18. O afflicted woman! Never forsake your love for the Lord. Treat it as the essence of musk, and you should apply it to your face, (so that you too may feel its fragrance always.)

VAI

غفلت يار گنوايو، ہڙي! جيڏيون!
ڪيئن ڪريان آئون؟ ڪُه ڏيو؟
ستيس تان ساڻ ويو، اُڀيس تان ڏک آئيو،
ڪيئن ڪريان آئون؟ ڪُه ڏيو؟

پڇان پوءِ پنهونءَ کي، عبث تان ان کائيو،

ڪيئن ڪريان آئون؟ ڪُھ ٿيو؟

هوت هلندي جا ڪئي، سا مون ڳالھ سڌائيو،

ڪيئن ڪريان آئون؟ ڪُھ ٿيو؟

O friends! Alas! My (temporary) apathy has cost me my Beloved. What should I do now? (Frankly speaking) I do not fully realize what has happened.

While I was asleep the party of my Lord left me and I realized the loss with a shock when I woke up.

It was tragic that I thought of the Lord after satisfying my stomach, (and thus wasted my time.) (It reflects the general tendency of human beings to give priority to the physical and temporal requirements).

Please tell me what were the parting words of the Lord, (so that I should bear them in mind and comply with them.)

SUR SASUI ABRI
CHAPTER - IV

هيج نہ هوندو جن، سي ڪيئن وندر ويندیون؟
وِهو وچ رهن، سهسين سڏن واريون.

1. Could they really be expected to go to Vinder when they have no yearning? Those who are given to mere wishful thinking, and they are good many, they move out but halt on the way soon afterwards.

> *And if they had intended to go forth they would certainly have made some preparation for it; but Allah was averse to their marching forth. So He kept them back, and it was said: "sit you at home with those who sit."*
> *(45, Al-Touba).*

سڏائتي سپڪا، بک نہ باسي ڪا،
جيهي تيهي ذات جي، جنبش ناهي جا،
مون سين هلي سا، جا جيءُ منو نہ ڪري.

2. Most people are merely wishful to meet the Lord, but very few are prepared to face (hardships including) starvation. To undertake a journey in that direction is not the job for all and sundry. Hence such women alone may accompany me (on the expedition), who attach no value to their life or its comforts.

بادو قبلہ در رہِ توحید، نتواں رفت
یا ہوائ دوست یا ہوائ خویشتن

None can progress along the way of monotheism if he maintains two Kiblas. He should either have the desire for the friend or for himself.

ڪيچ ڪانهي جاءِ، تہ ڪا هلي هوت ڏي،
مون سين هلي ساءِ، جا جيءُ منو نہ ڪري.

3. Whoever wants to take the trip must know before hand that the Lord's land is not easy to reach, and the way thereto is difficult. Only they can go with me who do not hold dear their life or its comforts.

مستان عاشقاں پی دلدار خود روند
ہر کس کہ گشت عاشق رو دست بشو *(Roomi)*

It is only the frenzied, lovers, who follow their darling. If any one has fallen in love, go and wash his hands.

آٽ ۾ پرياڻ، هو سيني جيڏيين،
مون سياڻي ساڻ ڪير چلندي چپرين؟

4. Every woman staying in doors boasted of love. But then the question was to probe the mountains. Who would then accompany a really love-affected woman like me?

سکن واري سَڈ، متان کا مون سين ڪري،
اندر جنين جو اڏ، ڏونگر سي ڏورينديون.

5. She who knows and is used to an easy life, should not entertain the desire to accompany me on the trip. The heart-racked woman alone can undertake a journey amidst mountains.

ناز پرورد تنعم نبرد راہ بدوست
عاشقی شیوہ رندان بلاکش باشد *(Roomi)*

None used to a comfortable life will traverse the friends way. Only the rakes, used to sufferings, can pursue love as a vocation.

ڏونگر نہ ڏوري، سکڻ جون سڏون ڪري،
ويڻي گهر گهوري، مڻان پرين جندڑو.

6. Such women leading an easy life generally stick to their home atmosphere and are content with a mere expression that they were ready to sacrifice their life for the Lord. They would not undertake the journey amidst mountains.

وريتيون وڃو، آئون نہ ورنديس ور ريءَ،
جاڏي هن جبل جو، تانگهيندیس ترو،
جتن ساڻ ڏرو، نينهن نبيرڻ نہ ڏئي.

7. O you women with husbands! Please return home. I for myself would not do so without my husband. I would rather explore the entire range of this untractable mountain from its summit to its base. It would be unworthy of me if I default to the least extent in maintaining my love for the Beloved and satisfying its claims. (I am quite firm in my undertaking).

وڃو سڀ وري، اوهين ورن واريون،
ڦوڙائي فراق جي، سڃي ڇالهه ڇري،
ٻنيا جن ٻري، ڏونگر سي ڏورينديون.

8. O you having consorts! Please return home, all of you. The travails of separation from the Beloved seem unbearable. Only those women, whose hearts are aflame (with love), will venture out to explore the mountains.

وڃو سڀ موڻي، اوهين ورن واريون،
کا نہ هلندي کيڇ ڏي، ڪريو مَ کوڻي،
وڏم ڪاڇوٽي، پاتم جوڳ جتن لاءِ.

9. O you women with husbands! Go back, all of you. None of you can afford to go to the Lord's land. Hence do not detain me and waste my time. I have put on a loin cloth and turned myself into an ascetic for the sake of the Baluch Lord. (I have renounced all affiliations and comforts of the world for the pleasure of Allah).

اڇ ملينديس، ماءِ! ڏاڃا ڪنديس ڪپڑا،
جيجان! جوڳياڻي ٿيان، مون جهل مَ پاءِ،

هوت ہاروچي لاءِ، ڪنين ڪنر پائيان.

10. O mother! Today I would wash myself and anoint my person. I would then wear the saffron coloured clothes. Dear mother! want to be a renunciant! Please do not ask me to desist. For the sake of the Baluchi Lord I would put on the jogis' peculiar ear-rings.

جاني! جڙي ہنڌ، عنايتان اتاهين،
آهي گهٽو اهڪو، فقيريءَ جو ڦند،
چڪين تہ چريو ٿئين، ميخاني جو منڌ،
"ڪين ڪيندو ڪنڌ، منجهان سگ،" سيد چئي.

11. O Jani! Better bind and detain (your son) lnayat at your place. The complex of a renunciant is indeed very difficult to adopt: You yourself will get made if you were to taste wine at the tavern. The Syed says: "lnayat shall not part with my society".

Note: (1) The back ground of the above verse is as under: lnayat son of Jani, a local landlord, visited the poet and remained with him to serve as a disciple. Jani rebelled against the idea and he forced back his son. lnayat again returned to Shah, and his father again took him back. This happened seven times. On the eighth occasion when Jani came to take away his son, the poet composed and recited the above verse. The result was that Jani left his son with Shah for good.

مون کي پاڻئي پاڃ، ڏير ڏوراٽا هليا،
اڳتان رکيم ان جي، خوب پچائي کاڃ،
ميڙي آپ سرتيون، نڪي ڳايم ڳاڃ،
سا مون کان نہ ٿي، جيڪا رسم راڃ،
آيل! آڻون اکاڃ، ہول ہروچي وترو.

12. The borthers of Punhoo took me to be his mistress (as distinguished from wife) and were therefore restrained with me. On my part too I failed to serve them with dainties, or entertain them with my girl friends' music. In fact I defaulted in observing the conventions usual on such occasions. O mother! I am indeed a delinquent. On the other hand, I know that Punhoo is infallible in His promises. (Let me rely on them).

Verily Allah forgives all sins. Verily He is most Forgiving, Merciful.
(53, Al-Zumar).

تو جو ہول، ہروڃ! ويهي ڪيو وڻڪار ۾،
سو ئي پارج، هوت! مون جيهي معذور سين.

13. O Lord Punhoo! (Despite my delinquency) I remind you of your promises, which you had made to me at the oasis (Paradise). Kindly fulfil them with me, a woman distitute of good performances.

پهرين تون پاريج، پارڻ پوءِ پنهونءَ تي،
ہول مَ وساريج، هو جو ڪيوءِ هوت سين.

14. (The poet says)! (O Sasui!) You should fulfil your covenant with Punhoo (Allah) first. Thereafter it is for Him to fulfil His covenants with you. (Do not forget that you had said before Allah that He is really your Lord, and that you would obey Him).

O children of lsreal! Remember My favour with which I blessed you, and fulfil your covenant with Me, and I will fulfil my covenant with you.
(40, AI-Baqarah).

And remember, the covenant that AlIah got from you when you said "we hear and we obey". (7, Maide).

تو سين ٻول ٻھون، سسئي! ساجن جي ڪري،
ڪنديينءَ توءِ ڪھون، جي نالو ڳيڙءِ نينھن جو.

15. Even if the Lord were to make a considerable number of promises with you, (that is beside the point). O Sasui! You shall have to make all efforts to reach Him, if you are really in love with Him.

Note: (1) A human being must discharge his duties well despite the over all promises of Allah that He shall be Forgiving.

سڻي ٻول سندان، متان سمھين سسئي!
ڪنديينءَ ڪه ڪيڏان؟ سي جي ان اورانگھيا.

16.O Sasui! Do not go to sleep (or sink into inertia) relying on the Lord's pledges. What would you do to Him if He ignored or bypassed them? (Do not be negligent in your duties merely because Allah says: "Do not be despair of My mercy)".

Note: In this verse Shah has advised the seeker to bestir himself and perform his duties carefully.

سڃ اُلٿي، سسئي، رت وروڙو روءِ،
پھي، نہ پانڌي ڪو، جنھن ڪان پڇي لوءِ،
موڙھي وڃي توءِ، موڙ جي ڪانہ ڪري.

17. As the sun sets Sasui starts shedding bloody tears (in prayer). There is no messenger or pedestrian traveller from whom she could possibly have news of (Punhoo's) place. However, confused though she was in that respect, she had absolutely no thought of half way return.

چلان، مُنجھم نہ چاڪ، پران، پونم پرڪڙا،
متان ڪا منڌ ڪري، موڙ جي مذاق،
چت سندو مون چاڪ، ھاڙھي ھڏ ھڻي ڪيو.

18. (Quite so) "I would ever like to go briskly but I lack the strength. Nay, If I continue the journey, I would develop blisters on my soles. However, I would not think of returning half way. Let none make that sort of ridiculous suggestion to me. (Nor would I offer others an occasion to ridicule me for half way return.) The mountain has, I must however, admit, completely broken my spirit."

پيرين پيم پرڪڙا، ره ۾ گھڙو رنوم،
پاراتو پرين کي، تپي تان نہ ڏنوم،
چُڪي ٿي چيوم، "سواھرو" سڃڻين.

19. ("As apprehended), I did develop blisters on my soles, and on that account I wept profusely on the way (during the course of the journey). But I never lost my equilibrium, nor did I curse the beloved. On the contrary, when I was extremely tired, I merely said: "(may my Lord keep wall"!) He is a good Helper."

TRADITION: Bear your troubles patiently. Do not curse them as they are the means of your salvation.

خرابم ساختی آباد باشی!
بغم کشتی دلم را شاد باشی! *(Razai)*

You devasted me. May you remain ever green' You killed my heart with anguish. May you keep well!.

دریا ز حباب آبلہ پای طلب شست
نورِ نظر ای گوہر نایاب کجائی *(Ghalib)*

Sea has developed blisters on its feet in the form of bubbles due to its desire for you. O the light of my eyes, the priceless pearl! Where are you?

بسی نازک ولی در محنت سخت
زسنگ خارہ پایش گشتہ صد لخت *(Razai)*

Sasui was very delicate. But she was resolute in action. Her feet were seriously affected by the hard rocks.

Be thankful to Me and reject Me not. (153, Al-Baqarah).

چُڪي ڪي چئي، ڪا جاڳائي جيڏيون!
ويڙو ساڻ وهي، تو نندائي نہ لهي.

20. (The poet says:) "O friends! Let some one of you awaken Sasui because she has fallen asleep (due to fatigue), and remind her that the Lord's party had passed by, whereas she still continued to doze!"

چُڪس سپ چئي، ماڙهو شهر پنيور جا،
سا موڻي ڪين مئي؟ جنهن جو جانب جت وڻي ويا.

21. All inhabitants of Bhambhore tried in vain to make her return. But how could this wretched woman go back home particularly when her Lord had been taken away by the Baluchis?

موڻڻ جا مذڪور، جان ڪي چيس جيڏئين،
پريت پهرين پور، نيئي پهچاءِ پنهونءَ ڪي.

22. Whenever any of her comrades suggested to her to return to Bhambhore, (they little realized that the washer woman was so much attached to Punhoo that) her forth right reply would be taken to him.

موڻڻ جي مصلحت، مون ڪي ڏيو مَ، جيڏيون!
نهاريندیس نڪري، آرياڻي البت،
ڪنديس اوڻ عيب جي، لڪن ڏيئي لت،
سرتيون! شريڪت، آئون ڪيئن آگن سين ڪريان؟

23. O friends! Do not advise me to (discontinue my journey and) return home. I would positively venture further and look for Punhoo. I would, in expiation of my lapses, move into and explore the mountain passes. O friends! How can I hold out against my Lord as an equal? (I have to be all humility vis-a-vis him, If he has left me, that would not justify me to stay away and forsake him in return).

موڻي مران مَ ماڻِ! موڻڻ ڪان اڳي مران!

لڇي لالن لاءِ، شال پونديس پير تي!

24. O mother! I would like to die before I return to Bhambhore, rather than to return there and then die. I would, very much desire to fall dead on the footprints of Punhoo in the course of my toilsome journey in that connection.

نماڻيءَ جي نجهري، رئڻ ۽ راڙو،
ڪنڌ جي قلب ۾، قرب جو ڪاڙهو،
هوتن لءِ هاڙهو، سڀ رگيندیس رت سين.

25. It is the lot of the humble and meek persons like me, to have grief and tears in their huts. Similarly as a love-stricken person I have the love's anguish within me. I would dye the entire mountain Harho with my blood during my search for the beloved.

VAI

معلوم حال حبيب! مون کي درد قديمي ووا!
درد جديدي، حب حبيبي.
آلودي آزار کان، تو ريءَ ٿيس، طبيب!
درد جديدي، حب حبيبي.
شادي ڏي صحت جي، غمي لاه، غريب!
درد جديدي، حب حبيبي.
آئون اوهانجي آهيان، نار منجهه نصيب!
درد جديدي، حب حبيبي.
ڪاهل آهيان ڪوڙي، رسي لاه، رقيب!
درد جديدي، حب حبيبي.
حاذق آهئين هن جو، اچين شال، عجيب!
درد جديدي، حب حبيبي.
دوا آهيين دل جي، پڇيم سڀ طبيب!
درد جديدي، حب حبيبي.
الا! عبداللطيف کي، ڪوڙي لاءِ، قريب!
درد جديدي، حب حبيبي.

My dear Lord! You know my condition well. I suffer from a chronic malady, cum a fresh attack of the malady, (in other words), an enduring love for the beloved.

Note: The chronic malady possibly refers to the poet's love for the Prophet as a soul; and the fresh malady may perhaps refer to his love for him as a living kinsman.

My Physician! without you I am in the vortex of acute sufferings caused due to the separation from you.

My wondrous Lord! Kindly impart to me the joy of restoration to health, and remove my sufferings.

Since I am yours (I have been crying for you.) It seems to be my lot to be in your (love's) fire.

I am indolent. I have no virtues to my credit. My Patron Lord! Kindly grant me reprieve because I feel in fetters so long I am in this world.

You are expert in the treatment of troubles. May you come to me, my wonderful Lord!

You are the real medicine for my heart's maladies. I have grown sick of consulting all the (worldly) physicians.

Would to Allah that you, who are so near, may take Abdul Latif to your heart!

بیالینم حبیبی یا طبیبی، ازاں ہر دو یکے بودی چہ بودی!

Would it have meant much if either the beloved or the physician had been by my pillow?

Note: The Vai contains fervent appeal of the poet to the Prophet for his grace.

SUR SASUI ABRI
CHAPTER - V

پڄي جان پنيور کان، ڏونگر ڏوريو مون،
ڪاهي رسيس ڪيچ کي، جتي پاڻ پنهون،
"سپت آهين تون، قضا ڪندين ڪن سين؟"

1. After I had left Bhambhore (i.e. this world) and passed through the mountains, I reached Kech, the land where the Beloved is. I just submitted to Him: "You are present every where (and in all persons). Then against whom would you pass your sentence"? (i.e. You did in the case of Mansoor.)

Note: In the concluding sentence of the above verse Shah has raised a question which has often perplexed those who do not support the doctrine of 'Wahdatal Wajud'. Though a staunch believer in it, he too was worried by it. It is, however, a pity that he has not vouch-safed an answer to it. According to me, there are two approaches to the question as under:

a) Those seekers who strive hard along the path of tariqat, attain to evolution, and they get union with Allah at will. During their ecstatic moments their personality becomes extinct and they sometimes act and utter words in an unorthodox manner. They are in the stage of 'الا' or self-annihilation.

b) Some persons are of the view that Allah dwells in the human heart, that He transmigrates there, that He always exists there and accordingly all human beings are Allah incarnate. It is this doctrine of monism which creates a number of questions, one of them being what is referred to above by the poet. If all human beings are God-lets, then the question of compulsion and option does not arise and the justification for award of requittal on the Day of Judgement disappears completely. I do not propose to pursue here the subject further. I have written a separate note on sufism including monism.

پيهي جان پاڻ ۾، ڪيم روح رهاڻ،
تہ نڪو ڏونگر ڏيهم ۾، نڪا ڪيچين ڪاڻ،
پنهون ٿيس پاڻ، سسئي تان سور هڻا.

2. When I peeped within myself (minus myself) and had an intimate tete-e-tete with my heart (i.e. when I knew it well), I discovered that there were no mountains to climb, nor was it necessary to follow the party of Punhoo to Kech. In fact I realized that I myself was Ponhoo, and it was merely the lot of Sasui, as Sasui, to experience the travails.

در دل خویش طاہرہ گشت و ندید جز ترا
صفحہ بصفحہ لا بلا پردہ بپردہ پو بپو *(Quratul-Ain Tahira)*

Tahira looked within herself and saw nothing but you - from fold to fold, plait to plait, curtain to curtain and tapestry to tapestry.

ڏنا جيڙ لءِ، جيڏيون! ڏيرن مون کي ڏک،
پڳيس جان پنيور کان، تان سور مڙيئي سک،
لٿي مون تان لک، پنهون ٿيس پاڻهين.

3. O friends! Punhoo's brothers have caused me sorrows so that I should endure them while alive. But when I renounced Bhambhore, (i.e. died before death,) I realized that the sorrows in fact were pleasures. I shook off the veil of duality and I became Punhoo myself.

عاشق از وہم و دوئی چوں صاف شد معشوق گشت
جای لیلیٰ میر! مجنوں را بہ محمل دیدہ ام *(Mir Jan Ali Shah)*

When the lover gets rid of the veil of duality, he turns into the Beloved. The Mir saw Majnun in the place of Laila in the litter.

پُنهون ٿيس پاڻهين، ويو سسئي جو شرم،
هيڪليون هلن جي، پڇي تن پرم،
جو وندر ۾ ورم، سو سودو سريس هتهين.

4. When Sasui became Ponhoo, the veil of her trappings disappeared. Those who journey alone as renuncients, do not need the veil. What merchandise is available in Ponhoo's tract, Sasui got it here. (This means that when one renounces the world and merges in the unity of Allah, he gets rid of the material constraints and he receives here all the Divine blessings, which are promised for the Hereafter).

پنهون ٿيس پاڻهين، ويو سسئي جو سينگار،
"مَنَ عَرَفَ نَفَسَه، فَقَد عَرَفَ رَبَه،" اهو ئي آچار،
جو وندر ۾ واپار، سو سودو سريس هتهين.

5. When Sasui realised that she herself was Punhoo, her personal identity, which symbolized ego or self-consciousness, became extinct. (According to a Tradition) "Verily those who know themselves, know Allah"; and that is a fact. Accordingly Sasui got all amenities of Windar (i.e. Hereafter) in this world.

> Note: There is another tradition which is almost complementary to this tradition quoted by the poet. It states as under:

Allah says: "None can encompass Me, neither My sky nor My earth. But my slave momin's heart is capable of encompassing Me

در دل مومن بگنجم ای عجب
گر مرا جوئی در آں دلہا طلب *(Roomi)*

I am contained in the Momin's heart. If you seek Me, look for Me there.

The two traditions, taken together,, mean that Allah has made the human heart capable of receiving His manifestation. It is, therefore, up to the man to purge all impurities from it to receive the same.

Allah has imparted intelligence and knowledge to the man as His vicegerent. In addition the Quran offers him guidance on all important matters. Thereby he knows that originally he is the product of a despicable fluid which has no potentiality at all. He also knows that it was Allah alone who created him

Fashioned him, clothed him with flesh, fitted him with limbs, infused in him from His spirit and fostered him till his death. The human body is a miniature of whatever is in the universe. His heart is rendered competent, mirror-like, to reflect the Emporean. He would know Allah through his knowledge of the self; and that is what the tradition says.

Imam Ghazali said:

1. You must study your mind to know Allah.
2. You must study the self to know the soul.
3. You must study the soul to know your mission of life.
4. You must know your life's mission to know the death.
5. You must know the death to know the Hereafter.

پنهون ٽيس پاڻهين، ويئي سسئي جي سونهن،
"خلق آدم عليٰ صورته" اي وٽن منجهه ورونهن،
چريءَ منجهان چونهن، ڪٽي هوت هنج ڪيو.

6. With Sasui's alignment, as Punhoo she lost her individual pattern in view of the tradition that Allah has indeed created the human being after His pattern, and that is what all vegetation echoes. The love-maddened Sasui took the Beloved in her arms with great zest.

طالب اوئی نگردو طالبت
چوں بمردی طالبت شود مطلبت *(Roomi)*

So long you seek Him, He does not become your seeker. But when you annihilate yourself, the sought after (Allah) will be your Seeker.

Note: In this verse Shah has reproduced briefly a tradition of the Prophet. Literally it says: "Verily Allah has created Adam according to His pattern". This tradition, which is relied upon by Imam Bukhari and lmam Muslim as correct, is often misinterpreted and sinned against. Some Sufis argue that because the man has a physical form and the latter is, according to the tradition, after Allah's form, it conversely follows that Allah too has a physical form similar to that of the man. This is a human way of thinking, and the conclusion thereby reached is preposterous, nay blasphemous. In the Quranic verse No. 11 of Al-Shura Allah has clearly asserted that "There is nothing whatever like unto Him". In verse No. 4 of Sura "Al-lkhlas" He has said: "And there is none like unto Him". That forbids all human attempts to imagine anything like unto Allah. He is the picture of the unpicturable. In view of these distinct assertions it is unwise to attribute the man as similar to Allah or assign Him a physical form on the pattern of a human form. The word 'pattern' should in fact imply attributes rather than form.

2 No eyes can see Allah. He manifests Himself through His attributes, and they serve as the basis for apprehending Him. What cannot be seen cannot be pictured or described. Besides He who encompasses all things cannot be physically contained at any particular place. The tradition may best be interpreted, as said above, by translating the word **صورت** as attributes. It would then be translated as under:

Verily Allah has created Adam after His own attributes.

The best course, however, under the circumstances, is to abide by the Prophet's another tradition and refrain from discussing Allah.

3 In this connection, lmam Ghazali's following observations, contained in his 'Kimya e Saadat', are relevant: "Allah is the King of the universe. The man is made the King of his body which is the universe in miniature. His heart is like

the Emporean. His conscience or soul is like Angel lsrafil. His head is like the Divine throne and his brain, with its thoughts, acts like 'Loh Mahfuz'. Just as the angels obey every volition of Allah, similarly all limbs of the human body obey the man's thoughts. They act as angels for him. Just as Allah cannot be described, similarly the human soul too cannot be described. Even none of the human attributes like love, happiness, grief, smell etc. which are peculiar, can be described in exact terms".

ہرچہ اندیشہ پذیری فنا است
آنچہ اندیشہ نیاید خدا است *(Roomi)*

What you can think about is apt to perish, whatever cannot be apprehended by thought is Allah.

ويئي سونهن سسئي جي، پنهون ٿيس پاڻ،
"سين جي،" سيد چئي، "آهي اُت اُماڻ،"
"پنيور جا ياڻ، آڏا عجيبن کي."

7. Sasui lost her individual identity and got assimilated in that of Punhoo. Syed says: "All human beings have eventually to return to Him.. That is their goal. In fact the affiliations and connections of Bhambhore (i.e. this world) are an impediment in the way of unity with Allah".

As He created you, so shall you return (to Him). (29, AI-Aaraf).

وهم وساریاس، نات پنهون آئون پاڻ هئي،
پاڻ وڃايم پانهنجو، پئي پريان جي پاس،
رتي علم نہ راس، ڏاران پسڻ پرينءَ جي.

8. The fact is that inherently I myself was Punhoo but due to certain misconceptions I did not realize it. I got very close to the Beloved, and I divested myself of the discrimination, (Bookish) knowledge is not helpful in comprehending it. The view of the Beloved alone would facilitate correct appreciation of Him.

قافئون کاهيندياس، موڻان، تان کر ميهڻو!
ٻانهي ٻاروچن جي، سگ نہ ساهيندياس،
"الفراق اشد من الموت،" هتي نہ هوندياس،
آس نہ لاهيندياس، جيئري جت ڏسي مران!

9. I will march through the mountains. If I return from half way, that will bring disgrace to my family. I am a slave of the Baluchi Lord. I will not refer to my relationship with Him and thereby claim equality. "Separation is worse than death". That is what the maxim says. Hence I must move out in His search rather than stay at Bhambhore. I shall not despair. Would that I were to see the Beloved before I die.

نظارہ گر مباش دریں راہ منتظر
واللہ کہ ہیچ مرگ بتر ز انتظار نیست *(Roomi)*

Be not an expectant looker-on in this path. By Allah! there is no death worse than expectancy.

Note: In this verse Shah has referred to his illustrious lineage which, he thinks would be disgraced if he gave up his struggle for union with the Prophet.

جيڻ جت ڏاران، معذور جو مس ٿئي!

چانگن سر چڑهي ويا، ساڻي سوارا،
اکيون اوتارا پسيو رون پنهونءَ جا.

10. It is hardly possible that the frustrated Sasui can remain alive without Punhoo. His companions had taken away the latter on camels at dawn time. Sasui's eyes shed tears at the sight of Punhoo's places in his absence.

هيڪر هئڻ ڇڏ، تہ اوڏي ٿيين عجيب کي،
"مَا رَاَ يتُ شَيئا اِلا وَرَاَيتُ الله،" نيئي اجها اوڏانهين اڏ"
تہ هوت تو کان هڏ، پرين پراهون نہ ٽئي.

11. If once you abandon your individual entity, you will get close to the Wonderful Allah. "Since there is nothing (in the universe) which is devoid of Divine manifestation", you too should get assimilated in Allah. If you do so, He will never forsake you.

ملک جسمت راچوں بلقیس ای غبی
ترک کن بہر سلمان نبی

O imbecile! Forsake your personal entity just as queen Balkis did it for Prophet Sullaiman.

هوت تنهنجي هنج ۾، پچين کوه پهي؟
"وَفِي اَنفُسكُم، اَفَلاَ تُبصِرُون،" سوجهي کر سهي
ڪڏهن کان وهي، هوت ڳولڻ هٽ تي.

12. The Beloved is in your lap. Why are you enquiring from fellow travelers about Him? And in your own selves (are signs for those who have certainty of faith), will you not then see?" This Divine exhortation is to be understood and implemented. The Beloved is not a marketable commodity that could be had at a shop.

And on the earth are signs for those who have certainty of faith. And also in your ownselves. Will you not then see? (20, 21, Al-Azriyat).

TRADITION: He who knows himself shall know Allah.

Note: The Quran reminds us to know ourselves, our mission and our potentialities.

با تو در زیر گلیم است ہر چہ است
ہمچو نابینا مبر ہرسوئی اوست

He is under your carpet. Why do you fumble for Him here and there like a blind person.

هوت تنهنجي هنج ۾، پچين که پرياڻ؟
"وَنَحنُ اَقرَبُ اِلَيهِ مِن حَبلِ الوَرِيدِ"، تنهنجو توهِين ساڻ،
پنهنجو آهي پاڻ، آڏو عجيبن کي.

13. The Beloved is in your lap and you want to have a clue to Him! "And We are nearer to him than the jugular veins", says Allah. Accordingly your Lord is with you (all the time). But your personal identity or ego operates as an impediment to your meeting the wonderful Lord.

And assuredly have We created the man, and We know what thoughts enter his mind, and We are nearer to him than the jugular veins". (16, Kaf).

دلآرام در بر و دلآرام جوی
لب از تشنگی خشک و برطرف جوی *(Saadi)*

Your beloved is in your arms and you are searching for him! Your lips are parched due to thirst though you are sitting on the bank of a stream.

ووڑيم سپ وٹاڻ، يار کارڻ جت جي،
"وَالله بِكُلّ شيءٍ مّحِيطُ،" ايءُ آرياڻي اهجاڻ،
سپ ۾ پنهون پاڻ، ڪونهي ٻيو ٻروچ ريءَ،

14. I looked in vain at all places for the Baluchi friend. The real clue to Him lies in the Quranic verse that "Allah encompasses every thing". That is His specific trait. (He is present at all places). Verily He supervenes the entire universe. There is none else besides the Lord, or without Him.

And to Allah belongs all that is in the skies and all that is on the earth; and Allah encompasses all things. (126, AI-Nisa).

ڃاڻي سڃاڻي، وهان ڪيئن ماڻ ڪري؟
اندر آڳ عشق جي، اپر اڏاڻي،
"اَلعِشقُ نَارُ اللهِ المُوقَده،" ڪوري جيئن ڪاڻي،
آهي آرياڻي، ٻيو، سرتيون! سُجهي ڪين ڪي.

15. How can I keep quiet after knowing my Beloved and realizing (that I am in love with Him?) In fact the fire of love within me has intensified into a blaze. 'Love is the fire kindled by Allah'. It is burning like a furnace. The Lord alone is the Omnipresent! He is ever near me. O friends! I know of none else.

It is Allah's kindled fire. (6, Al-H umaza).

عشق آں شعله است که چوں بر فروخت
ہر چه جز معشوق باقی جمله سوخت

The love is a flame which, when kindled, consumes everything except the Beloved.

سرتيون! سيوئي ٿيو، اندر آرياڻي،
وينِي پسان پاڻ ۾، ڏونگر ڏيهاڻي،
هيس هوتن هاڻي، تي ڪيڇي گڏيم ڪه ۾.

16. O friends! My Lord within me supervenes my entire system. I see daily within myself the mountains (of the Lord's land). Since I was love afflicted, the Lord (very kindly) met me half way in the course of my journey.

Note: (1) The conflict between the law and love is a favourite subject for Sufis discussion. They always assert the primacy of love to law and reason. According to them the stages for a seeker are:

a) love for Allah, b) self-abnegation and submission and c) absorption in Allah,

ڪِي پنهونءَ ڏي ڪاهي، چانيءَ من چريو ڪيو،
اُٿي وينِي اوڏهين، سُتي پٽ ساهي،
اَلعِشقُ حِجابٌ بَينَ اَلعَاشِقِ وَالمَعشُوقِ،" لاشڪ ڇڏ لاهي،
آرياڻي آهي، ٻيو، سرتيون! سُجهي ڪونہ مون.

17. With a love intoxicated mind Sasui marches in pursuit of Punhoo. She is striving in her direction even while standing, sitting or asleep. But since love acts as a veil between the lover and the beloved; Sasui should better drop it aside by neutralizing her identity. Lord alone exist. O friends! I know of none else.

> *The (i.e. the men of understanding) remembers Allah while standing, sitting, and lying on their sides. (191, Al-I mran).*

تو جدا می شوی زخودبینی
یار از تو جدا نشد ہرگز *(Mir Janullah Shah)*

Due to your self-consciousness you get separated from the Beloved, who otherwise is not separated from you.

پينر! آئون پوري، مون سگ سجاڻي نہ ڪيو،
ڏيندا مون ڏير ويا، جھجڻ ۽ جھوري،
لڳي جن لوري، ڏونگر سي ڏورينديون.

18. My sisters! I am a stupid woman. I entered into this wedlock rather precipitately without examining its pros and cons. Punhoo's brothers have caused me a lot of misery and anguish. But those women who are in love, (like me,) will definitely have to explore the mountains (notwithstanding their physical handicaps).

اديون! آئون اڇاڻ، مون سگُ سجاڻي نہ ڪيو،
هوند نہ سنيم هيتري، ڪوهياري جي ڪاڻ،
رتيءَ جي رهاڻ، جيءَ اڙايم جت سين.

19. My sisters! I am an unsophisticated ignorant woman. Unwittingly I entered into wedlock with Punhoo without knowing him intimately. Else I would have been spared so much hardship of running amidst the mountaineer. The tawdry pleasure of that momentary dialogue with Punhoo got me entangled in this wedlock.

ہر چند کہ آزمودم از وی نبود سودم *(Hafiz)*

How so much experience I had, it did not help me.

VAI

اهكيءَ آڳه آهي، ووا آهي،
مون كي تان نہ ڇڏيندو تك ۾.
پڇي پوءِ پين كي، لكن ۾ لڏ لاهي،
مون كي تان نہ ڇڏيندو تك ۾.
آري اگهاڙن كي، پنهون جام پراهي،
مون كي تان نہ ڇڏيندو تك ۾.

But I do rely on the guide (i.e. the Prophet) in my difficulties. Yes, he is my

mainstay. He would not abandon me in the swift current (of the world).

He tends to stop in mountain passes, and he looks after and relieves those of his, followers who lag behind (due to burden of sins). (He is particularly interested in his sinner-followers, who find themselves in predicament.)

نماز معصیاں کسی در کرو
کہ دارد چنیں سید پیشرو

No sinner shall feel handicaped due to his sins if he has a leader like the Sayed (i.e. the Prophet).

King Punhoo would supply raiment to the naked persons (i.e. he would cover up the faults of the sinners and get them salvation.)

Note: In this Vai Punhoo is to be identified as the Prophet of Islam.

SUR SASUI ABRI
CHAPTER - VI

جدائي جو جام، ڏنائون ڏکيءَ کي،
منگل مُنهنجي من ۾، ٻاريو هوت حمام،
آرک ٿيو آرام، ڪاڪل پسي ڪانڊ جو.

1. He (i.e. Punhoo) served a cup of love-sickness to this miserable woman (Sasui). He kindled a flame within me and set it burning, I lost peace of mind after seeing a lock of hair of the beloved. (I have been restless since then).

TRADITION: The Prophet is said to have curly hair reaching his ears. (Shamail-e-Tirmizi)

گوش من و حلقہ گیسوی یار
روی من و خاک در می فروش *(Hafiz)*

Still is my ear ringed of his locks ringlated, still on the cup bearer's door prone I lay.

درد نہ لهي دارئين، زلف زور ڏنوم،
ڪاڪل ڪالهه ڏٺوم، رخساري تي روپ سين.

2. The medicines which were administered to me (by the physicians) proved ineffective. The image of the curl (of the Beloved) (on the other hand) sank deeper in me. It was but yesterday that I had witnessed the curl beautifully poised on the beloved's face.

ہرچہ کردند از علاج و از دوا
گشت رنج افزوں و حاجت ناروا *(Roomi)*

The more they administered medicines, to me the more misery they increased in me and made their use undesirable.

ٻنيو جو ٻنيور ۾، ڪاڪل ڏٺم ڪال،
هَيءِ تنين جي حال، زلف جي زاف ڪيا.

3. I had noticed his matchless ringlet in Bhambhore the other day (when I saw Punhoo for the first time). Alas for those who could not survive a glimpse thereof.

برای صید مرغ جاں عاشق
ززلف ما ہرویان دام کردند *(Iraqi)*

They made the snare from the trenes. of the moonfaced for capturing the bird of the lover's life.

پريندیئي پاڻ ويو، زلف ڪيس زاف،
سندو ڪاڪل ڪاف، ماري معذورن ڪي.

4. My personal entity and consciousness diasppeared and became extinct outright at the sight of the ringlet. The curl of the ringlet is simply killing the afflicted women.

بی گفتگوی زلف تو دل را میکشید
بازلف دلکش تو کرار وی گفتگو است

Your curl is ever drawing my heart silently. Who has the power to quarrel with your heart ravishing curl?

هاڻي نہ جيان، جيڏيون! زلف زاف ڪياس،
ڪاڪل آڻون ڪنياس، پنيو جو پنيور ۾.

5. My friends! I cannot live now, having been affected by the curly ringlet. The latter, as I saw it here in Bhambhore, has killed me.

رسن زلف تو گرز انگ درین دام افتد
صد دل و جاں بزند دست پیچ و شکن

If the rope of your trees should fall into this snare (pit), a hundred hearts would clutch every hop and twist thereof.

ہر خم و پیچ کہ شد از تاب زلف یار شد
دام شد تسبیح شد زنجیر شد زنار شد

The ringlet of the Beloved is responsible for my captivation. It acted as a trap, a rosary, a chain and as the orthodox thread.

ڪاڪل ڪني جا، ڪفن تنهن ڪين ٿئي،
منجهه شهادت سا، لڏي ۽ لاڏ ڪري.

6. The woman who has been killed by the beloved's ringlet, does not need the conventional postmortem (bath and) coffin. She is a martyr, and as such she proudly enjoys the Divine benefits and blessings.

TRADITION: A martyr need not be bathed or coffined. His foot wear and head wear only should be removed before burial (in the same clothes.)

ڏکا ڏنگر ڄام! مَ ڪر معذورن تي،
"توتي لڄ،" لطيف چئي، "آهي سندي عام"،
مار مَ، چئي معذور ڪي، وهيان ڪانڊ! ڪلام،
پرچج پيادن سين، الله لڳ علام!
جا نوازي آهنجي نام، سا هوت! م چڏج هيڪلي.

7. "My Lord of the mountains! (i.e. the Prophet) Do not be annoyed with helpless persons like me". According to Latif, you are the mainstay of the mankind. O auspicious Lord! Do not add to my misery by administering a reproof to me (for my lapses.) For the sake of Allah, O you who know everything! get reconciled with pedestrians (i.e. sinners). My Lord! Do not forsake or by-pass the woman who has been affiliated to you, and honoured on that account.

چند باید بہوای تو ز ہر سو حافظ
یسّر اللہ طریقا بك یا ملتمسی *(Hafiz)*

How long should Hafiz run about after you? may Allah make easy your way to realization!

ڏمر ڏونگر جام! سکر! پاڻ شريک سين،
کيهي کلفت تنهن سين؟ جا گولي اهنجي گام،
ورج تون، وريام! مُنهنجو اڇڻ ان ڳري.

8. O King of the mountain! You may appropriately show temper to those who are your equals (or who claim to be so.) How can you lose temper with me who am a slave of your entire clan? My Hero! Kindly relent to me, who am on my way to you.

ڏکا، ڏونگر! لاه، آئون اڳ مئي آهيان،
آرياڻي سين آه، ذاتي سگ ضعيف جو.

9. O mountain! Do not try to over awe me. I am already dead. Though a miserable weak woman, I am inherently connected with Lord Punhoo.

پير پٽائين، کنئرا، ڏونگر مٿي ڏي،
ڦٽيا ڦڙ فقير جا، سيرون ٽيڙا سي،
جهڙي تهڙي حال سين، پري پنهونءَ ڏي،
وڃي مان وري، ٻانهيءَ ٻندڙ جنهن سين.

10. Sasui may sacrifice her feet, softer than silk, by moving amidst the mountains. The soles of this poor woman have got wounded and rendered profusely bleeding. But whatever her physical condition may be, she would continue her march towards Punhoo. Would that he were to return to her, with whom she is affiliated as a bondwoman!

یہ شہادتگاہ الفت میں قدم رکھنا ہے
لوگ آسان سمجھتے ہیں مسلمان ہونا *(Iqbal)*

It is just like offering one's self for martyrdom in love. People think it's easy to be a Muslim.

پير پٽائين کنئرا، ڏونگر مٿي ڏي،
پاڻ نہ پسي ڦٽيو، کڙهي کيچين کي،
هاڙو هوت پري، کُه جاڻان، کيئن لنگهيا؟

11. She sacrifices her feet, softer than silk, on probing the rocks. She was being consumed on account of love for the beloved and she was therefore oblivious of her injuries. The Harho mountain of the beloved is definitely far off. I wonder how he passed through these mountain passes!

آں نیست کہ من ہم نفساں را گذارم
با آبلہ پایاں چہ کند قافلہ تیز ست

Not that I would ever forsake my beloved. But what can I achieve with these blisters on my feet? Besides the caravan marched fast.

سمهٽا ساڙو، جيڏيون! جيڏوئي ٽيو،

پرين جو پاڙو، مون سين ننڊ نبيريو.

12. O friends! The loss caused to me due to my sleep is extreme. In fact it has lost me the union with the beloved.

Note: This verse perhaps refers to the tradition that 'sleep is the sister of death.

VAI

مون انڌيءَ ڏي ايندا، هوت سلامت سپرين.
پلءِ لائي پنهنجي، نيءَ کي اُت نيندا،
هوت سلامت سپرين.
سگ نہ کندا سُک سين، سور سگيٹا ٿيندا،
هوت سلامت سپرين.
رکي ڳل ڳلن تي، نينهن نياپو ڏيندا،
هوت سلامت سپرين.
پريت نيندا پاڻ سين، چوري تان نہ ڇڏيندا،
هوت سلامت سپرين.

I hope and wish that my Lord beloved would return safely to me, a blind woman! He would take this washer woman in his charge and then escort her to his land.

I hope he would discard the comforts (to which he is entitled) and suffer some inconvenience (to come and relieve me of my distress.)

He would place his cheek on mine and whisper to me a message of love. He would take this orphan washer woman with himself and not forsake her here.

TRADITION: The prayer of an oppressed person or a traveller is generally accepted by Allah.

Note: This Vai refers to the Prophet.

SUR SASUI ABRI
CHAPTER - VII

ڈور مَ، ڈيھ ويو، پير تنھنجي پرينءَ جو،
وھڻ واٽڑين تي، ڪيچن ريءَ ڪھو؟
وندر جو ويو، سو الله! واري آڻئين!

1. Your beloved's footprints have reached his land. It is no use searching for or tracking them here, nor is it desirable to stop on the way (either for enquiries or for rest) without the Kechi Lord. (That would be reprehensible). O Allah! May you return to me Punhoo who has gone to his tract -Vindur!

Note: Vindur is a name of a mountain or a river. Here it may mean a distant place.

وندر جي وجن، سي مر ٻڌن سندرا،
ٻيون ڪوه ٻڌن؟ ڇوڙي جي ڇڏيندیون.

2. Those women who are determined to undertake (the tedius) journey to the Lord's land may well gird up their loins. Why should others do it -those who are not serious about it and who would eventually unbind the girdle? (i.e. they might abandon the journey mid-way.)

ڈيھ ڈيھائين ڈور، پرڈيھان پري ٽيا،
سيڻن ڪارڻ سسئي، پيئي پراھين پور،
تون وجين، ھوت! حضور، منھنجو جيڻ جيلاھين ٽئي.

3. The Lord's land is far away from my land. The Lord himself is still more remote and further off than that (i.e. the Prophet is in Paradise further off from Madina.) Accordingly Sasui has to undertake a very long journey indeed for the sake of Punhoo. My Lord! I live for you whereas you are going to the royal (i.e. the Divine) court for His manifestation.

Note: 'Huzur' means the manifestation of Allah and the sphere where it pervades. That sphere is known as **عالم ذرات** or the Realm of particles or Nur-e-Mohammadi.

ھيڪاندي ھوئي، اُٿي رات روان ٽيا،
ساه سڳي ۾ سور جي، پنھون ويو پوئي،
ره، قضا! دم ڪوئي، تہ ھيڪر ھيڪاندي ٽيان.

4. I was hardly gathered to Punhoo in union when at the dead of night his party left (along with him). Punhoo has set my heart in a string of successive sorrows. O death! just a moment. Let me meet my beloved once.

ھڏ نہ ساه ستير، دل درماندي دوس ري،
پائي ويڑا پرت جو، زوراور زنجير،

جِي، جسو، جاڳير، هاڻي مِلڪ هوت جي.

5. My heart is least at rest. How can it be otherwise in the absence of the beloved? In fact Punhoo has fastened my heart with a strong and unbreakable chain of love. Accordingly my heart, body and all acquirements are now the property of the beloved. (He is dearer to me than all these things.)

عمر سڀ عشق سين، پنهون جي پچن،
ريس رڌيليون تن سين، ڪڇاڙي ڪي ڪن؟
مارڳ جي مرن، وڏو طالع تن جو.

6. Those who are interested in Punhoo and seek Him, shall constantly love Him for their life. Wherefore should the base creatures (i.e. the poseurs) reproach or envy them? (They do not know His worth and they are not in love with Him). Those who die in the way of the Beloved, are very fortunate indeed.

And if you are slain in the cause of Allah or you die (in its course) surely forgiveness from Allah and mercy shall be better than what they hoard.
(157, Al-lmran).

وڏو طالع تو، جيئن لڳينءَ پير پنهونءَ جي،
سسئي! ان ستون ڪي، رويو رويو رو،
وينِي هت مَ هو، هلين تہ هوت لهين.

7. You are surely fortunate if you have located the footprints of Punhoo (i.e. you have received his guidance.) O Sasui! stick fast to this pillar of a print (on the analogy of the palm trunk in the mosque against which the Prophet used to lean when delivering a speech), and weep torrentially (like it) in his memory. But surely you cannot sit idle here! You must strive to meet him. (Effort is necessary according to a tradition.)

Note: 'Pillar' may also mean a relic here.

Those of the believers who sit still, except the disabled ones, and those who strive in the cause of Allah with their wealth and their person are not equal. . . And Allah has exalted those who strive above those who sit still, by a great reward. (95, AI-Nisa).

وينِين ناهه وراکو، سُتين ڪونهي سَنگ،
هوت هلندين ڪٽيو، جن انگن چاڙهيو انگ،
پاسي پَئِي پنگ، رِڙهي جام رسيون.

8. Those seekers, who (do not believe in effort and) merely sit inert, will fail to get near the Beloved to receive the love's coil. Similarly those persons, who only sleep away and waste their time, will have no association with him at all. Their life would be gratuitous. But whoso believe in action, and sacrifice themselves on the alter of love, they will win the race and meet the Beloved. Such persons will move slowly but confidently, fully knowing the hurdles and dangers on the way. They shall reach the Lord.

وينِي وَر نہ پُون، سُتي ملن نہ سپرين،
جي مٿي رند رُون، ساجن ملي تن ڪي.

9. Whoso merely sit or sleep (and make no effort), such persons shall not meet the Beloved. But those seekers who plod along tracks (and spare no pains or tears), will surely join the Beloved.

ڪڙهي ۽ ڪڙي، پَر ۾ پير پنهونءَ جو،
سڪ ٻڌائين سندرو، جانب لئي جڙي،
"لکن سر،" لطيف چئي، "منڌ جهيڙي ۽ جهڙي،"
پتيءَ تان نہ پڙي، جي عمر سڀ ائين ڪري.

10. While tracking the footprints of Punhoo, Sasui toiled as well as pined. However, she had resolutely fastened on herself the girdle of love for the search of her beloved. Shah Latif says: "She had struggled through difficult passes and suffered mentally and physically on that account. (But that is hardly of any consequence because) even if she were to continue the process of search for the rest of her life with the same experience, she would not be worth the dust of Punhoo's footprints". (The game is very much worth the candle.)

Note: The above verses No. 8, 9 and 10 are complementary to each other.

صلاح کار کجا ومن خراب کجا
ببين تفاوت ره کجاست تا بکجا *(Hafiz)*

What a difference between the Advisor and me a rake! Behold the difference between our different positions!.

ڪ ڪِي ڪڙيان پير؟ ڪ ڪَڙهان ڪيچ ڏڻين لئي؟"
ايءُ ڏنءُ ڏيئي ڏير، پاڻا پراهان ويا.

11. (Sasui enquires!) Should I track the footprints of Punhoo? Should I toil and languish for him? The painful fact is that his brothers have punished me for my love for him and for no other lapse, and gone away to a remote place.

ڪڙه پڻ ڪيچ ڏڻين لئي، ڪڙ پڻ پير سندان،
انهين پر اُتان، پوندينءَ، منڌ! پهاڙ ۾.

12. (The reply is:) "Yes, inspite of the odds, do toil for Punhoo and do track his footprints. That way alone you will catch up with him in the mountains, O woman! "(That is if you struggle hard in your devotion to Allah and face the hardships in His way, you will meet Him half way all of a sudden).

Note: Allah had similarly asked the Prophet to continue his mission even though he encountered many difficulties from the Meccan pegans.

I shall surely show the road to Myself to those who suffer hardships in My way. (69, Ankabut).

سورن سجهائي، چيلهه ٻڌيو چوٽئين چڙهي،
سگ پَريان جي سسئي، ميڙي، ملائي،
"لڌائين"، لطيف چئي، لالن ليلائي،
هانيڙ هاڏائي، حبڻان واريو هوت ڪي.

13. Sasui was afflicted by the travails of separation and hardships of the journey. Yet (without losing heart) she set right her girdle and climbed the mountains in search of Punhoo. Her love gave her good recompense. She was united with Punhoo. Latif says: "Her patience and humility were remarkable. They helped her in recovering her Lord. Through tearful entreaties the Brahmin woman made her Lord return from the Hab tract.

رائي ڪئي رنجور، ٽڪر توءِ ٽانڪيو چڙهي،
"لانچي لڪ"، لطيف چئي، "هلي ڏانهن حضور"،
رهيا سڀ رجن ۾، سسئي جا سالور،
ساجن ميڙيس سور، سڪ نہ ميڙيس سپرين.

14. She was injured and bleeding due to gravel; yet she climbed to the summits and explored the mountains. Latif says: "She passed through the passes and proceeded to the Lord's place. Her head wares etc. were all left behind and abandoned in the wilderness". The fact is that it was the hardships which she endured in her search, rather than the homely comforts, that joined her to the Lord in the end.

And We shall try you with something of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to the patient. (155, Al-Baqarah).

سرم در زیر سنگ و پای برسنگ
یکی بشکست و دیگرہم شدہ انگ *(Razai)*

My head was under the towering mountains and my feet trod on stones. My head suffered due to contact with rocks and my feet became lame.

منجهان پرت پروڙ، سڀ مَ پڇج، سسئي!
ويهي وڃي ڍِڇَ مان، ڏُٽي وجهج ڏوڙ،
تہ تون ماڻئين موڙ، جي پند اهائي پاريين.

15. O Sasui! Enquire from your love i.e. mind (where it is centred) and not from all and sundry about Punhoo. Sift the dust of the great heap (world) (i.e. use discretion and discrimination, and avoid the trash.) If you act as per this advice, you will realize the really useful thing - your capital (i.e. Beloved.)

Note: (1) The world is a collection or a heap of dust-like useless and ephemeral things or particles. If you are discreet, you will appraise them well and skillfully and discard the useless stuff. The result of this process of elimination will be that you will discard the entire heap; and by the time you finish your job and adopt self abnegation, you will have got close to Allah.

And worldly life is (merely) a deceptive commodity. (20, Al-Hadid)

Make, your life after death your capital money and your worldly life its profit. (Hazrat Ghous-e-Azam "Futuhul Ghaib")

لڇي ڪين ڪڇي، آڻي منڊ اندوه ۾،
"پر ۾ پير پڇي، لالن جو"، لطيف چئي.

16. The woman is in convulsions. She is eaten up by grief. But she did not give vent to it. Latif says: "All the same she is following up the footprints of Punhoo in silence.

ٻريئي تہ ٻار، ڦوڪ تہ لڳي انبرين،
هتي جي هئڙ جون، وڃون سڀ وسار،
سموري سرڪار، نيئي رکج ناهہ ۾.

17. If the love's flame has been kindled in you, fan and intensify it till its glow reaches the sky itself. Forsake all worldly possessions. In fact your only investment should be self-renunciation.

قد بَڌِي، تون ڪيئن، پهچندينءَ پنهونءَ سين؟

جيئن سينون ساهئين، سسئي! تِين تهوارُون تيئن،
مُني! تيءُ مسڪين، همت هوت وڃائيو.

18. How can you reach Punhoo while you hold your head so high? O Sasui! The more you try to hold your own against Him, the more you would be broken into smithereens. O miserable woman! Be humble. Any stiff-neckedness, that you demonstrate, would cost you your Beloved.

And when it is said to him to fear Allah, he is led by arrogance to (more) sins. Sufficient for him is Hell. (26, Al-Baqarah).

ٻلر لڳو ٻاڻ، پسو! جوءِ جرا ٽٽي،
سا منڊ مري نہ جئي، پيئي پڇاڙي پاڻ،
"سسئي سورن ساڻ، سنيوڙي" سيد چئي.

19. The poor damsel has received the (Cupid's) arrow. Behold! She is broken into bits thereby (i.e. she is beside herself on that account). Such a woman would neither die nor live but would always be in convulsions, struggling with existence. The Syed says: "Sasui, however, has braced herself for the travails.

VA1

ٻاروچان ٻاجھ گھٽي، آئون ٿي ڇلان ڇپرين.
آئون پنھنجي پرينءَ سين، ويندیس واڳ وٽي،
آئون ٿي ڇلان ڇپرين.
مر تان پويم مُنھن ۾، سندي پيءَ پٽي،
آئون ٿي ڇلان ڇپرين.
ڪونھي ھن پنيور ۾، ڏاران وس ڏٽي،
آئون ٿي ڇلان ڇپرين.
ھٿان ھڏ نہ ڇڏيان، آريءَ جي ٻہ اٽي،
آئون ٿي ڇلان ڇپرين.
آھي ھوتن ھٿ ۾، سندي جيءَ جٽي،
آئون ٿي ڇلان ڇپرين.
ڪين ورميا ڪٿھين، ڄليا ڄڙ ھٽي،
آئون ٿي ڇلان ڇپرين.
مون کي ڪوٺيو پاڻ ڏي ھادي ھٿ ڪٽي،
آئون ٿي ڇلان ڇپرين.
پنھونءَ ڏاران پب ۾، ٻيلي ناہ ٻٽي،
آئون ٿي ڇلان ڇپرين.
توريءَ تيل نہ لايان، نہ ڪا سينڊ ڦٽي،
آئون ٿي ڇلان ڇپرين.
"اديون" عبداللطيف چئي، "لڳيم تن تٽي!"

آئون ٿي چلان چپرين.

The Baluchi Lord is very merciful. Hence I will follow Him briskly amidst the mountains. I intend to bind myself to his camel's reins and thus accompany him.

تا مہار عاشقان در دست تست
درمیانِ آں قطارم روز و شب *(Roomi)*

So long you hold the reins of your lovers, I shall be in their file day and night.

The Prophet is a mercy for those who believe. (60, Al-Toubah).

I would feel happy if I am covered by the beloved's dust during the journey.

I have none except the friendly Lord to rely upon in Bhambhore (i.e. this world).

I would not let go the shirt of the Ari Lord (and thereby forego or deny myself his patronage).

Note: Replaced پ by the colloquial ب as per Mr. Advani's edition.

The reins of my life are in the hands of the Lord.

He did not halt anywhere on return after fixing the peg of love (in me).

O my Guide! Kindly raise your hand and beckon me to yourself.

Except for Punhoo I have no other companion or friend in the Pub region.

During your absence I will not use oil or a comb for dressing my hair.

Abdul Latif says: "My sisters! I am overwhelmed by my yearning (for the beloved)."

SUR SASUI ABRI
CHAPTER - VIII

آڏر، نڏر، ايري، آسونهين آهيان،
"لڙڪ لال"، لطيف چئي، "ور لئي وهايان،"
"هيجان هنجون حب ۾، هوتن لئي هاريان"،
"جانب زاريءَ سين، پنهون پهايان،"
"پيهان، پچايان، جي مان نيو پاڻ سين."

1. I am without a patron, resources, strength and knowledge of the route. "I would shed bloody tears in memory of my Lord!". This is what Latif says. "Through intense love for my Lord and in appeal to him I would shed torrents of tears in Hub. I would struggle to entreat and move Punhoo (on the ground of my helplessness) for compassion and reconciliation. "I am prepared to grind the corn, bake breads for you, if only you take me with yourself, (O Lord!)."

TRADITION: Allah appreciates two kinds of 'tears' - those that eyes shed due to fear of Allah and the blood that is shed during a Jehad or religious confrontation.

اڏر، نڏر، اَ ٻري، آهيان اَ سونهين،
پرڏيهي پرين ڪيا، مرڻ لئي مونهين،
"سسئي ڪي" سيد چئي، تنگن ۾ تونهين،
"هاري! ڪيئن هونهين، ريءَ سمر ستون ڪرين؟"

2. I am without a patron, resources, strength and a guide. I seem to have made the foreigner my beloved simply to court death. Syed says: "Even in hardships Sasui remembers and relies on Allah". O imbecile! How do you expect to meet Him when you have no wherewithal? (Mere struggle with hardships and momentary appeals are not enough. Belief and good actions are necessary).

Verily Allah loves those who are righteous. (3, Al-Toubah).

اڏر، نڏر، ايري، اَ سونهين آئون،
چيٽا، چور چنجن ۾، بر ۾ بلائون،
موت پنهوا! پاهون، متان، محب! مري رهان.

3. I have no patron, resources, strength or a guide. I know that tigers and thieves are lurking in hide outs and so are the snakes in desert waste. O Punhoo! Do kindly come back to me lest, O beloved! I may die (without seeing you).

The journey to eternity is difficult because life has numerous pitfalls.
(Ghazali)

Note: The tigers, snakes and thieves in this verse may possibly mean Satan and his confederates and their wiles.

اَڏر، نڏر، ايري، اوڳي، اوائي،
ڪين ٽهاري ٽڪرين، ساٽس سڳائي،
"لاڳاپن"، لطيف چئي، "منڌ رائي رهائي،"
جلڻ، جڏائي، آري! لاهه اَ َسير تان."

4. Being without a patron, resources and strength she is in fact extremely confused and embarrassed. No relative hazards to accompany her amidst mountains. Simultaneously according to Latif, the memory of all the temporal connections checkmated her progress in the desert gravel. O Lord! Kindly pity this captive (of love) and relieve her of the burning anxiety and infirmity.

Note: The righteous persons feel that they are prisoners here.

اڏر، نڏر، ايري، گمن گهاٽي،
سا ڪيئن وهي ويسري؟ جا گهائي، گهماٽي،
پيئي پيش پنهونءَ جي، اُسُن ۾ آٽي،
جا لڪن لوساٽي، سا سيج چڙهندي سسئي.

5. She is without a patron, resources and strength. In addition, she is overwhelmed by grief. Under the circumstances how can she remain unmoved, particularly when she is love-affected and highly shaken due to separation from Punhoo? She is very much reduced (in weight) on account of exposure to sun. She has committed herself completely to Punhoo. Since she has experienced all possible hardships including the simoon winds, Sasui will be joined to Punhoo on a bridal bed.

TRADITION: Allah is more Gracious to him who is more infirm.

دور تو زمن دائره بيروں تراست
از دو جهاں قدر تو افزوں تراست

Your zone is very much beyond this worldly zone. Your status is higher than both the worlds.

اَڏر، نڏر، ايري سڏر ٽي سچي،
"سپڪ ٽئي،" سيد چئي، "پهٽن منجهه پچي،"
معذور کي، مارو ڪيو، اولاکن اچي،
"منجهان راه رچي، ٽئڙي لال،" لطيف چئي.

6. O you who are without a patron, resources and strength! Strive to be true (to your covenants). Syed suggests: "You should attain to bonafide maturity among the rocks by enduring hardships. The fact is that worries have simply overawed her. Latif, however says: "Eventually she received the dye of maturity (on the way to Punhoo) and was honoured."

اڏر، نڏر، ايري، ويچاري نه وري،
"لالن ڏي،" لطيف چئي، "پري پير پري"،
"ڪميٽي ڪري، ڪارون ڪيچ ڏٽين کي."

7. lnspite of her being without a patron, resources and strength the poor woman did not retrace her steps to Bhambhore. (i.e. she pursued her Ideal and she did not revert to the worldly comforts.) According to Latif, she continued her journey uninterruptedly to the Lord. However, as a weakling she whimpered to the Lord for aid.

اچي عزرائيل، ستي جاڳائي سسئي،
ٿي دوڙائي دليل، ته پنهونءَ ماڙهو موڪليو.

8. When lzrael (the Angel of death) rudely disturbed Sasui in her sleep (or trance,) she speculated that he was a messenger from Punhoo.

Note: lzrael comes to a dying person and not to a dead person.

مُنڪر ۽ نڪير کي، جڏهن ڏٺائين،
اڳيان اٿي ان کان پُنهون پڇيائين،
اوهان کو اهائين، ڏٺو سات سڄڻ جو؟"

9. When she saw Munkir and Nakir, (the two emissaries of Allah who visit a corpse in grave for interrogation as to who were his Lord and Prophet respectively in this world), she raised herself before them, and (without allowing them time to hold enquiries), she asked them whether they had met the party of her beloved passing by on their way.

گر نکیر آید و پرسد کہ بگو رب تو کیست
گویم آنکس کہ ربود ایں دلِ دیوانہ ما

If Nakir comes to me and enquires as to who my Lord is, I shall tell him that He is He who has robbed this insane woman of her heart.

پاياڻي ٿي پور، پنيءَ ڪچين ڪڪرا،
رائو مڙئي رت سين، ڪارڙ ڪانڊ ڪکور،
"لانچي لڪ"، لطيف چئي، "اُٿي ڏونگر ڏور،"
"جتُ وڃي ٿو زور، اُپڙ تان اوڏي ٽئين."

10. The poet advised Sasui! "Feel like a co-traveller (who has lagged behind), and speed up after the Lord, breaking the gravel in the course of brisk walk. No matter if you stain the latter with blood of your feet. Latif suggests that you should explore the rocks and pass through difficult gorges. (Once again you are advised to) hurry up to get close to the Baluchi Lord who was going at high speed."

پئي ٿي پيمال، سا منڊ مري، نه جئي،
بري هن ڀنيور سين، هڏ نه ڳرهي حال،
"لالن جو،" لطيف چئي، وساري نه وصال،
پري ڪجان پال، هيءَ ڏاه ڏورينديِ ڪيترا.

11. But the woman is completely way-worn. She is neither dead nor alive. She is not inclined to confide in any person in this bad Bhambhore (world) (and thereby feel relieved). Latif says: "She simply cannot forget her union with Punhoo. (O Lord!) get reconciled and do her the favour of reunion! How long can this slave woman plod after you?".

جهٽ پٽي، پهه جهنگ، هاڙهي پڇ مَ هوت کي،
سور سهيلي، سسئي! لڪ تنهين سين لنگهه،
ته سپريان جي سنگ، منڊ ميڙائو تو ٽئي.

12. "You should be much too impatient and keen to enter the woods (i.e. to search) for the beloved. But make no enquiries about him amidst the Harho range. O Sasui! the fact is that your pains of separation shall guide you and

help you, through the rocks as a good companion. That way, O damsel! shall you meet the beloveds' party half way."

And vie with one another in asking for forgiveness from your Lord and for Paradise prepared for the Allah-fearing. (133, Al-Imran).

از رنج کشیدن آدمی حرور کردور
قطره چوں کشد حس صدور کردور *(Khayam)*

By enduring hardships a man becomes carefree. When a drop of rain sought the enclosure of an oyster it became a pearl.

ٹکيائي، ٹرٹيل، چڑھ، چکيائي، چوٹين،
هلندي هوت پنهونءَ ڈي، پو مڑيئي پيل،
اُٹي رائو ريل، وينن تان واري وري.

13. "Even though fatigued, push on and climb to the mountain-summits. During your march in quest of Punhoo never get demoralized due to fear or tediousness of the journey. Bestir yourself and get on the gravel. (Remember that) those who sit inert and make no effort, are covered up by sand (of frustration).

Note: The last stanza of the verse may possibly refer to an incident in the poet's life when in his early adolescence he had wandered among sandy dunes; and while sitting beside one of them in contemplation he was covered up by sand; and his father had to retrieve him from it.

هيءُ گسي، هيءُ گس، هيءُ پهڻ، هيءُ پيچرو،
ويچاريءَ وڏو ڪيو، ويندن پنيءَ وس،
"ليڙن جو" لطيف چئي، "ڏونگر اٽيئي ڏس،"
جڳ ۾ رهيس جس، سڳر ٿي سردار جي.

14. "(Cheer up). Here are the fresh stools (of camels). This is the ground where they seem to have halted. This rock and this track bear marks of the party having passed this way". The poor woman did her best to follow the elusive party. Latif says: "There is the clue among the rocks to the movement of the camels". Sasui earned a good name in this world, because she followed the way of the Lord (i.e. the Prophet).

Note: The verse means that if a person maintains faith and sincerely adheres to his spiritual covenants, he is rewarded in both worlds.

ڪر ڪو واڪو وس، ويهه مَ منڊ پنيور ۾،
چڑهي ڏاڍين ڏونگرين، پير پنهونءَ جو پس،
ڏورڻ منجهان ڏس، پوندءِ هوت پنهونءَ جو.

15. "O Sasui! make the maximum possible effort (to go after Punhoo). Do not sit inert in Bhambhore. Climb the steep mountains and locate his footprints. If you maintain the search for him, you will obtain clue to the beloved.

TRADITON: It is necessary for a human being to make efforts.

سعی شکر نعمت قدرت بود
جبر تو انکار آں نعمت بود *(Roomi)*

Effort implies thankful-ness for Divine favour. Dependence on predestination

means its denial.

سيٹن ڪارڻ، سسئي! وڃڻ ڪجي وس،
متان ورچي ڇڏئين، سندو گنگن گس،
ڏوڻي ڏيندءِ ڏس، اڳيان، ٻاروچن جو.

16. "O Sasui! It is very essential for you to make the utmost effort for the sake of (reunion with your) relative. (Beware!) Do not abandon the track of the camels due to exhaustion. The other co-travellers or seekers would supply you further clues to the Baluch party.

Note: The verses 12 to 16 are the Poet's exhortations to Sasui as her guide.

VA1

هوت سي هلٽهارا، ووا جيڏيون!
ڪيئن ڪريان آئون ان سين؟
ڪوءِ پلنگ! ٻن ماڙيون! ڪيڙ سي ٿيڙم ڪارا!
ڪيئن ڪريان آئون ان سين؟
سونهن سپرين جا، آتڻ وٽ اوتارا،
ڪيئن ڪريان آئون ان سين؟
وينو ڏئي ڏکين کي، پنهون ڄام پوڄارا،
ڪيئن ڪريان آئون ان سين؟
آهيان پريت پنهونءَ جي، ڪنديس ڪنر ڪارا،
ڪيئن ڪريان آئون ان سين؟
پير مَ ڇڏج پرينءَ جو، هئي! هئي! هٽ اسارا،
ڪيئن ڪريان آئون ان سين؟
ڪيچين ڪره پلاٽيا، ميا ٿيڙم مارا،
ڪيئن ڪريان آئون ان سين؟
انڌن آهيين آسرو، موٽج محب موچارا!
ڪيئن ڪريان آئون ان سين؟

O friends! The beloved is about to leave me. How to deter him there from?

Fie on couches and bungalows! The delicacies have become bitter and unpalatable to me.

How nice it would be to have the Lord dwelling at my working place, (so that while I work or pray, He would be available near me)! Lord Punhoo distributes his favours among the miserable supplicants.

I am washerwoman of the Lord. I will wash his clothes so constantly that my wash basin would be blackened by fire and smoke.

The Lord's party harnessed the camels and the latter became the instruments of my death (i.e. separation).

Mind you, O neglectful self! Do not miss the Lord's footprints (i.e. donot be neglectful of his commandments).

O handsome Friend! You alone are the patron of the blind (helpless sinners).

Kindly (relent and) return to me!

Note: In this Vai Punhoo implies the Prophet.

SUR SASUI ABRI

CHAPTER - IX

ويھ مَ وساري، پڇا ڳَرِ مَ پنڌ جي،
نرمل نھاري، ھلندن ئي ھٿ ڪيو.

1. Do not sit apathetically (i.e. do not forsake the beloved and give up the attempt). Do not enquire about the distance to be covered (i.e. do not be calculating in your ardour). Those who maintain the effort, will meet the Holy Lord, who encompasses everything. (or with the grace of the Holy Lord.)

Note: This verse perhaps refers to the tradition that Namaz is 'Mairaj' for a Momin.

اوجھڙ! اَسونھن، ڏيھ ئي گھٽوئي ڏوريو،
سڳر ريءَ سونھن، پھتي ڪانہ پنڌ ڪري.

2. Those who have no guide, may have passed through considerable area, but they are still in the wilderness. The fact is that none without a guide will get on the proper track to reach the beloved. -

پیر را بگزیں کہ بی پیر ایں سفر
ہست پس پر آفت و خوف و خطر *(Roomi)*

Select a guide. Without him this journey is full of dangers.

واءُ! وڃاءِ مَ سو، پنيءَ جنھن پنڌ ڪريان،
چتا! ڇپر پرينءَ جو، پير پرنيان تو،
بر بورائو جو، سو لڳي متان لٽئين.

3. O wind! Do not obliterate what I am tracking. O storm! I commit to your care the footprints of my Lord on the rock against obliteration. (For goodness sake) see that by your action you do not cover up what is actually guiding me in this stark wilderness.

واءَ وڃايم ڪالھ، پنيءَ جنھن پنڌ ڪريان،
وڃڻ مون وانتي پيو، ھوتن ڪارڻ حال،
جبل ڏوريان جال، ڪارڻ پير پنھونءَ جو.

4. Yesterday the wind obliterated the prints which I was tracking. But destiny requires that I should immediately take up the track despite the above handicap. Hence I shall explore the mountains to locate the prints of Punhoo. (This means that sometimes due to worldly circumstances you are put out of communion with Allah. You should, on realizing it, immediately restore the communion.)

ڪُھج مَ ۔ اِجھا ڪيھ، گرد پس گنگن جي،

ڏکي منجهان ڏيهه، نڪرُ ناهه ڪلهي ڪري.

5. Do not feel fatigued. Look! yonder is the dust raised by (the rapid movement of) camels. O miserable woman! Depart from this world with the portmanteau of nonexistence on your shoulder.

ڏور مَ تون ڏوريج، صبر ڪر مَ، سسئي!
پرڻ ڇڏ پيرن سين، وهڻ وساريج،
"سکن جا" سيد چئي، "لاڳاپا لاهيج"،
"هڪِين ساڻ هليج، تہ پنڌ پاسي پر نبري.

6. "O Sasui! Do not conduct the search over a long distance nor sit unconcerned. Do not follow up the prints (of Punhoo); nor sit immobile. Syed advises you to forego all affiliation with comforts, and conduct the search with your heart, so that the journey, pursued not on feet but on your heart, may soon be brought to an end.

وينيس وک نہ اپڙي، تون آرياڻي! آءٌ،
ڇُڪيءَ توسين چاهه، پاسي پر پيئي رڙهي.

7. I am dead tired. I am constrained to halt because I cannot take another step. O Lord Punhoo! kindly come to me. This way; worn woman is very much in love with you, and as such she is crawling towards you on sides. (She cannot walk straight, much less briskly.)

ڪهي جا ڪنيائين، وک تهين ويجهي ڪئي،
ڇڪي ڇنائين، پنڌ مڙوئي پڄ جو.

8. Every step that the way; worn woman took, brought her nearer Him. (When Punhoo relented to the exhausted woman, the distance between them was immediately shortened). In an instant through one pull from Him she covered the whole span of Pub mountain and reached her goal. (It seemed as if by a single effort she covered the entire distance upto Pub.)

Note: The verse means that Allah is unusually gracious to those persons who get exhausted in His service.

I shall surely show the road of Myself to those who suffer hardships in My way.(69, Ankabut).

TRADITION: Allah says: "If any person walks towards Me, I run towards him.

نیروی عشق ہیں کہ دریں دشت بیکراں
گاہی نرفتہ ایم و بہ پایاں رسیدہ ایم

Behold the love's power! we have hardly taken a step in this limitless desert, and we find that we have reached the goal.

سو ڪوهه ڪري سڀ ڪا، تون ڪهي! ڪٽج وک،
تاڻج منجهان تک، تہ پنڌ پاسي پر نبري.

9. O exhausted woman! You should take one step. Let others cover hundred miles. Only if you maintain the tempo, the distance would soon be covered.

ويو جاڳائي جت، ويري ڪنهن ولات جو،
سندو سورن خط، ڏنم هوت هٿن سين.

10. The Baluch, an "enemy" from some remote land, awakened me with His love. (He disturbed my normalcy with His affection.) He gave me in my hands a tablet prescribing for me the travails of separation.

ڏهلا مون ڏينهن ٽيا، پيڙم، جام! جيون،
ڪندي پنڌ پهاڙ ڏي، ٽيڙم روح ريون،
"لڇيو ٽيان" لطيف چئي، "ڪارڙ دوست ديون،"
"پانيان لڪ ليون، جي سور پريان جا ساڙ مون.

11.O Lord! I have really fallen on evil times. The lice have infested me. While moving towards the rocks my heart (through their awe) is broken into pieces. Latif says: 'the fact is that I am in an excruciating anguish for union with the Friend. So long my companions, the sorrows of separation, egg me on in my search, I consider the lofty mountain passes as mere stunted trees'.

هيڪلياڻي هاڙ، پوريندیس پنهونءَ ڏي،
ڪنديس ڪوهيارل سين، رڃي روح رهاڙ،
رلي ڇلي ڇپرين، ڪنهن پر لاهيان ڪاڙ،
آهيان گهٽو اڃاڙ، پر سور پريان جا ساڙ مون."

12. I shall march alone and forthwith towards Punhoo. I shall meet the mountaineer Lord and during that happy reunion, I shall have a good tete-a-tete with him. I shall somehow divest myself of my faults by wandering amidst the mountains. I am unsophisticated and ignorant (of the route), but sorrows, the wages of love for my Lord, would sustain me.

TRADITION: Fever for one day is an atonement for the sins of a year (for Momin).

هيڪلياڻي هيل، پوريندیس پنهونءَ ڏي،
آڏا ڏنگر لکيون، سوريون سڃن سيل،
تہ ڪر ٻيلي آهن ٻيل، جي سور پريان جا ساڙ مون.

13. I will march alone to Punhoo this moment (without further ado). I know I have before me steep mountains with difficult passes and un-surmountable summits. But so long the travails of separation from the Beloved are with me, they shall adequately serve as my companions and sustainers.

Note: (i) It is said that during the course of his early travels the poet came upon a rustic who chanted the first stanza only of the above.

Note: (ii) It is said that during the course of his early travels the poet came upon a rustic who chanted the first stanza only of the above verse. He did not know its remaining portion. At his request, Shah recited the full verse. He had hardly finished it, when the rustic fell down dead. Even afterwards the poet lamented the incident.

دوست ڏٺائين دل سين، ورڃي تان نہ وهي،
"لانچي لڪ"، لطيف چئي، "پهٽن منجهہ پهي،"
سندي نينهن نهي، ڪئي سرفراز سسئي.

14. She saw the Beloved through the medium of her mind. His image was always there. Under that influence she would neither lose her fortitude and forsake him, nor sit quiet. Latif says: "She would penetrate the rocks and continue her journey". The wealth of her (unimpaired) love got Sasui honour (in both worlds).

VAI No.1

وڃي ٽيندیس ويڃهي، پسڻ ڪارڻ پرينءَ جي.
آڏو ڏونگر، لکيون، مونڃ، محب مجيجي!
پسڻ ڪارڻ پرينءَ جي.
پرين، پهنوار! تو چوان؟ ٻير آهيان ٻئي جي،
پسڻ ڪارڻ پرينءَ جي.
نم گهرجي نينهن جو، آهيان آئون اريجي،
پسڻ ڪارڻ پرينءَ جي.
جا نہ هلندي هوت ڏي، پيءَ تهين جو پاجي،
پسڻ ڪارڻ پرينءَ جي.

As I proceed further, the distance will decrease, and I will gradually get nearer the Beloved to see Him. O Beloved without a compeer! Kindly come back to me as there are mountains and passes ahead of me, (and I am afraid to negotiate them).

O goat herd! I am wife of another man. How do you expect me to address you as beloved?

Note: This refers to the accost of Sasui with the maliciously minded goat-herd during her journey to Kech.

I need the moisture or the tranquilizer of love. I am absolutely parched without it.

می عشقت دہد گرمی و مستی
دگر افسردگی و خود پرستی *(Jami)*

Your love is wine imparts to me warmth and ecstasy. The other one gives apathy and ego.

Whoever is not inclined to proceed to the beloved is base born (i.e. ignoble).

VAI No.2

ڏک لاهيندم ڏونگر، ووا ماءِ! پرين جا مون سيئي.
جو پسان سو پانئيان، پريان جو پهي،
ڏاڍي ذات جتن جي، ويل ڏيل ڏهي،
آئون ڏورينديس ان کي رائي رات رهي،
ڏڻا وڻ ڪوهيار جا، ويئي اڃ لهي.

O mother! It is only by searching for my beloved amidst the mountains that my sufferings will be alleviated.

Whomso I meet on the way, I take him to be a messenger to me from the beloved.

The community of the Baluch is hard-hearted. They have annihilated me physically.

I will search for the beloved even by passing nights in desert wilderness.

With the sight of the trees of my beloved's tract my thirst has been quenched (automatically).

SUR SASUI ABRI

CHAPTER - X

آءُ اوراهون، سپرين! وڃ مَ اڇاهون،
ٽڪي ڪٽي ٽرن ۾، ٻاڪاريو ٻاهون،
درد جون دانهون، مون ماريندیون موت تون!

1. O beloved! Pray come nearer. Do not get further away from me. I am dead tired in this wilderness due to raising arms and uttering cries. My pathetic cries shall surely kill me. Do kindly return to me!

آءُ اوراهون، سپرين! وڃ مَ پيءُ! پري،
مون ڏٺي، مون وسهو، ورڃي تان نہ وري،
ڏاران منهن مري، ڏکيءَ جي ڏيکارئين!

2. Dear me! Please come nigh. O beloved! Do not get away far from me. Until I see you, believe me, I shall not get depressed and walk back home; (or) (the poet says:) "I have seen Sasui. I am convinced, and you accept my word, that she shall not falter due to any reason and retreat". "Unless you are pleased to show your countenance to this wretched woman, she is likely to perish (in the course of her expedition".)

آءُ اوراهون سپرين! پري وڃ مَ پيءُ!
موٽ، مرنديس ڇپرين، تون جياپو جيءَ،
هوت مَ ڇڏج هيءَ، پنهون! پيادي پنڌ ۾.

3. O Beloved! Kindly come near me. Do not go further away. Kindly do return to me, else I am bound to die amidst the mountains. In fact you alone are the sustainer of my life. Lord Punhoo! Do not forsake this pedestrian, (i.e. sinner), during the course of her journey (of life).

آءُ اوراهون سپرين! ڏکي ڏيج ۾ ڏاگهہ،
وٽ ڇڏي مون واگهہ، آري وئين عشق جو.

4. O beloved! Kindly come near me. Do not brand me (as discarded), as I am already in distress. My Lord! You have left me of love (what behaves like) a (wild) tiger.

چوں عیادت راز عبادت یک نقطہ فزون است
بہر پرسیدن حال دل بیماریا *(Malkani)*

Since the word **عیادت** or (a visit to a sick person) has one dot more than the word **عبادت** or prayer, kindly come to enquire about the condition of a sick man.

آءُ اوراهون سپرين! ڏکي ڏاگهہ مَ ڏيج،

پيهي گهر پڇيج، تہ هوت! هلاکت نہ ٿئي.

5. O Beloved! Kindly come near me. Do not brand me (as discarded). Kindly come to my house and enquire about my condition, I may die at any moment.

مڇ، ورا وسارئين، آري! لڳ الله،
توکي ساريو ساه، اُڪنڍئو آهون ڪري.

6. My Lord Punhoo! In the name of Allah do not forsake me! My heart always remembers you, bemoans the separation and yearns for you.

مڇ ورا وسارئين، صبر نہ ساريان،
توکي نهاريان، آءٌ مُنهنجا سپرين!

7. My love! See that you do not forsake me. I cannot afford any further patience now. I am always on the lookout for you, (or) let me gaze at you. My Beloved! Do come to me.

هٿان هڏ نہ چڏيان، صبر شڪرانو،
ذوق زمانو، مون، ورا ويو وسري.

8. Simultaneously I should not cease to be patient (in my hardships), or be ungrateful to you (for many favours). My Lord! I have completely lost interest in the gaities of this world.

صبر ۽ شڪر کي، ڪاڏي آڻون ڪندي؟
آهيان جنهن سندي، سو تہ گهرجي ساڻ مون.

9. But of what avail are to me the patience and gratefulness vis-a-vis the separation? My primary requirement is be with whom I am concerned. I want him to be with me. (Normally the patience and gratefulness, the two requisites of a righteous believer, offer a good dividend as they are appreciated by Allah. But Sasui's ambition is to get united to him. In that case the patience and gratefulness are of no use.)

صبر ۽ شڪر کي، ونڊي آڻون ويڻي،
ڏکيءَ سين ڏيڻي، ڪا ڪج اچي ڪڏهين.

10. Notwithstanding I have stuck to patience and thankfulness. My Lord! Do kindly come back and meet some day this distressed woman.

Therefore remember Me and I shall remember you; and be thankful to Me, and do not be ungrateful to Me.(152, Al-Baqarah).

صبر ۽ شڪر کي، هٿ ڪيو مون هاڻ،
پريم! اچي پاڻ، ڦٽيءَ کي پڇيج تون.

11. On reconsideration I have resolved to be patient and grateful. My love! Kindly enquire personally from this afflicted woman.

در دم از یارهست و درماں نیزہم *(Hafiz)*

My malady has been caused by my friend and he alone holds the remedy for it.

ناه جمعيت جان کي، هوت پڃاڻا هاڻ،
الله! سيئي آڻ، جن ساءُ چڪايم سڪ جو.

12. My mind knows no peace or tranquility after the beloved's departure. O

Allah! Kindly restore him to me who gave me a taste of love.

ناه جعيت جان کي، هوت پُڇاڙا هت،
پنهونءَ جي پرت، ساءُ چکايم سڪ جو.

13. After the beloved has departed, my mind has lost all tranquility here. Punhoo's love has given me the taste of what love is.

ناه جمعيت جان کي، پنهونءَ پڇاڙا،
سي مون سيباڙا، جن ساءُ چکايم سڪ جو.

14. After the departure of Punhoo my mind has lost all rest. I like him (from the core of my heart). He has given me the taste of love.

ناه جمعيت جان کي، هوت پڇاڙا هير،
ساجن ڪارڙ سير، ووڙيندیس وندر جا.

15. My mind now knows no rest after the departure of my beloved. I will explore the mountains of Vinder for him.

VAI

پلڪ نہ رهي دل تو ريءَ، ور، ميان خان بلوچا!
اُٺ چاريندیس ان جا، منجهان ٽڪر ٽوري،
ور، ميان خان بلوچا!
ڏيندیس ماه مرن کي، مٹان ڪُلهن ڪوري،
ور، ميان خان بلوچا!
ڪانگ کينم ڪيچ جا، ماس چنجن سان چوري،
ور، ميان خان بلوچا!
ڏک لاهيندیس ڏيل جا، ساڙ عجيبن اوري،
ور، ميان خان بلوچا!
"آرياڙي،" عبداللطيف چئي، "اچي ملندم اوري،"
ور، ميان خان بلوچا!

My mind will not forsake you even for a minute. Kindly return O Lord Baluch! I will graze your camel amidst the mountains (while you rest).

I would carve out flesh from my shoulders and offer it to the beasts (of Kech).

Let the ravens of Kech claw me of my flesh and eat it.

I would have a good tete-a-tete with the wonderful Lord and thereby absolve my mind of sorrows.

آسوده شبی باید و خوش مهتابی
تا با تو حکایت کند از هر بابی

I need a peaceful night and a full moon, so that I should disburden myself of my full story.

Abdul Latif says: "The Lord would remember me and meet me half way".

SUR SASUI ABRI
CHAPTER - XI

ڪن ٽيءُ، ڪيچين ڪچيو، ڪچ مَ، ٿا ڪچن،
اشارتون ان جون، سڪون تان سڃن،
وڃان ويهي تن، سڻ تہ سوز پرائين.

1. Be all ear to him (Hear him patiently.) The Lord (the Prophet) speaks. Do not interrupt him. You can well appreciate his exortations by maintaining silence; you may, by associating with him and hearing him, imbibe ecstasy from him.

O you who believe! do not be impetuous in the presence of Allah and His Apostle. (1, Al-Hijrah).

Would you (Muslims) interrogate your Apostle as Moosa was interrogated before? (108, Al-Baqarah).

TRADITION: Do not interrupt me till I have finished disscussion of a subject.

چوں عاشق اوست تو خاموش باش
چوں گوشت می کند تو گوش باش *(Roomi)*

Since he is the lover, you had better remain quiet. Since he draws your ear, you should lend it to him.

ز جبریل امین قرآن پیغامی نمی خواہم
ہم ز گفتار معشوق ست قرآنی کہ من دارم *(Sir Syed Ahmed)*

I do not want the Quran that las come as a relevation through Angel Gibril. I have the Quran that consists of the speeches of the Beloved.

سڻ تہ سوز پرائين، "آءُ" چيائون اڄ،
ٻولي ٻي نہ سکيا، "پاڻا" چوندءِ "ڀڄ"،
واڃي وڃ مَ وڃ، ٻُڌ تہ ٻيائي لهي.

2. He has beckoned you today. (That is a distinct sign of his pleasure). Hear him patiently to get into ecstasy. His exhortation-in-chief is to abandon ego completely. That is what he is trained to say. Do not raise your voice discordant to the music-like notes of the Prophet. Hear him patiently so as to absolve yourself of all ego.

O you who believe!.....hearken (patiently what the Prophet says.
(104, AI-Baqarah).

هڏ تہ ٻيائي لهي، "آئون" اُت نہ آه،
ڪچڙ ڪنديِ لاهِ، ڪن ٿي، ڪيچين ڪچيو.

3. Hear him patiently to disburden yourself of ego. There is nothing like "I" with him. Remove the cumbersome collar of interrogation (or presumptuousness) from yourself. Be all ear to him. The Lord has so advised.

ڪن ٿي ڪيچين ڪچيو، ڪچ مَ ڪچيائون،
رهي نہ رتي جيتري، اُنهن وٽ "آئون"،
وڍي وڃائون، هو جو وڃ وٽ "هئڙ" جو.

4. Be all ears to him and retain (what you hear). The Lord has spoken. Do not discuss it. His speech does not call for any comment or argument. The Lord has concluded his speech. He is completely free from ego. in fact he has uprooted the tree of self-consciousness (and submitted to Allah completely.)

Note: Normally ego in a man grows like a tree and has deep roots in the system.

ڪڏهن پئجي ڪن ٿي، ڪڏهن ٿجي وات،
ڪڏهن ٿجي ڪات، ڪڏهين ٿجي ٻکرو.

And do not turn away from him after you have heard him. (20, Al-Anfal).

عشق دو را بیں کہ یکے می کند
ہیچ دوئی زمیاں می کند *(Sachal Sarmast)*

The love unites the two into one. It uproots duality from between them.

5. Our policy should be to pay all attention to what the Prophet (or leader) says and to be vociferous (against the detractors of Islam). Similarly we should wage a war against the baser self and in turn offer ourselves as sacrifice like a goat (in self-renunciation or in the cause of Allah).

TRADITION: The Prophet once observed: I am social and similing. But I am given to warfare also.

ڪٽارو ۽ ڪوس، اڳڙ آريءَ جام جي،
ديت آهي دوس، مارڳ ۾ مُين جي.

6. The Baluchi Lord (i.e. Allah), keeps a dagger ready for slaughter in His courtyard and the operation is always in progress there. Those who die in the way of the Lord get their requital (blood money) in the form of union with Him.

ما بہا و خون بہا را یافتیم
جانب جان باختن شتافتیم *(Roomi)*

I have been duly requited with my price and blood money. Hence I have hastened to the stake to offer my life.

What? Would you be allowed to stay unworried amidst the things that are available in this world? (146, Al-Shura).

Note: The original verse No. 7 is transferred as No. 33-A in chapter 11 of Sur Khambhat. The succeeding verses are renumbered.

اکيون لٽ اوراڻيون، ڪنهن پر ڪڙيان پير؟

لٽ لاهيندو ڪير؟ مون جيهي معذور ڪان.

7. Since my eyes have been affected by dust, how can I track the footprints of the Lord? Who would remove the dust from the eyes of a miserable woman like me? (So long the worldly cravings and ego obstruct our vision, we cannot pursue our journey along the path of rectitude.)

The man's own 'nafs' is the veil between him and Allah.
(Shah Waliullah)

شیخ نورانی ز نور آگہہ کند
با نور را بالفظہا ہمرہ کند

The guide acquaints you with Divine light. By his guidance, he makes the Divine light even accompany you.

اکیون آريءَ ڇام جون، انڌيءَ سين آهين،
هو جي وڃ وندر جا، سي مون سُنهائين،
ڏسيو ڏيکارين، پيشاني پنهونءَ جي.

8. But the eyes of the Lord are with me (or) (are on me and they serve) the blind woman. They guide me to the yonder trees of the Vinder region. They behold and then make clear to me the countenance of the Lord.

Allah guides unto His light whomso He wills. (35, AI-Noor).

TRADITION: Indeed the true believer sees with the Divine light.

اکيون آريءَ ڇام جون، آهين انڌيءَ ساڻ،
پسي ڪنديون پاڻ، پيشاني پنهونءَ جي.

9. The eyes of the Ari Lord are with this blind woman. They shall themselves see His countenance for me.

سڌ مَ ڪر سڏن ريءَ، هلڻ ري مل هل،
جلڻ ري مَ جل، رئڻ ريءَ متان رئين.

10. (So long you are not seasoned in what love imports), you should not call upon or invoke the beloved till you know what it means and you are ready to bear the consequences. Similarly so long you are not prepared or equal to endure hardships of all types and you are not serious about the journey, do not set your foot in quest of the beloved. Are you ready for self-immolation? If you are, then kindle the flame for your neutralization. It is no use shedding tears for the sake of tears, unless you are sincere about them (and they emanate from your heart.)

VAI

درد مُئيءَ جي جا دارون،
ووٺ موٽ، سڀاجها سپرين!
مون لڳيون، مون وسهو، محبت سنديون مارون،
ووٺ موٽ، سڀاجها سپرين!
مائٽننا مون سين گهٽا، ڪسڻ ڪيا ڪارون،

ووٺ، سڀاجها سپرين!

سکن مون سين کين کيو، سورن لڏيم سارون،

ووٺ، سڀاجها سپرين!

منهنجون شهر پنيور ۾، پلپل پون پچارون،

ووٺ، سڀاجها سپرين!

"اديون!" عبداللطيف چئي، "لڳيم تن اندر تارون،"

ووٺ، سڀاجها سپرين!

O gracious beloved! You are the cure for this miserable woman's maladies. Kindly return to me. Please believe my word that I have received the wages of love - its chastisement. My relatives have caused me a lot of misery.

The comforts of this world threw me over board while its discomforts always kept me company and looked after me. Possibly on that account people discuss me a lot in Bhambhore.

Life of this world is an illusory enjoyment. (185, Al-I mran).

"O my sisters!" says Abdul Latif: "I have received in my body the spikes of love."

SUR SASUI ABRI

CHAPTER --XII

(MISCELLANEOUS VERSES)

اُٹيو ۽ اُٹياک، ڪالهوڪو ڪاڏي گيو؟
ويو جاڳائي جيڏيون! بره هيءُ بيباک،
چرڦر ڪاري چاک، سور سمهاري ڪين ڪي!

1. But what has happened to the love and (its camp follower) - the travails since yesterday? (or) where has he, who has created love in me, gone away since yesterday? This reckless person has kindled a blaze within me, O my companions! The wound of separation has made me restless and its pains make sleep impossible.

سَنڌيون سور ڪرين، هڏ پڙ ڏکن هوت لءِ،
پرين جي پاڙ ڏنا، سي ستي سک نہ ڏين،
جي ماڻهن کي مارين، تن سورن کي سڏ ڪريان!

2. My joints ache and my bones feel a lot of pain in remembrance of the Beloved. The anguish caused personally by the latter's separation does not vouchsafe me sleep. (In fact I am so fed up with this life without my love, that) I invoke such pains to visit me as are normally fatal to human beings. (I remember Allah at all times, even at the cost of sleep and that causes pain in my body. But I prepare myself for self-effacement.)

صدا! وڌيم سور جي، اڇيان ڪوهياري،
جو نجس نڪاري، سو پنهون وڌم پاند ۾.

3. I had requested the mountaineer Lord for pains and he assigned to me what transforms the unchaste into the chaste. (He gave me guidance which transforms an unchaste pagan into a chaste Muslim; (or) the misfortune caused by Him has in fact purified me).

TRADITION: Bear your troubles and misfortunes patiently as they are the means of your salvation.

جان سامائينءَ، سسئي! تان ويس وڻن جو ڪر،
"لاهي لڄ، لطيف چئي، "ٽيءُ بيگاراياڻي بر،"
تہ ويندي پوئي ور، اڇيان هوت حضور ۾.

4. O Sasui! If you are mature (in love), assume the dress and habits of a nomad. Latif says: "Disdain respectability and bashfulness and roam about in the desert waste like a tramp. (i.e. discard all worldly restraints and be free). If you do it, you would get in the presence of the august Lord some where on the way."

TRADITION: In reply to a question as to who was the best person,

the Prophet said: "The first place is for the believer who wages a religious war personally and financially; then Comes the person who secludes himself, who is a believer and who causes no harm to any human being".

خزاں چوں نباشد بہاراں کجا
عصمت بنی است از بی چادری

When there is no autumn how could spring exist? The chastity of a woman lies in her being without the folding sheet.

سسئي کي سڌ ٿيو، اسان اولاڻو،
پنڌ نہ پچاڻو، اڻ کوڻي کا نہ ڪري.

5. Sasui had received the Divine call (when she was a child). It was like our lullaby. This is clear from the fact that none else, who is not expressly called, would embark on this endless journey.

ہر کس ما بہر کاری ساختند
میل او را در دلش انداختند

Allah has created every person with a particular purpose, and then implanted in him the love for it.

پسو! پرائن، سورن آڏي سسئي،
پرايا پنھنجن، وجھن ويچاريءَ تي.

6. Behold! How Sasui is face to face with distresses, (not of her creation but) caused by others, who (ironically) hold her responsible even for their own grievances (or sins).

Whoso commits a fault or sin, then imputes it to an innocent person, certainly bears the burden of calumny and a manifest sin. (112, Al-Nisa).

منڌ نہ منجھان تن، پسي لڪ لڏن جي،
جا پر ڪاھوڙين، سا پر سڪي سسئي.

7. But she is not one of those who would quake at the sight of mountain passes. She has learnt (and adopted) habits of the mountaineer tramps like snake charmer-cum-pickers of wild fruit.

منڌا! مَ مَنھَ ويھ، اُڀي اوسر اُس ۾،
تو سيئي سيڙ ڪيا، ڏور جنين جو ڏيھ،
پاڙي پاڙي پيھ، وت پچندي پرينءَ کي.

8. O damsel! Abandon the shade of hutments (i.e. comfort), and march out in sun shine (for Punhoo). You have contracted relationship with him who belongs to a distant land. Visit and make enquiries from each (roadside) locality about the beloved.

Note: This verse preaches self renunciation.

ھيلي ناھ پنيور ۾، ڪو سسئي جو سھي،
ڏمر ڏيرن من ۾، ڪندا ايئن ڪھي،
"لنگھائي،" لطيف چئي، "ڪٽج، جام! ڪھي،"
"ھيءَ معذور ھڏ مئي، ڪامل! وچ مَ ڪيڏھين."

9. Sasui has no acquaintance or friend in Bhambhore now. (On the other hand) Punhoo's brothers are already incensed with her and they would continue their march. Latif says: "O King Punhoo! Kindly be quick to give her relief, (or) help this exhausted woman to clear the rocks. This miserable woman is practically dead. O perfect Lord! Do not go any where (abandoning her)"

اولاکن اچي، معذور تي مارو ڪيو،
متان، ورا وسارئين، منجهان ڪر، ڪچي!
سپڪ ٿي سورن سين، پهچنديءَ پچي،
لاهي لاڀاپا، لنگهه تون، سيٽن ڏانهن، سچي،
"منهنجان راه رچي، ٿيندينءَ لعل" لطيف چئي.

10. The agonizing sorrows caused by separation from the Beloved have seriously affected her, the pitiable woman. O Lord! Do not forsake her, a mere plebian, and worthless or immature member of the community. O Sasui! You will be well matured in love due to these test pains and thus shall you reach the goal. Remain true to the Lord; abandon all worldly connections, and then continue your march. Latif says: "You will be matured in the course of your journey and you shall reach its terminus with honour.

Note: In the above verses, Punhoo may be identified with the Prophet of Islam.

VAI NO. 1

ڳالهيون هوت ٻروچي ساڻ،
ووا منهنجي جيءَ جون، جيڏيون!
چلي پينيس چپرين، سگ تنهنجي ساڻ،
چڑهي ڏاڍين ڏونگرين، پرزا ڪنديس پاڻ،
رلي چلي چپرين، جام! وڃايم جاڻ،
هٿان هڏ نه چڏيان، سندو نينهن نڏاڻ،
نصيب ڪر نسئي کي، پنهوا اُٺ وٺاڻ.

O My friends! I have lots of stories or links connecting my heart with the Baluchi Lord, (or my heart has to relate good many stories to the Baluchi Lord.)

Accordingly I will minutely explore the mountains for his sake. I would even try to get to the summit of these mountains. No matter if in that process I may get broken into fragments. O Lord! After roaming about amidst mountains I have lost all knowledge or consciousness of self. But I shall never abandon the treasure of your love. O Punhoo! Kindly accommodate this obscure woman in the camel pen.

زمستی قید ہستی را شکستم
زبند خویش آزادانہ رستم *(Razai)*

In frenzy I have broken the bonds of 'existence' and become free from its fetters.

VAI NO. 2

مون کي تان جهل مَ پايو، وو
وو! جيڏيون آئون هلندي هوت ڏي.
هي جو بار پنيور جو، لوڻي تان سپ لاهيو،
آهي عاجزن تي، پسڻ سندو ساعيو،
ڪين وهنديس ڪنڌ ۾، نہ مون پيءُ، نہ مايو،
وهاري وطن ۾، شهديءَ کي مَ سڪايو،
ڪنل ڪجائن ۾، چاڙهي هيءَ هلايو،
منهنجو پنڌ پنهونءَ ڏي، ريبي تان مَ رهايو،
"اديون!" عبداللطيف چئي، "موليٰ محب ملايو."

My friends! Do not deter me. I must go to my beloved. (O Punhoo!) disburden this wretch of the load of Bhambhore (i.e. relieve me of the liabilities and commitments of this world.)

It is fundamental for the otherwise helpless seekers to make an effort to see the Lord. Personally I would not be content to sit inactive in seclusion, since I have neither father nor mother (to depend upon). I must therefore march in pursuit of Punhoo). Do not detain this plebelian in her village to long for you and suffer from travails of separation. Take this Sasui -a victim of love - on a camel saddle (to her destination). I am bound for my Lord Punhoo. Practise no wiles to detain me (in Bhambore). Abdul Latif says: "O sisters! my Patron Lord (i.e. Allah) has joined me to my beloved."

VAI NO.3

ڪرها مَ ڪاهيو، ميان! ڪيچي!
آئون آرياڻي عرض چوندي.
ڪري هوت هلڻ جي، لوڻيءَ کي مَ لڇايو،
وسيلو ولهي جو، آڳاندو آئين آهيو،
پاسي ۾ پريت جي، آڻي اٽ جهڪايو،
ولهي جي وهانءُ ۾، واڃت سپ وڃايو،
اگهاڙيون آٽڻ ۾، پنهنجيون پاڻ پهرايو،
سائينءَ ڪارڻ سپرين! صورت کي مَ سڪايو،
ساڪن ٿي شهر جا، معذور کي مرڪايو،
پنهون جام! پرٽ سين، ويهي سور وراهيو،
لاهي بار پنيور ۾، ويندو گهوٽ وناهيو،
پنهونءَ جاجيئڙن کي، رڌي ڪيڻ ڪارايو،
پرڻائي پنهونءَ کي، نڪيتيءَ نڪڙايو،
ٻيلي ٿي ٻانيڻ سين، ڏکي ڏاڄ ڏيکاريو،
"اديون!" عبداللطيف چئي، "سڄڻ کي ساراهيو."

O respectable Kechis! Please do not drive away camels, as I have to make a request to the Lord. O Beloved! Do not (disgrace and) put to shame this wretched woman by going away from her.

You are the only support to this destitute woman.

Kindly bring round your camel and make it sit near this washerwoman.

Let all musical instruments play on the occasion of this destitute's wedlock.

O Punhoo! Kindly give raiment personally in the courtyard to those naked women who belong to your fold (i.e. be munificent and get pardon to the stark sinner followers.) For the sake of Allah, my Love! do not strain too much my craving to see your face.

Kindly settle down in this town and elevate this miserable woman (by wedlock.)

O Lord Punhoo! Please have a good tete-a-tete with this washerwoman and share her sorrows.

Let Punhoo be relieved of his kit bag in Bhambhore and prepared for nuptial. Simultaneously let his bridal party be served with cooked food.

After wedlock let Punhoo be led out of the bride's (i.e. my) house. He may then show dower to this love affected Brahmin bride as her companion or groom.

Abdul Latif says: "O sisters! The Lord be glorified by you all".

VAI NO.4

ادا! اڑي! ڏوٽي! آئون تو پچان ٿي.
آئون نماڻي آهيان، جيئن پاپن پريم پوتي،
نہ سمي نہ سومري نہ آئون جت، اوٺي،
آئون انهن مان آهيان، جي ٻانيڙ پڑهن پوٽي،
پرٽ ٿيندیس پرين پچنديس، پچاڑيندس پوتي،
سنجهي ويڑو سپرين، ساجن پچان سو ٿي،
ساجهر ساڻ پلاڻيو، تو پلاڻيو پو ٿي،
هتان ٿي هوت ويو، جت پچين جو ٿي،
هلج هوت پنهونءَ ڏي، منجهان نينهن نڪو ٿي،
آتڻ وجهي آگ ۾، منجهان جوئن جو ٿي،
رويو "رئان" رجن ۾، هي! هي! آئون هت ڪو ٿي؟

O brother tramp! I ask you for advice (as to how I could reach Kech, the country of Punhoo). I am an outcast being full of sins. I have no pretensions whatever. I do not belong to the (well known) communities of Samas, Soomras, jats or camel owners. In fact I am an outcast full of sins.

I shall serve as a washerwoman; I shall be solicitous about him and I shall then cleanse my head cover.

My beloved left me early last night. I enquire about him (whether you saw him somewhere). My beloved had left me soon after sunset (yesterday) and it is for him that I am enquiring. (The tramp replied): "the party of Punhoo left early (last night) and you are enquiring about them so late. The Baluch, about whom you are enquiring, had passed this way. However, you pursue him after being chastened through love. First burn your house, (i.e. completely forsake your worldly affiliations) and behave like a model wife. As the facts stand you are to blame, because Punhoo's party left long ago and you are enquiring about him so late."

Alas for me! I am shedding tears in this wilderness. How did I happen to be here? (It as a pity that I recollect nothing!)

VAI NO.5

ڪهڙو سڳ سياڪو، هاريءَ مون هوتن سين.
آئون هيڪلي حب ۾، نہ مون مٽ نہ ڪاڪو،
منڊ پيادي، پنڊ گهٽون، نہ مون اٺ، نہ ناڪو،
چڑهي نہ سگهان چوٽين، ڏونگر ڪونهي ڏاڪو،
پرين پچنديس پب ۾، وڻ وڻ وجهنديس واڪو،
هوءَ جا پڪ پنهونءَ جي، چٽيان تنهن چئاڪو،
پسڻ ڏاران پرينءَ جي، فقير پوءِ مَ فاقو،
وچ مَ پوءِ وصال ۾، لک مَ پوءِ لياڪو،
آٽڻ وجهي آگ ۾، پچنديس پوءِ پهاڪو.

What relationship can an imbecile (like me) have with the beloved? I am all alone in Hub region. I have no relative whatsoever. Besides I am a pedestrian, without a camel or any other mount; and the distance (up to the Beloved's land) is considerable.

I cannot climb to the summits of these rocks and they have no steps. But I will enquire about the beloved (so distinctly and) audibly in all directions in the Pub region - that even the trees there would resound with it.

I am slowly licking the saliva which Punhoo had favoured me with.

O beggar woman! Do not observe fast without seeing (the countenance of) the beloved; (or) let there be no respite for you till you behold the beloved.

I shaIl not allow any deterrent to my union with the beloved nor make the least contribution in the form of lassitude etc. to mar it.

I will first sacrifice (renounce) my heart and health (i.e. all worldly connections), and then seek guidance (with unfettered and unstained mind), in connection with the road leading to Punhoo).

تا بہ جاروب 'لا' نہ روبی ماہ
نہ رسی در سرائے الااللہ

So long you do not clean your path with the broom of 'La' (no god), you cannot enter the place of Except Allah.

> "Complete self-abnegation, annihilation and self-effacement are preludes to admittance unto Allah's pleasure."
>
> (Futuhal Ghaib - by Hazrat Ghous-e-Azam)

VAI NO.6

پانڊي پرين جو، اي! مان ڪو پسان!
پينرا! پنيءَ اُسهو، ڏونگرن ڏورڻ اسان،
منڊائتي مينهن جيئن، ويلو ٽي وسان.

Would that I were to meet some messengers from the beloved! O sisters! I would start the journey at early dawn time as I have to explore the mountains.

I shed tears at all times like the monsoon rains.

VAI NO. 7

آتڻ ۾ ويهي، سڀ دعا ڪريجاه، جيڏيون!
ڪانهي بس بهير ڪي، هل چل وڃي پيئي،
راه مسافر سڀڪو، ڪونہ ڏنو سون هت ڏيهي،
سارينداا صلوات ڪي، منجھ قبر سڀ پيهي،
ڪوڻائو ڪريم جو، ڳالھ پچندم ڪيهي،
نوازيندو نور سين، ناقص ڪي اُت نيئي،
الله هيڪ محمد برحق، شال چوان مان حرف اهيئي.

My friends! Congregate in the courtyard, all of you, and pray to Allah (i.e. offer congregational prayers in mosques) (and bless me to reach my goal safely). There is no end to the transit of caravans. The traffic goes on unabated. (All human beings are mortal and they die in turn). All denizens of this world are mere travellers; none of them would settle down here permanently.

All of them (on interrogation) will recollect their prayers in graves. But what would the emissary of Allah enquire from me there? May Allah then favour me, a delinquent, with His light! Would that I may say then the words that "Allah is Unique and that Prophet Mohammad (may peace of Allah be on him!) was really His apostle"!

Allah guides unto His light whomso He wills. (35, An-Noor).

TRADITIONS:

(a) He who recites the Kalima as the last thing in this world (before death), shall be admitted in Paradise.

(b) He who recites it in his grave will have no hardship there.

VAI NO.8

جيڏيون! آئون تان نہ چوندي، لوا!
ڏک ڏوراپو سيڻن کي صريح، لوا!
سگ نہ ورن سپرين، منت موڻن مان،
پينرا! پيٽي حُج جي، ڪوهياري سين ڪانَ،
سو تون صاحب آهين، جو نہ پيرائين پان،
سوين سوالي سمگئا، تو داتا! ڏيئي دان.

My friends! I would not openly discuss, much less remonstrate, with my husband or his relatives. My beloved would not return to me merely because of my relationship. He may be moved by my entreaties. O Sisters! There is no room for influence or agruments with the Mountaineer Lord. (Would that he may be moved by my entreaties and return to me!).

You are the Lord, who do not turn away supplicants! O Lord! You have favoured innumerable supplicants by your munificence.

Whoso obeys the Apostle, indeed obeys Allah. (80, Al-Nisa).

VAI NO.9

ڪا جا ڳالھ هئي، سا جي لوڪ سئي،

لوا ٻاروچي جي من ۾.
سر سڳرا پر پيچري، تو جا لوڪ سئي،
سسئي سڳر پٽين، ڪير چوندو مئي؟
پنڌ ڪريندي پرينءَ ڏي، ڪڏهن ڪا نہ ڪهي،
آن ڪا ڏني اونيا! ڪيرن پاس ڪُهي؟

My Baluchi Lord seems to have something in His mind. I wonder if the general public know it.

O you who have been famous in public (as Punhoo's wife)! bestir yourself and march along the trodden path. Who would refer to Sasui as dead so long she marches along the road?

> "*Those who are martyred in the way of Allah should not be referred to as dead", (vide verse No. 1 54 of Sura Al-Baqarah).*
>
> Note: The trodden path and the road imply to Sharah

(The Poet says:) She would never get tired if she continued her journey to the beloved. O village folk "Did you observe a way-worn woman somewhere under a tree amidst the mountains"?

VAI NO. 10

ويهي وندر جي وٽن،
اي! اوڏي آيس، چان، پريان جي پيچري،
جي تو اوڏا پانئيان، سي ڏونگر ڏور ڏسن،
مدي نہ هُئن من ۾، تہ ڪيچان ڪوه اچن؟
مرڻ منهنجي جو ڪيو، هيءَ پہ ٻاروچن،
سونهن سڳر پٽيين، مَنَه معذورن،
وِندر وائي جا وهي، مونکي سا نہ سلن،
آڻي ٻڌا اونين، موتي ڪي مين،
"لاڻائون" لطيف چئي، "لڏون پر لکن."

I thought I was close to the trees of Vindar, (which is Punhoo's region). I was even of the opinion that I had got on the path leading to the beloved. (But all that turned out to be a mere speculation, a mirage. In reality the mountains, which seemed near me, were still far off.

عشق آسان نمود ولی افتاد مشکلها *(Hafiz)*

Love making seemed easy at first but lots of difficulties have cropped up in its process.

If they had not harboured evil intentions, why should the party (of Punhoo's relatives) have come all the way from Kech? Obviously they had the intention to 'kill' me.

The love affected women should better have their abodes on the high way (i.e. as to be able to watch movements of their beloveds and to pursue them quickly.)

I am not taken into confidence with regard to what is decreed about me at Vinder. I understand that the camelmen had decorated their camels with pearls (as an incentive to them for performing the return journey).

It is evident from what Latif says that the Lord's party had safely reached and encamped on the summit of the mountains.

SUR MAUZOORI
OR
THE HELPLESS, THE WEAK

INTRODUCTION

گر بقا خواہی فنا شو کز فنا
کمترین چیزی کہ می روید بقاست

If you want immortality, prefer death, because the least that it pays you, is the immortality.

a) Hearken the moans and wails of the wounded and the shrieks of the dying! The former remember their (dropped) leaves and the latter weep for their relatives. (19, Chapter vi of the Sur).

b) For the past some days I have not met the Beloved. All that time has absolutely been wasted. (1, Chapter vii).

The (a) above is the famous verse of the Risalo. Both the above verses form the crux of the Sur.

The poet has referred to the wail of the soul due to her separation from the Prime and to her constant yearning and struggle to rejoin the latter. Though encased in a body she still plants her foot in the ideal world! Her life without union with the Beloved is gratuitous. She is prepared to sacrifice it at all times. She considers the universe as a prison house and the materialism as carrion on which the 'nafs' or the baser self feeds. There is always a war of nerves between the soul and the 'nafs' who is aided and abetted by Satan. Faced with the two malefactors the soul seeks asylum with Allah, being Sure of receiving all help from Him in her jehad against them.

The world **معذوري** is from **معذور** which in the context of the Sur may mean physically weak and helpless and spiritually excusable. Physically Sasui was of frail constitution, and spiritually her will was dominated by that of Allah and therefore excusable in respect of her deeds.

The poet has offered a few advices to her to steer her course safely despite the pitfalls maneuvered by Satan. Briefly stated they are as under:

a) Crush the material desires and die before the physical death to secure the union and immortality. The physical death should mean nothing to the seekers. For a quick travel to the goal complete self-abnegation is a sure prescription.

b) Whatever the impediments be, commit yourself to Allah, who has promised in the Quran to help all those seekers who find themselves stranded in difficulties in His service.

c) Sincere devotion, constant effort, self-secrifice and unalloyed submission and patience will pay a sure dividend, and alleviate all difficulties in the life's journey towards the souls' union with the Prime.

2) This Sur too is of the series bearing on the story of Sasui Punhoo. It has 7 chapters with one Vai in each of them. They all relate to Sasui's march in pursuit of Punhoo and her sad experiences during its course. Her bereavement had added to her helplessness. Nothing can be said with certainty about the origin of the title of the Sur, but it is one of the very old Indian surs.

3. In this Sur the exquisite beauty and purity of diction are quite obvious. In fact there is a wealth of delightful and impassioned poetry in it. Sasui's

appeal to the mountains not to rise higher, to the trees not to add to their stature and to the eyes not to shed tears so that she may fix up the beloved's prints is simply bewitching. Similarly the poet's effort to compare Sasui's cries in the desert to those of the sufi "bukanns," to the shrieks of the parrot and the cuckoo, and to the musical strains of the fiddle evoke rapture even in melancholy minds. Comparison of the world to a carrion and its seekers to dogs is of thought provoking significance.

4. I have made corrections in the text of the following verses:

   Verse No. 12 of chapter 1,
   Verse No. 7, 8 and vais of chapters 2 and 3.
   Verse No. 6 of chapter 5,
   Verses No.3,4,7,15, 20 and 21 of chapter 6, and
   Verse No. 5 of chapter 7.

4 (a) I have added a new verse No. 9-A in chapter 7 from Mr. Advani's edition, and verses No. 13;. 14, 19 in chapter 4 and verses No. 2-A and

2-B in chapter 6 and verse No. 13-A in chapter 7 from Mr. Kazi's edition. (There are 7 additions.)

5. I have changed order of the last 3 verses in chapter 7.

6. For explanation of the characters used in the Sur introduction to Sur Sasui Abri should be referred to.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
113	7	25	25

SUR MAUZOORI

CHAPTER -1

هلندي هوت پنهونءَ ڏي، کهجن کي کوڙيون،
پهڻ تنين پٽ ٿئي، جي لءِ لالن لوڙيون،
سڀ سهيليون سڪ کي، چنجهون ۽ چوڙيون،
ٻانيڙ! ٿيءَ ٻوڙيون، تہ ڪتا کينئي کيڇ جا.

1. It is only the pseudo lovers, the poseurs, who get fatigued during their march towards the beloved. On the other hand even stones become soft like silk (or like an even ground) to those who roam about for the latter's sake. All my friends are conservative or miserly in their appreciation of love. O Brahmin girl! cut yourself in small bits of flesh, so that the dogs of Kech may feed on them.

Note: In the last sentence of the above verse Shah recommends the following two acts to the seeker for his appreciation by the Lord;

a) Extinction of all resistance and remonstrance i.e. complete self-effacement; and
b) Maintenance of ever ready spirit of self-sacrifice. They are the Sure signs of an approved lover.

ڪُتا کينئي کيڇ جا، سندا جي پنهونءَ،
اڳهين هوند آسونهن! جي جانارن ياد پئين.

2. Let the dogs of Kech - of Punhoo - devour you, O you who are alien to Kech! You may be accepted by Punhoo if his animals take cognizance of you (and eat you).

Note: Though not always, but generally, dogs bark at and sometimes bite aliens. Shah feels that if the dogs of Punhoo's village bite Sasui and prey on her, she should construe it as a prelude to her acceptance by Punhoo.

اینجاست ریا بنگر جانے دِہ وصد بستان
گرگی وسگی کم کن تا مہر شبان بینی *(Roomi)*

Look now! here is the bargain, give one life and receive a hundred lives. Cease to behave like wolves and dogs so that you may have the shephard's love.

تن پيئي جانارن ياد، جي پاليل پنهونءَ جام جا،
سندي لالن لاڏ، مئان پوءِ منڊ ٿيئي.

3. The hounds that were domesticated and trained by Punhoo, espied her. If she is killed by them, the woman shall be united with her Beloved after her death. (It means that if a seeker comes to death in the service of Allah, he is immediately accepted by Him.).

Note: In elucidating the above verse reference may be had to Verse No. 4 of Sura Maidah and a relevant tradition - both translated below:

QURANIC VERSE

They ask you as to what is lawful to them. Say: lawful to you is all whatever (meat) is wholesome; and in case the preying (animals or birds) which you have taught to seize a game for you, then eat thereof, and utter the name of Allah over It, and fear Allah. Verily Allah is swift at taking account.

TRADITION: Hazrat Abdullah bin Salaam informed the Prophet that he always pronounced the name of Allah before releasing his trained hounds after a game. The Prophet remarked that in that case the game was 'halal' even though the hounds may have killed it. But it should be verified that no other stray dog had joined the trained hounds and killed the game.

Note: The sufis consider the trained dog as **الكلب المعلم** or **نفس المطمئنہ** the obedient nafs.

جاڳايس جنبور، ڪتي قريبن جي،
بهي پونڪي اٿيو، گهڏي منجهان گهور،
سڀ لاهيندو سور، گري هن غريب جا.

4. She was awakened (from her stupor) by a ferocious dog of Punhoo. He just shook himself, looked intently at her and started barking. It was expected that after barking he would release her of all pains by frightening or finishing her.

Note: The verse implies that it was apprehended that the dog, the baser self, would mistake Sasui, as prone to materialism and overwhelm her.

نڪي آهيون چهڑا، نڪي آهيون چور،
هنگاما ۽ هور، ڪتا! ڪرئين ڪن تي؟

5. (Sasui asked the dog): We are neither scavengers infidels) nor the (dissimulating) thieves (or hypocrites). Are you creating all this fuss and turmoil?

Note: Sasui protested to the baser self and said that an infidel nor a hypocrite to be a materialist.

ڪتو چئي قريب جا، آهيون ساڻ سهي،
پهرين بات بهي، پڇون پوءِ پانڌين ڪان.

6. The dog said: "We know well our Master's friends. But by convention we bark first and then scrutinize the pedestrians (whether they are his friends)."

Note: According to the poet the 'nafs' i.e. materialism is always there to affect human beings. It is for the latter to put up resistance. A true believer of Allah will be distinguished by his resistance to the nafs against his pro-materialism tendancies.

ڪُهين، تان تون ڪهه، ڏس مَ چهڑيان،
سندا آهيڑيان، آئون نہ سهنديس هٿڑا،

7. Better kill me yourself O Allah! if you want to, but kindly do not refer me to the scavengers incharge of the dogs (i.e. the infidels etc). I would not like to be handled by the hunters.

Note: The verse may be interpreted as under: O Allah! Better kill me rather than group me with the infidels who are the followers of materialism (or Satan).

ڪتو طالب ڏونڊِ جو، اسين ڪتي ڪِيڙ،
چهٽي آهي چيڙ، ڪارايل جي ڪن ۾.

8. The dog desires for carrion. On the other hand we are like a pest, a tick for him. Behold! One such tick has stuck to his ear.

Note: The verse may mean that we may make the baser self repentant through chastisement. At that stage it would signify as nafs Lawwama or self-relenting nafs.

Possibly the verse is personal. The poet states therein that he loathes materialism or the carrion and he works against it by chastising his nafs. The fact is that every righteous believer is a pest to his baser self. He allows it no respite. All the time it is being controlled.

Normally the master's orders to his dog are to bark and bite persons who are not well intentioned to him. When a dog recognizes a person who is friendly to his master, he ceases barking at him. Thereby he does not disobey his master's orders. If the nafs is controlled, he abandons his transgression and becomes obedient.

ڪتو ڪرتي هڏيون، جوانمرد جگر ڪاءِ،
الدنيا جيفہ و طلابها كلاب، ايءُ هِئين سين لاءِ.

9. The dog gnaws at the bones (of others), and a brave man (i.e. the lover of Allah) consumes his own liver by remembering Allah. (The traditions) "Verily the world is a carrion and its seekers are dogs". That should be borne in mind.

Note: Whereas a true believer would like to sacrifice his person and property in the cause of Allah. The materialist would think of preying on others and making a hoard of wealth.

جه يار ڏنائون يار جو، پنيءَ پير ڪڙين،
ڦريا نہ فرمان ڪان، اُنهيءَ ۾ آهين،
ڏسي نہ ڏاڙهين، شبان جي سڱ ڪي.

10. When dogs recognize a friend of their master, they retrace their foot steps (and cease barking.) That does not mean disobedience of their master's orders. (In fact their conduct is in conformity with them.) When they recognize a relative (or a friend) of their (master or) keeper, they do not bark at him.

Note: The man has the powers to control his self or nafs. When he controls it, it ceases its viciousness.

سگبان سينداريا، بچيا تي بهن،
ڦريا نہ فرمان ڪان، مُلهہ نہ موتيڙن،
ڪونهي ڏوهہ ڪتن، ڏاڪاريا، ڏاڙهين ٿا.

11. The Master whistles as an incentive and the dogs start barking. They are never refractory to the orders of the former. Thus the dogs cannot be blamed for barking. On that account they are invaluable. Those who order them to do it are actually responsible for it. (The baser-self is not responsible for any loss caused. The agency concerned, who encourages and directs it thus and whose orders it obeys is responsible for the same.)

And he who turns away from the remembrance of the Gracious Lord, We appoint for him a Satan who becomes his companion. (36, AI-Zukhruf).

The Satan misguiding the man towards evil is known as **وسواس** and his advice as **وسوسہ** (lmam Ghazali).

Note: Satan and the baser self have no power over the man. If the latter is inclined to keep them in check, he can certainly do it.

ڏکا، ڏونگر جا مرون، مر ٿا مون تي ڪن،
پوندا ڪين پريٽ تي، هن جا سڏر سڃن،
"سڱائيءَ جي،" سيد چئي، "آهي ستڻ سين،"
"هوند نہ هت ٽرن، پر قرابت ڪم ڪيو."

12. The mountainous beasts may, no doubt, try to frighten me, but they can do no harm to this washerwoman as her capable friends are well known. The Sayed says: "Her relationship with Ponhoo is publicly known. Frankly speaking it is only her relationship which has detered the beasts from causing her harm".

Note: In this verse the poet has referred to his much too well known relationship with the Prophet of Islam who always came to his aid.

یک سگ است و در ہزاراں می رود
ہرکہ دروی رفت او او می شود *(Roomi)*

The dog is one but he affects thousands and then all become like him.

ڪم قرابت جن جي، هتي آيم هيئن،
رفاقت راکن جي، پهتس پاهڙ سين،
ماڙهو ملاحظو تنهن جو، ڪيچ نہ ڪندا ڪيئن؟
ذات نسوريائي نيئن، پر سڏر سين سگ ٿيو.

13. I reached this place (Kech) safely due to my relationship with Punhoo. With the cooperation of the guards (the guardian angels) I reached the mountains safely. Wherefore would the people of Kech disregard me (in view of my relationship with Punhoo)? Personally I am (nothing more than) a washerwoman. All the difference is made by my relationship with the great personage (i.e. the Prophet).

Allah has appointed an angel to guide the man to righteousness. He is known, as **ملهم** , and his advice as **الهام** (Imam Ghazali).

سڏر سين سگ ڪري، پر ڪنڊين پياس،
"ڪير برهمڻ؟ ڪن جي؟ ڪير ڄاڻي ڪيڏاس؟"
هوند نہ سنڌ سُياس، هن پُريين ڪيس پڌري.

14. Due to my relationship with a dignitary my name has travelled to foreign lands. Otherwise the natural question is: "which Brahmin? Of what particular family? Who knows her?" (Independently she is obscure), and she would not have been known even in Sindh. But her connection with the dignitary has made her famous far and wide.

Note: (1) Relationship with the Prophet of Islam is definitely a great asset, though he had distinctly told .his daughter Hazrat Fatima, that she would be judged by her performances rather than by her relationship with him.

(2) The above verse predicts the fame of the poet.

VAI

خوبي منجهه خفت، اي دوست! دقت،
آهي عبداللطيف کي.
مدح مان کان نہ ٿئي، سندي سور صفت،
آهي عبداللطيف کي.
هجي ڪريان هيج سين، مطالع محبت،
آهي عبداللطيف کي.
حزن هوت پنهونءَ جو، رڳيا ئي راحت،
آهي عبداللطيف کي.
پريان جي پستان جو، فاقو ئي فرحت،
آهي عبداللطيف کي.

O friend! For Abdul Latif, the virtue in hardships lies in complete submission (to the Divine will).

Call your Lord in humility and in secret. (55, Al-Araf).

I cannot adequately express the advantages that accrue from the hardships if any caused by Allah.

لطف و قہر او سراپا رحمتی *(Iqbal)*

His pleasure and wrath both are merciful.

When I am so circumstanced, I just remember Allah with love and devotion.

ہدی را تیز تر بخوان چوں محمل را گراں بینی

Sing the praises faster, when you find the litter heavy.

The fact is that what seems a distress caused by Punhoo is actually a pleasure, an exhileration. To go without an embrace from the beloved constitutes a pleasure in itself.

کل ما یفعلہٗ المحبوب محبوب

Whatever the beloved does is always held dear.

> What may seem a calamity may not really be so. It may just be a test of your faith and devotion. If you bear it well, it would increase Allah's favour. (Hazrat Ghous Azam).

SUR MAUZOORI

CHAPTER - II

ڏکيءَ ڏمر نانهن، ٻُکيءَ کِل نہ اُڇهي،
اُگهاڙيءَ وهانءُ، ويو ويچاريءَ وسري.

1. Sasui is (distressed) but not angry. She is so famished that she is not in a mood to laugh or smile. She is undressed for the marital rites but the miserable woman has simply forgotten them. (She is much too distressed to know or think of pleasure. This means that Sasui is forbearing in distress, patient in hunger and self-abnegatious in pleasures.)

اديون! ور اگهاڙ، وهانءُ جنهن وساريو،
جيڏيون ڇڏي جاڙ، سڀ ننگيون ٽي نڪرو.

2. O Sisters! Nakedness or negation is better for those who have forsaken the marital rites. My companions! Drop all inertia and march out naked (i.e. self-abnegations).

صاحب افر زموی سرمنم
جامہ عریانی است زیب تنم *(Bedil)*

I esteem myself as an officer (i.e. wearer of a crown) due to my hair. The real decoration of my body is in nakedness (i.e. destitution).

سڀ ننگيون ٽي نڪرو، لالچ ڇڏي لوڀ،
سڀريان سين سوڀ، ننڊون ڪندي نہ ٽئي.

3. Let all of you forsake all wordly considerations desires and ambitions and move out naked (in self-renunciation). You can not be successful in your love if you remain asleep (in complete disregard of your duties and obligations).

ہم خدا خواہی وہم دنیای دون
ایں خیالست و محالست و جنون *(H. Gesu Daraz)*

You want Allah and this useless world at the same time. That is an absurd wishful thinking, difficult to materialize.

سڀ ننگيون ٽي نڪرو، پڙهڻ ڇڏي پوءِ،
هنڌ مڙئان هوءِ، ڪهي جا ڪين ڪٽي.

4. Let all of you move out naked, leaving behind their raiment (i.e. free from all worldly considerations and affiliations). That woman will out-strip all others who carries nothing with her self on the journey; (i.e. who has completely renounced the world).

> *O You who believe! Spend out of what We have provided for you before there comes the Day when there shall be neither bargaining nor friendship, nor intercession. (254, Baqarah)*

پوشاند لباس هرکرا عیبی داد
بی عیبانرا لباسِ عریانی داد *(Saadi)*

He dressed whom He found defective. He gave garment of nakedness to whom He considered without a blemish.

كهي جا كين كٽي، پرينءَ پهتي سا،
وهي ويڙهجي جا، وصل تنهن وڃائيو.

5. That woman who carried nothing with herself reached the beloved and joined him. On the other hand, she who remains in doors folded in costumes, shall forfeit all chances of union with the beloved.

Note: The way of Allah is arduous, and the ease-loving seekers are not fit to pursue it.

وصل تنهن وڃائيو، سينڌ سرمي سينءَ،
سا منٻي ليلا جينءَ، مٽيو جنهن مِٽ كيو.

6. That woman forfeited union with her Lord because of her embellishments (i.e. self consideration). Such a woman became wretched like Leela, who was very much attached to the necklace.

هوندیان هوت پري، اوڏ آهم اڀ هوندي،
ساجن تن سري، "لا" سين لڌين جي.

7. The Beloved is away from the materialists and egoists. He is near those who are absolutely free from all sorts of attachments and encumbrances. He is available to those who move out with nothing, i.e. self-renunciation.

روی خود از خویش چوں بریافتی
از خودی رفتی و خدا یافتی *(Sachal Sarmast)*

When you turned your face away from self and discarded ego, you were joined to Allah.

نجا المخففون و هلك المثقلون *(Roomi)*

Those who were lightly burdened or poor were saved. But those who were heavily loaded were destroyed.

لائي خنجر "لا" جو، هئي خچر كي هڻ،
"سڌن جون،" سيد چئي، وڃون سپ وكڻ،
پير پروڙي كڻ، تہ هلڻ ۾ هوري وهين.

8. Sharpen the dagger of self-renunciation and stab this mule (Nafs) therewith. Sayed suggests: "Dispose of all goods of desires and ambitions (i.e. disburden yourself of all worldly programmes and plans). Measure your steps carefully so that you may feel unencumbered and easy in your movements".

تیغ لا در قتل غیر حق براند
در نگر زان پس کہ بعد لا چہ ماند
ماند الا اللہ باقی جملہ رفت
شاد باش ای عشق شرکت‌سوز زفت *(Roomi)*

Strike the sword of "لا" against other than Allah. Then see what remains after that. Allah alone remained and all others disappeared. All happiness to you O love which burns polytheism resolutely!

هورن هاڑهو لنگهيو، ٿيءُ جريدي جوءِ،
هوند جنين سين هوءِ، هوت نہ هوندو تن سين.

9. Those who are unencumbered, crossed the mountains. (They are now in the home tract of Punhoo). Hence O woman! You too should divert yourself of all temporal affiliations and adopt self-renunciation. The Beloved would not join those who retain materialism.

هورن هاڑهو لنگهيو، منيِ! موست ڇڏ،
"لا" سين اٿي لڏ، "کين" رساڻي کيڇ کي.

10. The unencumbered women have crossed the mountains. O wretched woman! forsake embellishments entirely. March with nothing (i.e. self-renunciation). That alone will help you to reach Kach.

Only destitution and nothingness could be taken to the Hereafter.
(H. Abual Hassan Farkani).

هورن هاڑهو لنگهيو، ڳوريون پاسي ڳوٺ،
کيڇ تنين کي کوٺ،"کين" جنين جي کڇ ۾.

11. While those who have encumbered themselves with worldly plans are still staying at home, the unencumbered women have passed the mountains. They alone would be called to Kach, who have embraced self-renunciation.

هورن هاڑهو لنگهيو، ڳوريون ٿيون ڳمن،
"هاڃي تنهن هڃن، ڏاران سڪ"، سيد چئي.

12. The unencumbered women have crossed the mountain. But their counterparts who are burdened heavily with worldly desires, are just dragging themselves with difficulty. Sayed says: "Without yearning for the Beloved such women always end in suffering and frustration".

They neglected prayer, and followed evil desires. Hence they would meet with suffering (in the form of misguidance. (59, Maryam).

نڪا هِت نہ هُت، ڪا ڳوريءَ سندي ڳال،
کين پهتي مال، حال پهتي هوت کي.

13. Those who are burdened (with the worldly possessions and plans) actually achieve nothing in both worlds. None shall reach the Lord with the help of money. It is the yearning or love alone that shall join the woman (or the seeker) with Him.

TRADITION: If Allah had valued the world as much as a mosquito's wing, no infidel would have been allowed a sip of water to drink.

VAI

هل هوتن ڪارڙ حال، شال سڳر ٿيندينءَ ساڻ جيِ!
پير پنهنجي پرينءَ لئي، ڪوڏ رتائين ڪال،
شال سڳر ٿيندينءَ ساڻ جيِ!
چڑهندي سر چوٽئين، لڪن ڪيڑس لال،
شال سڳر ٿيندينءَ ساڻ جيِ!

پري پپ ورن ۾، وجهج کا وڃال،
شال سڳر ٿيندينءَ ساڻ جي!
ڪيچان آيو قافلو، مين مٿي مال،
شال سڳر ٿيندينءَ ساڻ جي!
ايندءِ بوءِ بوتن جي، تون جهلج پپ پيال،
شال سڳر ٿيندينءَ ساڻ جي!
جتي جمازن کي، جبل ٿين جنجال،
شال سڳر ٿيندينءَ ساڻ جي!
پچي پيادين کي، اُت آرياڻي احوال،
شال سڳر ٿيندينءَ ساڻ جي!
"اديون!" عبداللطيف چئي، "سڃڻ ملندم شال!"
شال سڳر ٿيندينءَ ساڻ جي!

You should march out towards the beloved at once. I hope and pray that you may join his party! Yesterday for the pleasure of her beloved, Sasui had made her feet red (i.e. dyed them with henna with great delight).

But while mounting to the summit of mountains the narrow passes scratched her entire body and made it blood-stained and red.

If you wish to attain to union with the beloved, you had better go to the mountains in Pub region and search for him among the mountain-mazes.

(It is reported that) a caravan mounted on camels is likely to come from Kech, laden with goods.

You have only to reach the base of the Pub mountain and stop there. You will sense the approach of the baggage camels by their odour. You may then join them.

چند گاہش گام آہو درخور است
بعد ازاں خود ناف آہو رہبر است *(Roomi)*

It is but necessary to follow footprints over some distance. After that the fragrance of the deer itself would lead you onwards to him.

The camels find it a great bother to move amidst mountains. (Accordingly you will not have much difficulty to meet Punhoo).

(As a matter of routine) the Lord Aryani (i.e. Punhoo or the Prophet) attends to the pedestrians (like you) there, (particularly because the camels move amidst rocks slowly and dangerously.)

Abdul Latif says: "O sisters! would that the beloved were to meet me!"

SUR MAUZOORI

CHAPTER - Ill

هلندي هاڑهو مٹي، ڪرڙ ڪوهه پيام،
ارڏا آريءَ جام ريءَ، گوندر گذريام،
"لڪيون، لڪ،" لطيف چئي، "اورانگهڙ آيام،"
پُرڙ پنهونءَ پٺ ۾، ايءَ سعادت سنديام،
مٹس ڪم وڏام، وهان تان نه وس پيو.

1. While proceeding to the Harho mountains I have to cover good many miles. On one hand, I have to suffer deep anguish due to the absence of Lord Punhoo. On the other hand, I have to pass through narrow mountain-passes, as stated by Latif. However, I consider it auspicious to follow the tracks of Punhoo. Since I have committed all my plans and programmes to Allah, I have obviously no option to stay indoors.

And in Allah let the believers put their trust. (122, Al-Imran).

هلندي هاڑهو مٹي، ڏکن منهنجا ڏوهه،
هو اوڇڙ سر انڻ تي، هيءَ پنڌ پچاڑي پوءِ،
"ليڙن ريءَ،" لطيف چئي،"ڪيئن ڪريندیس ڪوه"؟
اڳيان رائو سُڄي روهه، وهان تان نه وس پيو.

2. While I am on my way to Harho mountain I am very much unnerved by the memory of my past lapses. (But my present enterprise is likely to improve my case). The Lord Punhoo and his party are mounted on decorated camels, whereas I have to struggle and drag myself on foot in their pursuit. The baffling question however, is: "How would I", as said by Latif, "Cover these numerous miles without the aid of any camel, particularly when ahead of me lie heaps of rocky gravel"? The only answer that I can well conceive is:) "There is no option for me in this behalf".

Note: One should endeavour in the cause of Allah and be content with that.

هلندي هاڑهو مٹي، سسي ڏيندیس ساه،
"لگن تان،" لطيف چئي، "پاريءَ نيم پاه،"
ڪندو ٻاجهه الله، وهان تان نه وس پيو.

3. While on my way to Harho mountains I shall, if necessary, sacrifice my life (rather than turn back). Besides according to Latif, the thirst would simply make the end of my body. But that hardly counts with me, as I rely on Allah's kindness. Besides there is no option for me but to pursue the journey.

کرد رنجور ترا یار مگر غم نخوری
در پی درد یقین دان کہ دوای آید *(Sachal Sarmast)*

Even if the Friend has put you to straits, do not mind it. Rest assure that every ailment is followed by medicine.

هلندي هاڙهو مٽي، گسان تان مَ گسان،
"لکن تان،" لطيف چئي، "رڙهي مانَ رسان!"
پنهو شال پسان! وهان تان نہ وس پيو.

4. While on my way to Harho mountains I very much wish that I may not miss the track of Ponhoo, even though it may mean crawling through mountain passes (i.e. face all hardships). As wished by Latif, I may eventually reach Punhoo and see him personally! There is no option for me to sit at home.

پائي حال هلي ويا، ڪنهن کي سور سلان؟
"ڪٽيو لڇ،" لطيف چئي، "لکن منجهه لڇان،"
"پانڌي ڪير پڇان؟ وهان تان نہ وس پيو."

5. In whom should I confide my travails now since all my sympathetic friends have departed? Latif says: "I am forced to roam about amidst mountains apprehensive about my chastity". Besides from what pedestrian (there being none within sight,) can I make enquiries about Punhoo? (But once again the reply is): there is no option for me to sit inspite of the odds against me.

وڏو ڪيم، وڻاه! اُنچا ڏونگر! مَ ٽيو!
ٽمو مَ، نيڻاه! تہ پير نهاريان پرينءَ جو.

6. O trees! Do not grow more dense. O mountains! Do not grow higher. O my eyes! Do not shed tears; so that I should be able to see the prints of the beloved.

Note: In the above couplet Shah has appealed to the comforts and discomforts of this world not to reach such dimensions as to incapacitate him from following the straight path of Sharah.

وارو! مون، وڻاه! ڪا سڌ سونهپ جي نہ ڏيو؟
اي ءَ! اهائي ڳالهڙي، شجر! سڌيجاه،
چوٽي چاڙهيجاه تہ موڙهيءَ ڪو منهن ٽئي.

7. Help me, O trees! Would you not give me some news or clue (about Punhoo)? That is what I am interested in. Please attend to it. Lift me on your top branches so that this confounded woman may have some clue (to Punhoo).

وارو! مون، وڻراھ! ڪا سڌ سونهپ جي نہ ڏيو؟
وجهي وراکن ۾، معذور کي مَ منجهاءِ،
منجهان پهڻ پيادي ءَ کي، هادي ٿي هلاءِ،
پرينءَ سين پهچاءِ، تہ لکين لونڀي مَ ٽيان.

8. O road side grove! help me. Would you not give me some guidance (about Punhoo)? Do not confound me, who am already bewildered, in your maze. Please act to this pedestrian like a guide through rocks. Please do help me to reach the beloved, so that I may not deteriorate amidst mountains.

وارو! مون وڻڪار! ڪا سڌ سونهپ جي نہ ڏيو؟
آهي آسونهينءَ جي، مٿي تو ميار،

وڑهيا ويراڳڙ سين، لکن جا ليار،
ڪريان ٿي ڪوار، ڪنڊن، ڪاندين جي.

9. Help me, O grave! Would you not impart to me some helpful news (about Punhoo)? Your conduct in not guiding those who have no guide and who are ignorant of the route), is really reprehensible. The fact is that the Liyar trees grown among passes, have very much bothered this nomad woman. So far the thorny Kandi trees are concerned, I have a definite grievance against them.

ڪنڊا مون پيرن ۾، توڙي لک لڳن،
آگر آگونٽي نہ مڙي، چپون پير چنن،
ويندي ڏانهن پرين، جُتي جات نہ پائيان.

10. Even of thorns without number prick my feet and my fingers become unbending (and stiff); and if stone-blocks affect and disable my feet, I shall definitely continue my journey to the beloved without a footwear which I shall never wear.

در بیابان گر بشوق کعبہ خواہی زد قدم
سرزنشہا گر کند خارِ مغیلان غم مخور *(Hafiz)*

If you set foot in a desert, eager to reach the Kaaba and the thorns of Kandi trees prick you, do not mind it.

جُتي سي پائيندين، جنين پير پِرين،
لاٿيون سپ پَرين، سسئي سپرين کي.

11. They alone would use a footwear who have some consideration for their feet. So far Sasui is concerned, she has put to the winds all conventions for the sake of Ponhoo.

VAI

جا جڙ لائي جيءَ، جتن سين، جيڏيون
سا مون، سيباڻيام، تنهن جئڙ جال ڪيام،
جيءَ جتن سين، جيڏيون!
مهارون جي مين جون، سنجهي هٿ هيام!
جيءَ جتن سين، جيڏيون!
صبح ستي سڪ ۾، ويسلي ويام،
جيءَ جتن سين، جيڏيون!
هڪل هوت پنهونءَ جي، سڳر منجهه سيام،
جيءَ جتن سين، جيڏيون!
ڏوريندي منجهه ڏونگرين، ٿهر ٿوپ ٿيام،
جيءَ جتن سين، جيڏيون!
ڪوڙيين پال پنهونءَ جا، گنجي منجهه گهريام،
جيءَ جتن سين، جيڏيون!
ستيءَ سنگهر پٽين، سگهڙي سار لڏيام،

جيءَ جتن سين، جيڏيون!
ڪيهون ڪوهن پٽئين، ڪوڪون جال ڪيام،
جيءَ جتن سين، جيڏيون!
هوتاڻيءَ هٿ ڪٽي، ساجن سڻايام،
جيءَ جتن سين، جيڏيون!
ڏکون، بکون، ڏاڪڙا، ڪارڙ جن ڪيام،
جيءَ جتن سين، جيڏيون!
"اديون" عبداللطيف چئي، "اگڙ سي آيام،"
جيءَ جتن سين، جيڏيون!

My friends! I very much appreciate the peg of love which the Baluchi beloved has fixed in my heart. But it has made my life seem tedious for me, (which means a longer obstruction to union with Him).

I wish I had held the reins of the Lord's camel in the evening! But due to a comfortable sleep (till morning) I missed to do the same.

I have, however, heard Punhoos's call on the road. (That has happily sustained me during my roamings amidst the mountains.

I solicited many favours of Punhoo amidst the Ganjo mountains.

(As a result) he very kindly attended to me quickly while I lay asleep on a path in the plains. My cries and shrieks had reverberated amidst the mountains and plains. I held the Hotani beloved's hand and conveyed to him my supplication (or) ! raised the hands in supplication and made the Hotani hear it.

"O Friends! He for whom I had suffered pains, privations and hardships, has come back to my house". This is what Abdul Latif says.

SUR MAUZOORI
CHAPTER -IV

مري جيءُ تہ ماڻئين، جانب جو جمال،
ٿئين هوند حلال، جي پند اها ئي پارئين.

1. Die first (i.e. renounce the world and submit yourself completely to Allah), and then be enlivened in that state. If you do it, you will surely behold Allah. If you accept this advice, you would be approved by Him.

> *O you who believe! Respond to Allah and the Prophet when he calls you, so that He may give you life (24, Al-Anfal).*

Note: The prophet referred to death as the destroyer of human worldly programs and pleasures. Renunciation also achieves the same objectives. Hence he who renounces the world, may be deemed to have died, though physically he may be alive.

مر تہ موچاري ٿئين، اجلان اڳي اڇ،
جان ڪي هئين جيئري، تہ منڌ! پنيورا پڇ،
پنهونءَ ساڻ پهچ، تہ ملڪ الموت ماڻئين.

2. Die today, before the decreed time, so as to be honoured. So long you are alive, turn away from Bhambhore (this world of materialism). Get reconciled to Lord Punhoo and be faithful to him, so that you may derive pleasure even from the visit of the Angel of death, (who, by causing your death, will in fact enable you to join the Lord).

TRADITION: Death is the bridge that unites a friend with a friend.

مر تہ موچاري ٿئين جيڏ آڏو جت،
هاري! ڪر همت، تہ ڏيئي دم، دوس لهين.

3. Die to be honoured. This existance is an obstruction to joining the Baluchi Lord. O dullard! Buck up, so that in your death you may meet your friend.

وصل همیں است ز خود رفتن
ہجر بود باخود پیوستن *(Sachal Sarmast)*

Self-renunciation is tantamount to union with Allah. Self apeasement would lead to separation from Him).

مر تہ موچاري ٿئين، ويهي وجهہ مَ ويرِ،
دل ۾ آڻ مَ دور تون، ڦرڻ سندو ڦيرِ،
توڙي لهين نہ پيرِ، تہ بہ راحت آهي رڙهڻ ۾.

4. Die during the attempt to meet the Beloved so as to be honoured by Allah. Do not procrastinate the attempt by remaining inert. Do not entertain (even

for a moment) a revulsion to it, or the thought of a retreat. Even if you fail to get on the track of the beloved, the pleasure lies in crawling towards it.

Allah has assigned eminence to those who strive and fight with their riches and person vis-a-vis those who stay away. (95, Al-N isa).

یابم اویا نیابم جستجوئی می کنم حاصل آید یا نه آید آرزوئی می کنم

Whether I find him or not, I shall continue my search. Whether I get him or not, I shall always yearn for him.

مر تہ موچاري ٹئين، ويهي جيءَ م، جوءِ!
مت! مرٹان پوءِ، پهچندينءَ پنهونءَ کي.

5. Die to be honoured, O woman! Do not live inactive and thus eke out your existence. O damsel! You will join Lord Punhoo after death (i.e. complete self-renunciation).

ای خنک آں مرده که ازخودرسته شد در وجود زنده پیوسته شد *(Roomi)*

Happy is that dead person who got free from himself. He was then transformed in the All-Living.

اجلان اڳي، سسئي! منڊ! جيئري ئي مر،
ٹوليان تنهن مَ ٽر، جنهن روح وڃايو راه ۾.

6. O Sasui! O damsel! Die before the scheduled time, while alive. Do not get detached from that group who have surrendered their "souls" in the course of their struggle to join Allah (i.e. from those who have resorted to the way of Tariqat or self-abnegation).

مرٹان اڳي جي مئا، سي مري ٹين نہ مات،
هوندا سي حيات، جيئٹان اڳي جي جيا.

7. Those who die before their prescribed time do not really die and become extinct. (They should not be considered or referred to as dead). They would always remain alive because they have been enlivened before the Resurrection by becoming assimilated in Allah.

So that let him perish the person who has already perished after a sign and let him live the person who already lived after a sign. (42, AI-Anfal).

هر که اندر وجه ما باشد فنا کل شی هالك نبود روا *(Roomi)*

He who loses himself in Our Existence, is no more subject to the Law of Universal mortality.

جيئٹان اڳي جي جيا، جڳ جڳ سين جين،
اوءِ موٽي کين مرن، مرٹان اڳي جي مُئا.

8. Whoso are enlivened before the Resurrection, and have attained to immortality by being assimilated in Allah, they shall remain alive for ever. They shall not die again as they have already died even before their scheduled time.

اونچو اتاهون گهٹو، جيٹ کي جبل،
مرٹ! مون سين هل، تہ پنيءَ تو پنڌ ڪريان.

9. (There lies the mountain between Sasui and Punhoo. She has to cross it to be joined to Punhoo. It is extremely high and steep and therefore hazardous.

She says! "Those who desire longevity are daunted and depressed by the height of the mountain. They consider it much too high to scale. As for me, on the other hand, I invite the death to come to me so that I may follow him to my beloved".

And Allah loves the steadfast. (146, Al-I mran).

تو سگ، ساھ! گھٹن سين، جيڙ! گوشي جاءِ،
مرڙ! مون سين آءُ، تہ پنيءَ تو پنڌ ڪريان.

10. O Life! You have created interest for yourself in lots of persons. (But so far I am concerned), get away from me and seclude yourself somewhere O death! Give me your company, so that I may follow you to the Lord.

Note: To a successful lover death carries a message of new life and of new joy.

"تو سامائجي، سسئي! مرڙ ڪيو مردار،"
"ڪپر سين ڪوهيار، لونڻي! تو لڄائيو."

11 ."O Sasui! As soon as you reached adolescence (and experienced life) you discarded death as something repugnant. (You preferred the worldly comforts to the spiritual obligations.) O plebeian! You have by these unedifying tactics caused embarrassment to your mountaineer friend."

The life of this world is made to appear attractive to those who disbelieve. (212, AI-Baqarah).

When Jehad was made obligatory for them, then it so happened that some of them feared people as much as they should fear Allah or even more, and they started saying: "O Allah! Why have you made Jehad obligatory for us? We may have been allowed some respite". Tell them that the worldly benefits are short lived and the Hereafter is better in all respects (particularly) for the person who practices piety." (77, AI-Nisa).

Note: In the above verse Sasui may mean those companions of the Prophet who had settled at Madina, after migration from Mecca, and they had become a little ease-minded.

پر ۾ پچي پرينءَ لئي، مري نہ ڄاتوءِ،
"موتوا" منڌ! نہ سوءِ، ڪنڌ ڪڇاڙئا ڪاڻين؟

12. Obviously you did not know death caused by the inward secret immolation of self and thereby short circuiting the union with the Beloved. O Woman! Are you ignorant of the tradition "Die before your death"? Why do you wait to have your head chopped off by the Angel of death at the scheduled time?

مُوتُوا قبل آں تموتوا

TRADITION: Die before your death.

بہر ایں گفت آں رسولِ خوش پیام
رمز موتوا قبل موتِ ای کرام *(Roomi)*

It was on this account that the Apostle, bearing the good message, gave you the advice "Die before your death", O noble man!.

وڏا طالع تن جا، جي مارڳ منجھ مرن،
ٻيون ڇاکي ڪن، ڪوڙي دعويٰ دوست سين؟

13. They are indeed fortunate persons who die in the way (of Allah). Why do others put up a false pretension to love for the Beloved?

سڏ سجاڻي پرينءَ جو، واکي جي نہ ورن،
ڪچاڙي کي ڪن، ڪوڙي دعويٰ دوست سين.

14. Those seekers, who recognise the Divine call and still refuse to heed it, are not justified to pose as lovers of Allah. (They are mere poseurs).

مرين تون مارڳ، چپر چلي جي،
تہ قدر ڪيچين کي، هوند پوي تنهنجي پنڌ جو.

15. If you die in the way of Allah while exploring rocks, (rest assured that) the Kechi Lord (i.e. Allah) shall surely appreciate your toilsome efforts.

> *Whoever goes forth from his home in the cause of Allah and His Apostle, and death overtakes him, his reward lies on Allah, and Allah is the most Forgiving, Merciful"! (100, Al-Nisa).*
>
> Note: What is death? It is the separation of the soul from the body and the extinction of life. It is the physical death. What is the death earlier than that? It is the separation of 'nafs' from the body and the decadence of the former. It is the material death. It materializes in the assimilation in Allah during the life of the seeker. Such evolved seekers are said to have attained to the stage of **"قاب قوسين".**

VAI

توڏن تان نہ تواريو، منهنجو لالن واريو،
الله ڪارڻ، ميان! اونٽيا!
شرف لهي سسئي، ڪنل کي ڪم ڪاريو،
منهنجو لالن واريو.
ميندي‌ءَ مور مليرجا، چانگن کي سپ چاريو،
منهنجو لالن واريو.

The camels did not snort (while departing)! O camel men! For the sake of Allah return to me my beloved.

Put this wretched Sasui to the realization of her desire so that she may have some status. (In the meantime let me play host to your camels). Please graze them on the bunches of henna plants of Malir (which are known for their quality). (I shall consider it as an insignificant service to you all.)

SUR MAUZOORI
CHAPTER-V

Note: In the first five verses the poet has stressed that Allah is the Unique, i.e. without an equal.

هٿين، پيرين، مونڙيين، هلج ساڻ هيئن،
عشق آريءَ جام جو، نباهي نئين،
جان جان ٿي جئين، تان پاڙ ڪوم پنهونءَ سين.

1. Crawl on hands, feet and knees and even on heart (to Lord, Punhoo) and satisfy in full the requisites of His Love. So long you are alive, never put up an equal to Him.

And your Allah is one Allah. There is no Allah but He, the Gracious, the Merciful! (163, AI-Baqarah).

Note: "Jam was the title assumed by the Sama rulers of Sindh and Lasbella. Since the poet means by An either Allah or the Prophet, there is no historical disparity in assigning the title of Jam to Ari, the Baluch King of Makran".

هٿين، پيرين، مونڙيين، ڪهج پر ڪپار،
متان، ڇوري! ڇڏئين، پريٽي پچار،
توکي سند، سسئي! سندي لنئون لغار،
جي هونئي هوت هزار، تہ پاڙ ڪو مَ پنهونءَ سين.

2. Proceed (to Lord Punhoo) on hands, feet, knees and even on head. O damsel! See that you do not cease remembrance of the Beloved. O Sasui! Your only credential is your love for Him. Even if you have thousands of objects of affection (organic or inorganic) never consider any of them as equal of Punhoo.

"*Aye! It is in the remembrance of Allah that hearts can find comfort.*
(38, AI-Raad).

هٿين، پيرين، مونڙيين، ڪهج پر قدام،
وچ وسيلو ناه ڪو، اوري آري جام،
هيئن لائي هام، پاڙ ڪو مَ پنهونءَ سين.

3. Proceed (to Lord Punhoo) crawling on hands, feet and knees, nay on your forehead. The Lord is close and there is no intermediary in between Him and you. Affirm with sincere mind (that Allah is the unique) and see that you do not attribute any equal to Him.

Then turn to Him (wholeheartedly). Verily my Lord is nigh and He answers prayers.(61, Hud).

هٿين، پيرين، مونڙيين، پري ڪج پرک،

قدم ڪيچ ڏٽين ڏي، پاءِ وڌندي وک،
جي هونئي هوتن لک، تہ پاڙج ڪومَ پنهونءَ سين.

4. While proceeding to the Lord on your hands, feet and knees fix your gaze on Him alone. As you advance to the Lord of Kech, accelerate your pace. Even if you have millions of objects of affection, you should never attribute an equal to Him.

هٿين، پيرين، مونڙيين، سرج ساه پساه،
هوت گڏ برءِ حب ۾، رهبر مٿي راهه،
جان جان ساڻءِ ساه، تان پاڙج ڪومَ پنهونءَ سين.

5. Crawl on your hands, feet and knees with every breath (i.e. at each moment.) The Beloved, the Guide would meet you on the way in Hub, and take you further. So long you are alive, refrain from attributing an equal to Him.

ڏڏيءَ ٽڪي نہ وهي، تتيءَ ڪري تاڙ،
وڏائين وڻڪار ۾، سسئي پاڻ سڪاڙ،
پڇي پهه پکين کان، پيئي منڊ پرياڙ،
ڏنس ڏيهه وڻن جا، تن الله لڳ اهجاڙ،
مانَ پرچي پاڙ، اچي آرياڻي وري.

6. In cold or at a cool spot, Sasui would not sit for rest due to fatigue (and stiffness). In heat or on hot ground she would be more brisk in her movements. She lay down in the grove for perspiration to dry up. All along the way while she walked, she asked the birds for a clue to (Punhoo's land;) and in the name of Allah they gave her clues to that land as overgrown with trees. May the Lord relent to her of His own accord and return to her!

توڻي ولاڙون ڪرين، توڻي هلين وک،
لکئي منجها لک، ذرو ضايع نہ ٿئي.

7. Whether you take long strides or go at the normal pace, not an iota short of what is predestined shall occur (i.e. what is predestined for you shall occur to the full, unaffected by your efforts to the contrary).

Note: In the verses No. 7 to 9 the poet has referred to the infallible predestination.

Wheresoever you may be, death shall overtake you, even if you are in strongly built towers. (78, Al-N isa).

Verily what you have been promised shall occur, and you cannot frustrate it. (134, AI-Anam).

TRADITION: The straw reed pen has become dry (i.e. what has been written shall not be altered).

لکيو جو نراڙ، سو انگ ڪياڙيءَ نہ ٿئي،
پاڙيو ويني پاڙ، جيڪي لالن لکيو لوح ۾.

8. Whatever is decreed shall not be by-passed or set aside. You will have to endure what Allah has ordered in the 'Loh Mahfuz' for you.

There befalls not any calamity either on the earth or (specifically) on your own persons, but it is recorded in the Book before We bring it into being. Surely that is easy for Allah. (22, Al-Hadid) over what is lost to you.

Note: According to Hazrat Mujadid Alif Sani, the destiny is of two categories: (a) **معلق** or alterable or suspendable, and (b) **مبرم** or unalterable. The former has again been divided into the following two varieties:

i) Those which may be suspended due to some unusually corn mendable act on the part of the person concerned, i.e. benediction of parents or malediction of an oppressed person; and

ii) Those dependable solely on Allah's sweet will. They are not swayed by any thing human but yet are alterable.

In the above verse Shah has obviously referred to the unalterable destiny.

(My note on determinism or predestination may be referred to for better appreciation.)

جتي جيتريون، لکيون لوح قلم ۾،
تتي تيتريون، گهڙيون گهارڻ آئيون.

9. People have come to this world to pass therein whatever time has been prescribed for them in the Loh Mahfuz, (and they do pass it.)

And no person can die except with Allah's consent - a decree with a fixed term. (45, Al-lmran).

And for every person there is a term, and when their term ends they cannot lag behind a single moment, nor can they get in advance of it. (34, Al-Aaraf).

ڪيائين ڪيچين لۂ، جسو جلاوت،
چڏي پيئي چپرين، هاري سپ حجت،
هئي نماڻي نست. پنڌ وڏائين پاڻ تي.

10. She scorched her body for the sake of the Lord. Like an unsophisticated woman that she was, she dropped all pretensions before she set out to explore the rocks for him. Despite her weak frame the humble woman undertook the journey to contact him.

ڏکيۂ ڏورڻ پاڻ تي، ويچاريۂ وڏو،
ڏيل جنهن جو ڏک سين، سيوئي سڏو،
هڙس اڳ لڏو، پوۂ ٿي ڪري پنڌڙا.

11. The miserable woman undertook the search for the beloved inspite of her body having been consumed by grief. (But she had hardly any alternative). This journey was predestined for her, and she had to undertake it.

پنڌ نہ پنڌن جيترو، ڪيئن سڃندي ڪيه؟
جيڪر ڪريان ريهہ، پر چوندا منڌ چري ٿي.

12. This is hardly a normal journey. (It seems to be long, isolated and tedious.) "Who would hear my cries for help, if some mishap overtakes me (in this wilderness)? I very much desire to cry for relief but I apprehend that (the uninitiated people would consider me mad."

چونم مر چري ٿي، پر جي سڏ سڻين،
مر مُنهين کي ڏين، ماڙهو اچيو ميهڻا.

13. "If the people were likely to heed my cries, I would certainly raise them, no matter if they consider me mad. Well! Let them come and taunt me personally (for my lack of fortitude)."

ماڻهو ڏيئي ميهڻا، مون کي ڪندا ڪوهه؟
جنهن ڇوريءَ کي ڇوه، سا پٽون ٽيندي پير تي.

14. But what would it mean to me if they come and taunt me? However, the fact is that whoever is in the grip of ardent love like Sasui, would prefer to break into pieces (rather than lose courage and give up the track).

VAI

ويهه مَ واٽ ورچي، هوا الا! ميان!
جيئن ڪهندينءَ، تيئن لهندينءَ.
ڪنين اچي ڪا ڪهي، ڪنين اچي ڪا چئي،
جيئن ڪهندينءَ، تيئن لهندينءَ.
امل پايان ان کي، ساجن مون کي جا چئي،
جيئن ڪهندينءَ، تيئن لهندينءَ.
پير پتائين ڪونئرا، راڻي ڪيس رچي،
جيئن ڪهندينءَ، تيئن لهندينءَ.
مُنهن ڪر معذورن ڏي، پنهون جام! پرچي،
جيئن ڪهندينءَ، تيئن لهندينءَ.
مون کي تهين ماريو، جتن جا چئي،
جيئن ڪهندينءَ، تيئن لهندينءَ.
وندر واڙين تي، ڪانڊي ٽيندم ڪيچي،
جيئن ڪهندينءَ، تيئن لهندينءَ.

By the Sublime Allah! (O Sasui!) Do not halt on the way due to fatigue or listlessness. Further you go (in the direction of Lord Punhoo), you stand better chances of meeting him. (The degree of your success depends on the extent of your effort.)

Some persons come and tell me one thing, some others again make some other statement or remark. But for me the most valuable statement is that made by my Lord to me. (The Prophet's traditions supercede all other versions in respect of any matter which may be argued differently by different persons.

The gravel has made her soft silk-like feet blood-stained. O Lord Punhoo! Kindly relent to the helpless women (like me) and get reconciled with them.

بسی نازک ولی در محنت سخت
زسنگ خارہ پایش گشت صد لخت *(Roomi)*

Sasui was very delicate. But she could brave hardships. Her feet were woefully affected by the hard stones.

What Punhoo Lord had told me personally has intensely affected me, nay killed me. I hope I shall reach Vindar (Punhoo's homeland), die there in its streets and the people of Kech (including Punhoo himself) would lift my bier; (or) no matter if I die along the road to Vindar. The residents of Kech will be my coffin-bearers.

Note: Action is creation. It is the evolution. Love is the motive force. Resistance to it is natural; and it should be welcomed but only as a stimulant to action. It should not be compromised with. The fact of

the matter is that according to Moulana Roomi, the evolution is creative and the creation is the struggle of contradictory forces.

ایں جہاں جنگ است کل بنگری
ذرہ باذرہ چوں دین با کافری *(Roomi)*

The universe is a battlefield. If you see carefully, it is the war of one against the other like that of the religion against the atheism.

SUR MAUZOORI
CHAPTER - VI

جهلي تان نہ رهان، ڏاران پسڻ پرينءَ جي،
اپر عاجز آهيان، لالن جان نہ لهان،
فردا مون ڏٺي ڪئي، وعدي ڏي نہ وهان،
صباح سينءَ نہ سهان، خواه ميڙين، خواه مارين.

1. Even if detered (by some person or circumstance), I will not stop short of seeing the beloved. I concede that I am extremely humble and helpless, but there is none (as benevolent) as my Lord. I have forsaken the morrow (or the Day of Judgement) and I do not agree to the promise (that Allah has made to reveal Himself and meet the Paradise-dwellers.) I cannot wait till then, no matter whether you meet me or kill (punish) me on that Day (for my impatience).

صوفی ابن الوقت باشد ای رفیق
نیست فردا گفتن از شرط طریق *(Roomi)*

O friend! The Sufi should be concerned with today. It would be inconsistent with his policy to think of the morrow.

فردا منڊ ڏٺي ڪئي، نقد ڪنيو نار،
هي جا واڳ ولهي جي، ويرَ مَ ڏي مَ وار،
جانڪي منيءَ مار، جانڪي ميڙ منيءَ ڪي.

2. The woman has rejected the (credit for the) morrow and preferred immediate cash payment policy to meet the Beloved now. "Kindly do not detain and divert the reins of the miserable woman to cause delay (i.e. do not order delay in her case for reunion). It definitely rests with you whether to kill the wretched woman or allow her reunion."

دیگراں را وعده فردا بود
لیک او را نقد هم اینجا بود *(Attar)*

Others are placated with the promise (of union) on the morrow. But a true lover insists on the immediate (attainment or) payment here.

صباح سيئن تان سور، سهي ڪير، سرتيون!
گهٽيان، رهن نہ گهٽ ۽، پيغامن جا پور،
مُيائي منظور، هير هلنديس هوت ڏي.

2-A. O Friends! who can bear the travails (of separation) till tomorrow? I try my utmost to stifle the memory of the messages (received from the Beloved),

but in vain. (The tears and cries are their consequential results.) Even if it means death for me, I accept my fate. But I must leave for the Beloved forthwith.

هير هلنديس هوت ڏي، ٻيون وجهي ٻن،
هيئنڙو جان فدا ڪريان، مڻان تن پرين،
آيا اڃ گهرجن، فردا مون ڦٽي ڪئي.

2-B. I must leave for the Beloved now. I must sacrifice all other considerations prejudicial to my immediate departure. Life means nothing to me. I am prepared to sacrifice it for my Beloved. I would very much like to have Him today. I refuse to wait till tomorrow.

"منهي ٽي مدعا گهري، موت ٽيو موجود،"
"اچين تہ اڃ ڪريان، صباح جو سجود،"
"جانڪي ني وجود، جانڪي ميڙ منيءَ کي."

3. The wretched woman requests as under: "Death is imminent. If you, my Beloved! come to me, I would offer you the obeisance or prostration today, which otherwise is scheduled for tomorrow (in the next world). Now it is up to you to order death and take my soul or to reunite me with yourself."

The Day when Allah shall manifest His ankle and direct mankind to prostrate before Him.(42, Al-Qalam).

Note: On the Day of Judgement Allah will accost the approved believers living in Paradise and tell them that He is their Lord. To convince them of His identity He would expose His ankle to them. They would immediately recognise Him and fall in prostration before Him. The poet seems to have referred to that union with Allah.

جانڪي ميڙ منيءَ کي، جانڪي منيءَ مار،
ڏکيءَ کي ڏيکار، هيڪر هوت اکين سين.

4. O Allah! Whether you unite me with the Beloved or kill me, I request you to kindly show the Beloved to this miserable woman at least once (before I die).

Note: Here the Beloved implies the Prophet.

ڏکي ٽي ڏڏور، لهسي لنئون پنهونءَ جي،
ڏيئي آگ اتور، سپ نہ ساڙي سسئي.

5. This miserable woman is in acute anguish, having been afflicted by love for Ponhoo. (But the tragedy is that) this matchless Beloved, having set her on the blaze of love, has scorched her partly only. (That is rather cruel of Him.)

ڏکي! ڏک وسار، سيج ڦٽي ڪر، سسئي!
پٽين پير نهار، تہ آرياڻي اُتان لهين.

6. O Sasui! O miserable woman! Forsake all embellishments and the bridal bed. Look for the prints of Ponhoo on the plains (and start the journey), so that you may be able to meet him.

"ڏکي! ڏک مٽي ڪر، وانءُ ڇپر پيهي،
"اُتي گَڏِ ٻرءِ ڏيهي، سوڏيون ڏيندءِ خبرون."

7. O miserable woman! Bear patiently the travails of separation and start the

search amidst the mountains. You will meet the locals there and they would impart to you some helpful news.

ڏکيءَ ڏيهاڙي، منيءَ متي هٿڑا،
تنهن پر نہ ڪاڙي، جنهن پر جيئي، جيڏيون!

8. The wretched woman with raised hands, passed from place to place in all humility (or prayer). But she was not so much scorched in the process as to be entitled to a permanent life, O friends! (This means that she had not yet attained the hall mark in her love-sufferings).

ڏسڻ ڏِکان اڳرو، سسئي! آڑ مَ شڪ،
ٿيءُ ٻانهي، پر اوئيون، لڌ مَ پسي لک!
ور پنهونءَ ساڻ پلک، ٻن ٻارهن وره ٻين سين!

9. O Sasui! There should be no doubt in your mind that a view of the Beloved is better than any extent of embellishments. You had better serve as His slave, fetch water for Him in leather bags and get ready for the journey" without the least falter or fright of the mountain passes. A moment with Lord Punhoo is better than twelve years with others.

هر دم هوت پنهونءَ جو، ڏسڻ پائج ڏک،
ور پنهونءَ ساڻ پلک، ٻن ٻارهن وره ٻين سين!

10. To see Lord Punhoo at any time is tantamount to embellish one's self. To pass one moment with Him is better than twelve years with others.

ٿور ويرمي ٿيءُ، وڃڻ ويرم نہ سهي،
ڏيئي مرج ڏونگرين، جتن ڪارڻ جيءُ،
هڏ نہ هوندو هيءُ، ساه پريان تان صدقو!

11. Be expeditious (in your preparations). The journey brooks no delay. Sacrifice your life amidst the rocks for the sake of the Baluchi Lord. This life would not survive the journey for ever. Let it be sacrificed for the Beloved!

گر ازیں زود تر مرا مرگ بدی
ایں حجاب و پردہ ام کمتر بدی *(Roomi)*

If death were to come to me earlier than otherwise, it would lessen the partition between me and my Beloved.

ڏکيءَ سنديون ڏونگرين، آڏيءَ آهون پون،
ڏاري جو ڏونگر کي، سو ڪي چيو چون،
آريءَ جي ارمان ۾، ماڻهو، مرون رون،
ان پر سيئي هون، هينئڙا جن هجي ويا.

12. The midnight wails of the distressed woman are significantly audible among the rocks. They are so moving that even the latter may break into pieces. Human beings and beasts bemoan their separation from the Lord. But then this reflects the condition of those who are deeply afflicted by love.

ڏکيءَ سنديون ڏونگرين، پسو! پٿون پُونِ،
مئي پچاڻا منڌ کي، روجھ رجن ۾ رون،
پوڻان ايئن چون، تہ "مُئيءَ اسان کي ماريو!"

13. Hear the (midnight) lamentations concerning the miserable woman among the rocks. The white-footed deer have heard them and they do not sympathise with her in the wilderness but even after her death they would lament her and exclaim that the grief of the afflicted woman had made them beside themselves with distress.

ڏکيءَ سنديون ڏونگرين، اوچنگارون اچن،
هٹي سانگ سسئيءَ کي، ڪلو ڪيو ڪيچين،
جي هٿان هوت مرن، هوت تنين جي هنج ۾.

14. Sobs concerning the miserable woman were quite audible among the rocks. It seems the Lord had pierced Sasui with the spear (of love) and then made regular onslaughts against her. They alone shall have the Beloved in their arms who die at His hands (or in His cause).

ڏکيءَ سنديون ڏونگرين، وڻ ٽڻ وايون ڪن،
وٽان ويهي جن، وڃيءَ سي وايوڙيا.

15. The trees etc. among the rocks speak of the unhappy woman. She had seriously affected them when in the course of her journey the bereaved woman had temporarily halted under them and given way to grief. Her anguish was infectious.

وڃيءَ سي وايوڙيا، رت نہ ڏنو جن،
موت قبوليو تن، ڏنو جن ڏکيءَ کي.

16. The love afflicted Sasui influenced the bloodless inorganic objects, in whose contact she came, to such an extent that they even offered (on her behalf) to perish.

ڪنهن جنهن ڏکان ڏي، پاراپا کي پانڌيين،
سور پريائين سي، ڳالهه ڪيائين جن سين.

17. She gave such pathetic messages to fellow foot travellers that they too became unhappy. By relating her case to them she in fact injected them with distress.

ڪو جو وڃيءَ وڃ، جيئن وڻ وڃيائين وڃ سين،
ڏک ڏکيءَ کي ڏڃ، جن ڏني سي ڏکيا ٿيا.

18. Sasui was so much pathetic due to her love affliction, that even (trees bearing) wind pipes were affected. Her pathos serves her as a consolation or relief but it has made others unhappy, particularly those who have seen her (condition).

وڃيل ٿي وايون ڪري، ڪنل ڪوڪاري،
هُن پن پنهنجا ساريا، هيءَ هنجون هڏن لءِ هاري.

19. What has been dismembered from a tree, wails for reunion with it; and what has been afflicted (or separated from the Beloved) cries for reunion with the latter. The former sorrowfully recollects its disconnected foliage, and the latter mourns his separation from the dear one.

بشنو از نی چوں حکایت می کند
وز جدائیہا شکایت می کند *(Roomi)*

Hear (sympathically) the story that the reedy windpipe narrates to you; and it complains of separation from its original reed-bush.

ڏکيءَ توءِ ڏکار، توٽي وسن مينهڑا،
صاحب هٿ سکار، هن وس آهين هٿڑا.

20. The afflicted woman feels famine-stricken (for want of union with the Beloved) despite rains alround. Grant of prosperity to her (i.e. union) rests with Allah. Her job is merely to raise hands in supplication to Him.

حافظا وظيفه تو دعا گفتن است و بس
در بند آں مباش کہ نشنيد يا شنيد *(Hafirz)*

O Haflz! your job is merely to make a request. Do not concern yourself with the fact whether He heard it or not.

ڏکيءَ توءِ ڏکار، سيٽن ڏيهه سکاريو،
هاروچاڻو هار، سيوئي سوايو.

21. While the unhappy woman felt famine stricken, her relative (i.e. the Prophet) made the whole country prosperous. Every member of the Baluch Lord's family, in fact, is the bearer of prosperity.

He (i.e. the Prophet) is ardently desirous of your welfare. (127, At-Touba).

VAI

اچي لالن! لٽ، ميان! مئيءَ جو لوڙه لکن ۾.
هو خانُ ڪٿوريءَ هيرئون، مون ۾ صابڻ ڇٽ،
مئيءَ جو لوڙهُ لکن ۾.
آرياڻي! اچي ڪري، ڪا گهڙي مون وٽ جٽ،
مئيءَ جو لوڙهُ لکن ۾.
ڪٿوري خوشبوءِ سين، هاريائون هٽ هٽ،
مئيءَ جو لوڙهُ لکن ۾.
درد منهنجي دل جو، تون ڪامل! اچي ڪٽ،
مئيءَ جو لوڙهُ لکن ۾.
"اديون" عبداللطيف چئي، "سر تائين آهي ست،"
مئيءَ جو لوڙهُ لکن ۾.

O darling Lord! Kindly come over and cover my corpse in a grave among the mountains. But the great man is used to the perfume of musk whereas I have only a little fragrance of soap.

O Ari Lord! Do please come over to me and stay with me for a moment.

The Lord sprays ambar at all places. (Hence He would not notice or feel my deficiency in that respect).

O Ideal Lord! Come and neutralize the anguish of my heart (caused by separation from you).

Abdul Latlf says: "O sisters! I am prepared to sacrifice even my life for the Lord."

SUR MAUZOORI
CHAPTER - VII

آئون نہ گڈي پرينءَ کي، ٿورا ڏينهن ٿيا،
راتين روز ويا، عبث آريءَ ڄام ريءَ!

1. For the last few days I have not met the beloved. All that time, the nights and the days, without him have simply been wasted.

اوقات خوش آں بود کہ با دوست بسر رفت
باقی ہمہ بی حاصلی و بی خبری بود *(Roomi)*

That time alone was good which was passed with the Friend. The other time was gratuitous and wasted.

آئون نہ گڈي پرينءَ کي، سهسين سج ويا،
هلڻ ويرِ هِئا، ديکي شال دم ڏيان!

2. Good many days have passed since I saw the beloved last. Would that I were to see him before my exit from here (i.e. death).

آئون نہ گڈي پرينءَ کي، تون ٿو لهين سج!
آئون جي ڏينءِ سنيها، نيئي پريان کي ڏج،
وڃي ڪيچ چئج، تہ "ويچاري واٽ مئي!"

3. O Sun! You are about to set and I have not yet met the beloved! If I charge you with a message, please deliver it to him. Go to Kech (the land of Ponhoo) and tell him that the poor woman died on the way (in the course of search for him).

آئون نہ گڈي پرينءَ کي پويون ٿيو پساه،
سکان ٿي سکرات ۾، رويو پچان راهه،
شال مَ وڃيم ساه، ڏاران پسڻ پرينءَ جي!

4. I am about to pass away, and I have not yet met the Beloved! While I am in death struggle, the yearning for him persists, and I tearfully enquire about the road leading to him. Would that I were not to die before seeing him.

آئون نہ گڈي پرينءَ کي، عمر تان ويئي،
ڏکيءَ ڏينهن وڃايا، سرتيون! سپيئي،
پيريءَ ۾ پيئي، اکيون آريءَ ڏي کٹان!

5. My life is fast ebbing away and I have not met the beloved yet! O friends! This poor miserable woman has wasted her entire life. Now in my old age I lift my eyes and look in his direction (for his view and compassion)!

آئون نہ گڈي پرينءَ کي، جوڀن ويو جاڙ،

آڏا آريچن کي، چاڙهيڪا ۽ چاڙ،
مون منهي کي نه ٽئي، وڏپڻ منجهه ولاڙ،
سڀ عمر ويم آواڙ! تي ٽي واڪا ڪريان!

6. I am now past my youth, which has been wasted, but I have not so far met the beloved! I know that there are high steep mountains to climb before I get near him; and in my advanced age I cannot afford to go at a brisk pace. (The fact is that) I have wasted my entire life and (now at this late stage), I have started crying for him!

Note: To mountain the rhyme I have rewritten the last stansa as:

آئون نه گڏي پرينءَ کي، هي پڻ ڏينهن ويو،
نهوڙي ناپن سين، مون کي نينهن نيو،
منهي موت ٽيو، "پِيُ، پِيُ" ڪندي پنڌ ۾!

7. This day too is lost and I have failed to contact the beloved! On the other hand his love has seized and neutralized me in its clutches. The poor woman is sure to die on the way while remembering the beloved!

آئون نه گڏي پرينءَ کي، آيو عزرائيل،
جوراڻي سين، جيڏيون! نڪو قال نه قيل،
آيو موت دليل، ماريندو مراد کان.

8. I have not met the beloved and in the meantime the Angel of Death has arrived. O friends! He is so unsympathetic that all attempts to talk to him or to move him are futile. Death is the climax. It is an indication of extinction of hope.

آئون نه گڏي پرينءَ کي، مٿان آيو موت،
واجهائيندي ورهه ٽيا، هڏ نه گڏيم هوت،
جيڪس ٽيندیس فوت، فنا ٽي فراق ۾!

9. I have not contacted the beloved; and in the meantime the death is about to overtake me. I have been looking for him (i.e. the beloved) for the last several years but all in vain. It is very likely now that I would die and disintegrate in the course of this estrangement.

درداکه ولم به هيچ درمان نرسيد
جان به لب آمدو جاناں نرسيد *(Khayam)*

Alas for my heart! It has not received any treatment. I am about to die but I have not met the Beloved.

آئون نه گڏي پرينءَ کي، ڪاري ٽي قيام،
هٿن هاج ڦٽي ڪئي، نيٽين نند حرام،
ڪنيس تنهن ڪمام، هوت هلندي جو ڪيو.

9-A. I have not met the beloved; and in the meantime the Day of Judgement has dawned. My hands have become incapacitated for work and my eyes have lost all sleep. I have been neutralized by the predicament caused by the departure of the beloved.

ولاڙيو وٽين چڙهي، ڳجهن ٽيندي ڳاهه،

سسئي سوريءَ چاڑهيو، پريان لءِ پساهه،
هو مرون، هي ماه، ڪين ڪميٽيءَ رڪيو.

10. Since Sasui hops about on the tree tops, she would definitely be food for vultures. Thus would she sacrifice her life for her beloved. The beasts of prey too are there and here is her flesh. The fact is that, though of humble origin, she did not keep back anything, (but sacrificed all for her Beloved).

ولاڙيو وٽين چڙهي، رئي پسيو روءِ،
وچان جو وچ پوءِ، سو ڪنهن پر ڪهي لاهيان!

11. She fearlessly got on the top of trees to have a glimpse of the beloved's face but the shroud of dust around her obstructed her view; and she wept. How and where should she go to end this intervening obstruction? That baffled her.

چوں گہر در بحر گوید کہ بحر کو
واں خیال چوں صدف دیوار او *(Roomi)*

The pearl in the sea (borne oyster) enquires: "Where is the sea"? That question is pertinent because of the (shell of the) oyster working as an obstruction.

ولاڙيون وٽين چڙهي، اُنچن مٿي اڇ،
لالن ڪارڻ لڇ، باسيائين بردار جو.

12. Today Sasui got on the top of the lofty trees, and she felt obliged and made offering respectably to the fruit-bearing trees for the sake of the beloved (or) for the purpose of gaining some knowledge about the beloved.

Note: **بردارُ** may be interpreted as the fruit-bearing (trees).

ولاڙيو وٽين چڙهي، ڏيو پٽولي لانگ،
ٽاريءَ ٽاريءَ ڇانگ، سسئي موريچن جيئن.

13. She got on the top of trees after folding her peticoat between legs. Like young ones of a peacock she hopped from one branch to another.

ولاڙيو وٽين چڙهي، ڪي جو ڏنائين،
موت بہ ماريائين، پاڻ تنهن جي پٺ ۾.

13-A. She saw something when she was on the top of trees. She followed that sight completely oblivious of death (or she baffled the death by persistantly following it).

ولاڙيو وٽين چڙهي، پسو سگهه سنڌياس!
آڏيءَ وڃيو اُڪڙي، نڪو پيُ نہ ماس،
سو ئي سو سيڻاس، پري پڙاڏا ڪري.

14. Just mark her (marvellous) courage! At midnight time without the parental company she continues her journey and gets on the top of trees fearlessly (and scans the horizon for Punhoo). The remote echo of her voice keeps her company.

ولاڙيو وٽين چڙهي، ڏاڍو ڏوري ڏور،
سپريان جي سور، پري پڙاڏا ڪري.

15. She got on the top of trees and looked far and wide for Punhoo. Her

lamentations, occasioned by the beloved's separation, were echoed over a wide range.

یک بار نالہ کردہ ام از درد اشتیاق
ازشش جہت ہنوز صدامی تواں شنید

I raised the wail of yearning only once but it is reverberating from all directions.

پري پڑاڏا ڪري، اوري نہ آهي،
ڪمتر ڪا ڪاهي، پهچي هن پٽيءَ کي.

16. The echoes of her lamentations came not from near but from far off. Rarely has a woman ventured to go there, traversed the waste land and reached such places.

رجن ۾ رڙي ٽي، ڪر ڪوئل جي ڪوڪ،
ولولو ۽ ووڪ، اي تان آه عشق جي.

17. A shriek was heard all over the wilderness. Was it that of the Cuckoo? It was a cry (which disturbed the entire area). It was possibly the cry expressive of love.

رجن ۾ رڙ ٽي، ڪر چتونءَ جي چانگار،
ايءَ عشق جي اپڪار، نعرو آهي نينهن جو.

18. A shriek was audible all over the wilderness. Was it raised by a parrot? Nay! It is the cry significent and expressive of love.

رجن ۾ رڙ ٽي، ڪر ڪر ڪي ڪونج،
نعرو منجهه نڪونج، ايءَ تان آهه عشق جي.

19/20. A shriek was heard all over the wilderness. Was it raised by the wailing crane of the desert? It seems to have been raised near a spring. It was significant of love's ebullition.

رجن ۾ رڙ ٽي، ڪر سارنگيءَ ساز،
ايءُ عشق جو آواز، ماڙهو رکن منڌ تي.

20/21. A shriek was heard in the great waste, like the sound of a fiddle. It is definitely expressive of love, and the folk generally attribute it to a woman.

رجن ۾ رڙ ٽي، جهڙي ڪر جوءِ،
ايءَ نہ عورت هوءِ، ايءَ تان آهه عشق جي.

21/19. A cry was heard in the wilderness, like that of a woman. But it can hardly be of a (normal) woman. It is the cry significant of love's anguish.

بگوش بشنو از غریو مشتاقاں
ہزار غلغلہ ہر جوف کند گنبذ خضریٰ *(Roomi)*

Hearken with the soul's ear to the innumerable reverberations in the hollow of the green (i.e. the Prophet's) dome, rising from lovers' passionate cries.

VAI

هيءَ گهايل هڏ گهوري، ووا الا! ميان! ڪيچي مون نہ سگهيٽا.

عشق آريءَ ڄام جي، هيءَ جھونڙي ھڏ جھوري،
ووا الا! ميان! ڪيچي مُون نہ سگھيٽا.
رھي جا رجن ۾، سا ڇپر ڇڏيو مَ ڇوري،
ووا الا! ميان! ڪيچي مُون نہ سگھيٽا.
اديون! آريچن لءِ، ڏونگر ٽيندیس ڏوري،
ووا الا! ميان! ڪيچي مُون نہ سگھيٽا.

O Allah! This love-afflicted woman has definitely sacrificed herself for the Lord of Kech whom, by the way, she has no pretension to claim as a relative.

Her love for him has surely crumbled this old and infirm woman.

The orphan (or resourceless) girl has been plodding in the wilderness. (O Allah!) Kindly do not abandon her there!

O Sisters! I would certainly be an explorer of the mountains for the Lord.

SUR DESI
OR THE LOCAL
INTRODUCTION

من و آہوی صحرائی کہ دائم می رمید از من

I and the deer of the desert that always ran away from me in fright.

The word 'Desi' means the 'Local'. It also happens to be the offshoot of an Indian 'Ragni' or melody. It is sung at noon. The poet has used this word in a significant sense in verse No. 12 of chapter 1 recommending that relationship should be fostered with the locals only vis-a-vis the aliens, which may also be interpreted as the polytheistic deities vis- a- vis the Omnipresent Allah.

This Sur belongs to the chain of Surs bearing on the story of Sasui Punhoo. There are 7 chapters in it, and they relate in main to the abduction of Punhoo by his brothers. Sasui particularly reproached the camel men, the camels and the road side rocks. They may be identified as 'nafs', materialism, and ego. These she pointed out as her main malefactors, though she had (as per verse No. 27 of chapter 1) grievances against the wind, sun and the moon also. But she had braced herself against their machinations; and she was prepared to sacrifice her life in search of Punhoo, her consort. This, she stressed, was to make amends for her earlier indifference in not keeping the camels securely tethered and chained.

The traditional 'straight road' is difficult to traverse. It is rendered more difficult by the obstructions put up by Satan in the form of worldly attractions and affiliations. As per verse No. 4 of chapter 3, he seems to have put up twenty devious ways parallel to the straight road to confound the seekers. To counteract him the poet has suggested prayers to Allah and a request to the Prophet for intercession here as well as in the Hereafter. He consistantly advised performance of our duties for removal of the hurdles and for guidance along the road. He also suggested full reliance on Allah's aid against the well planned conspiracy of Satan and his confederates. Finally Shah has preached that in the service of Allah we should be self-unconscious and preoccupied like the musk-bearing deer and the fabulous phoenix, which are oblivious of their own attributes.

2. I have added one verse No. 18-A in chapter 3, one verse No. 15-A in chapter 4, and one verse No. 13-A in chapter 6, and one new verse No. 16 in chapter 7 from Mr. Advani's edition. I have also added the verse No. 10-A in chapter 4 from the 202nd anniversary booklet issued by the Cultural Centre Committee.

3. I have made corrections in the body of the text in the following verses:

   Verses No. 5, 15, 16 of chapter 1, verse No. 1,5, and 9 of chapter 2, verses No. 1, 14, 18 of chapter 3, verses. No. 10 and 10-A, of chapter 4, verses No. 1 and 12 of chapter 5, verses No. 1,8 and 9 of chapter 6 and verses No.4,10 and 15 of chapter 7.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
117	11	27	23

SUR DESI

CHAPTER 1

مٹيس! جهل مهار، ڪٹيس ڪاهه مَ ڪرهو،
مون نماڻيءَ جي نجهري، پيرو ڪج پتار!
ساجن! توهان ڏار، ڏٹم ڏينهن قيام جو.

1. Woe is me! (My consort!) do pull up the reins please! I am finished! Do not drive off the camel, my Lord! Just condescend to visit the cottage of this humble woman. My love! Life without you is (as unendurable) as the Day of Resurrection.

بے حجابانہ بیا از در کاشانہ ما

Kindly enter my abode informally through its door.

اے دوزخ و بہشت غلامان امرِ تو
برما بہشت ہمچو سقری کنی مکن *(Roomi)*

O you whose command Hell and Paradise obey! You are making for me Paradise like Hell; do not do it.

ڏاڳهن، ڏيرن، ڏونگرن، ٽنهي ڏٹم ڏک،
سي سپ پانيم سُک، هيڪاند ڪاڙ هوت جي.

2. The camels, my husband's brothers and the mountains all have caused me woes. But I have taken them as a weal for the sake of my love for the Beloved.

Note: According to the spiritual interpretation the poet has referred here to: (a) the naf's, (b) wordly affiliations, and (c) ego

ڏاڳهن، ڏيرن، ڏونگرن ڏڪن آئون ڏڏي،
پچان پير پنهونءَ جو، وجهان وک وڏي،
لکئي آئون لڏي، نہ تہ پٹن ڪير پنڌ ڪري؟

3. I have been extremely afflicted by the camels, my consort's brothers and mountains. (As on mission) I trail the prints of Punhoo and accelerate my pace in its course. Were it not predestined for me who would have undertaken this (onerous) journey in the waste?

ڏاڳها! ڪيم ڏرو، اجا آرياڻي اڳي نيو،
موڙي مير ٽاريون، چانگا! پيا چرو،
آن تان حرف هرو، مورائين معاف ٿيو.

4. O Camels! Do not snort frightfully (or get restive). Pray take my Lord Punhoo onwards; and in the course of journey feed yourselves on the buds-bearing branches of Kandi trees. (So far your contribution to my discomfiture is concerned, please forget about it). The fact is that you have been completely

exonerated from the very outset.

اگڙ متي اوپرا، جڏهن ڏاڳها ڏٺءِ ڏينهن،
وڻي سڙڪ، سسئي! ويهي وهاڻيءَ سين،
چوٽي سين چانگن کي، جڙ زنجيرن جيئن،
تہ هوت تنهنجو هيئن، پنهو نيائون نہ پاڻ سين.

5. O Sasui! When you saw the alien camels in your yard on that day, you should have kept awake, and you should have patrolled on the road till morning. You should have bound the party's camel with your pigtails like chains. If you had done so, they would not have filched away your beloved, with themselves as has happened.

اگڙ متي اوپرا، جڏهن ڏاڳها ڏينهن ڏٺاءِ،
ڪنجون جي قفلن جون، تان ڪنهن لل لڪاءِ،
تہ سپاٽي سنديءِ، ٿيئي ساروٽي، سسئي!

6. O Sasui! When you noticed the alien camels in your yard on that day, you should have managed to conceal keys (of the stable) by some strategm. In that case on the next day you would have been in the know of the plot, (or the party would have necessarily thought of you).

اگڙ متي اوپرا، جڏهن ڏٺءِ اٽ،
ڏاڀءِ نہ ڏاڳهن کي، اوڳي! ساڻ اڳٽ؟
تہ هوند نہ تنهنجي هٽ، سور پرايا، سسئي!

7. O Sasui! you simpleton! When you noticed the alien camels in your yard, why did you not tether them with your trouser string? In that case you would not have been physically subjected to all these hardships due to your over confidence.

اگڙ متي اوپرا، جڏهن ڏٺءِ توڏا،
ونگيءِ نہ وارن سين، تن گورن جا گوڏا؟
تہ لکن جا لوڏا، هوند نہ سٽءِ سسئي!

8. O Sasui! When you saw alien young camels in your yard, why did you not fasten their knees by means of your hair? In that case you would have been spared the jolts in (pitfalls in the) mountain passes.

ڏاگهنئون ڏيرن، جي آندا برد پنيور ۾،
هٽي چيل چراکيا، وهه پئي وهڙن،
ڪڙيءَ ڪڙڪو ان جو، هوند ستي سئو سين،
"ڏاندن ساڻ" سيد چئي، "پيادیون پهچن،"
جن جو پير نہ لڳو پٽ تي، تن آيم ساڻ اُڻن،
گُنگن ۽ جُنگن، منڊ اسونهين ميڙيين!

9. If Punhoo's brothers had brought into Bhambhore bullocks instead of camels, the former would have broken up the earth with their cloven hooves due to their restiveness, and every person in sleep (including Sasui) would have been awakened by noise on that account. (In addition) according to the Sayed the pedestrains can follow and overtake bullocks. But in Sasui's case regretably she had to follow the fast galloping camels. (O Allah!) May you join this woman to the bravadoes and their mounts! She is ignorant of the

route as well.

اڇي اٽ رڙن، مون ڀيري ماٺ ٿي،
پلاڙيندي، پاڻ ۾، ڪڇيو ڪين ڪنن،
ڪا جا مام منن، هن پڙ هئي هُن سين.

10. Normally camels snort (when harnessed). In my case, however, there was complete silence on their part. Even the cruel saddlers did not exchange a single word among themselves when harnessing the camels. There seemed definitely some conspiracy (of silence) hatched between them (the drivers and the camels).

ڇا جي ڏنگا ڏير؟ مُنهنجو ڏينهن ڏنگو مَ ٿئي!"
انن ۽ اونڍن جي، ڇا وهيڙو وير؟
هيءَ ڪميڙيءَ ڪير؟ جا امر کي آڏي ڦري.

11. But no matter if my husband's brothers are hostile to me. (I am primarily concerned with my fate alone). Let it not be unkind to me! What (of mine) is in the hands or control of the camels or their keepers even for a moment? But so far the Divine orders are concerned, who is this base creature to thwart them?

Those of the people of the Book who disbelieve, and the polytheists do not wish that any good be sent down to you from your Lord; and Allah, in His mercy chooses whom He wills. (105, Al-Baqarah)

Hazrat Ali's advice: 'Enmity is the occupation of fools'.

Note: Hazrat Shaikh Zunnun of Egypt once defined کمینہ as one who is ignorant of the straight road to Allah and is not interested to know it from others. The poet has used this word at several places in the Risalo. In the dictionary sense it means base, abject or humble.

ديسي سيڙ ڪجن، پرديسي ڪهڙا پرين؟
لڏيو لاڏاڻو ڪيو، پنهنجي ديس وڃن،
پڇاڙا پرين، ڪجي بس ڀنيور ڪان.

12. (Discretion suggests that) we should contract relationship with locals only. How can aliens be (good) relatives? The latter would eventually pack up their goods and pack off to their native place; and after they leave Bhambhore it would be futile to stay therein. Adieu to it then.

در دیاری کہ در او یار نیست
باز آسایش و قرار نیست *(Azim)*

In the place where the friend is not available, it is useless to expect any peace or comfort there.

ڏريائين ڏاريان مٽ مئيءَ جا نہ ٿيا،
مدي ڏيرن من ۾، ڪليو ڪيڪاريان،
صبوح ٿي ساريان، تہ اُٽ نہ اوطاقن ۾.

13. From the outset the aliens (i.e. the brothers of my husband) were averse to me. They did not take to me as relatives. Even though I was all smiles and courtesy to them, they harboured evil intentions against me. When I looked for them in the morning, I missed (them and their)camels in the guest houses.

اُٽ مَ اوري آڻ، ڏاڳهن ڏڏي آهيان،

هٹي هٿ هين کي، پري نيئي پلاڻ،
هوت منهنجو هاڻ، پنهون نيائون پاڻ سين.

14. (O friends!) Please do not bring nigh your camels. I have become allergic to them because they have contributed to my affliction. You may clean the wretches at a distance from me and saddle them there. Presently their kind have filched away my Lord Punhoo from me.

جتا! شال جئو، جئو! ٿا جاڙون کيو،
ٻانيڙ کي ٻروچ ريءَ، ٻيليءَ ناهه ٻيو،
چنڙ تان نہ پيو، هيءُ سگ نہ چنڙ جهڙو.

15.O Baluchis! I wish you a long life, yes long life, although you have transgressed against me. It is quite obvious that this Brahmin woman has no other friend except the Baluchi Lord. I cannot snap the connection with him,because I cannot afford it, (it being an affaire de coeur with me).

خرابم ساختی آباد باش
بغم کشتی ولم را شاد باش *(Razai)*

You have annihilated me. May you live long! You have killed me through anguish. May you remain happy!)

جتن جا جيلا، ٿي ساڻ پچائي سسئي،
آيس آريءَ ڄام جا، تڙ توڏا تيلا،
اُن کي ناکيليون، نکن ۾، دهريون دليلا،
سر ٻڌيو سيلا، لايو نينهن، نندون کرين!

16. Since you (Sasui) made enquiries about the caravan of Punhoo, in response to your solicitation, the camels of the latter appeared at the ferry fully harnessed and lavishly decorated, (possibly for taking you). But strangely enough after being in love you were asleep using your head dress as a cover for your face!

Note: The verse may also mean: on one hand, Sasui has now been enquiring about Punhoo's party. On the other hand Punhoo's brothers had come to her house resolved to take him away. It was a pity that though in love Sasui slept soundly with her costly head cover wrapped round her head.

جتن ڪج جتن جو، آئيا ڪ ايندا،
وڃي پنهون پاڻ سين، وڃان تو ويندا،
دم نہ دميندا، سڏاريندا ساڻيهه ڏي.

17. Be on the alert for the Baluchis. They are bound to come sometime. They would definitely flich away Punhoo from you. They would not halt for a minute, but would leave directly for their native land.

Note: (1) Here Punhoo may mean the human soul and the Baluchis may imply the Angel of death and his confederates.

جت هڏهين هت، مون هينڙي ۾ حل ٿيا،
چنگل جن جا چوڦرا، راحت تن جي رت،
گنگن جي گپت، چيڙي وڏيس چپرين.

18. Even though the Baluchis have got back to their native land, they are

indelibly impressed on my mind here. Their mounts were cloven footed (camels) which delighted in speed. Their continued silence kept me unaware (of their movements), with the result that later I had to wonder amidst mountains in their trail.

جتن وڏيم جار، نات هيس نماڻي نڪٽي،
ٽئڙا پاڻ قرار، مون من گڏي گندرين.

19. The Baluchis put me to (all these uncalled for) sufferings. By nature I am very humble and in offensible. They are, of course, in tranquility and unworried now, whereas I am in travails.

جي ڄاڻان جتن، پوندو پٽاندر هيترو،
آئون ڪيئن ملا تن، سرتيون! سور پرائيان؟

20. O friends! If I had known that my connection with the Baluchis would result like this, how could I have transacted all these sufferings.

And We test you with evil and good by way of trial. (35, Al-Anbiya)

هي جي آيا هير، مون اڳ نہ ڏٺا ڪڏهين،
آئون ترسان، هو تکڙا، پٽ نہ لائن پير،
پنيولیس برن ۾، پسي پينڌين پير،
آءٌ آرياڻي! اُسري، ٽي واهر جي وير،
هي ڪميڻي! ڪير؟ تون، پارس! رسج پب ۾.

21. (One thing) I had never before seen the persons who came to me on this occasion. My progress (in their pursuit) was naturally halting (due to several additional handicaps), to wit: (a) their mounts moved very swiftly (and I went haltingly on foot); and (b) they knew the route whereas I was bewildered by the circuitous mounds in the tract. O Lord! It is high time, the time of return of all animals etc. to their homes that you kindly come to my aid speedily. You are the alchemy vis-a-vis this abject woman. Kindly reach me (halfway) in the Pub region.

Note: This verse is capable of the following interpretation too:

"I had never seen before the persons (i.e. the angels Munkir and Nakir) who visited me now in the grave. I was rather halting (in my replies to them), but they were much too impatient and authoritative. In addition I was confounded by the mounds-like graves scattered all around me in this desolate place. My Lord Prophet! Kindly come and save me at this crucial time when I am about to return to my permanent abode in the next world. This plebian,by herself, is nothing. You are the alchemy for me. Kindly reach me on the border rock of Pub" i.e. the grave.

جتن يارانو، ڪيچين مون سين ڪون ڪيو،
نالي سيس هوت جي، مٿم ٻارانو،
تيلاهين طعنو، ڏيندا مون ڏير ويا.

22.(The BaIuchis of Kech did not observe the requisites of relationship with me). They were not friendly to me at all. The fact is that even in my childhood I was known as Punhoo's (fiancee.) On that account(i.e.duetomy non-Muslim origin,) his brothers held me reprehensible.

Note: This verse refers to the sooth sayers' forecast, made soon after Sasui's birth, that she would be married to a muslim.

گورا وجن گام، ڏيرن سندا ڏيهه تي!

توڏن جون تڙ پيڙ ۾، تريون ترکن تان م!
اونيڙا آرام، لنگهي پب پري ٿيا.

23. May the camels proceed slowly and comfortably to their native land along with my relatives! I wish that due to speed their feet may not slip anywhere on the way (and meet with a mishap)! (It is heartening to know that) the camel riders have safely crossed Pub river by this time.

گه سر ٿيئي مَ گس، پٽي پوءِ مَ پرينءَ تي!
جنهن سر ساجن سپرين، تنهن اُٺ لڳي م اُس!
پنهوا پاڪ پرس! هوت! نہ ڪجن هيڏيون.

24. Would that dust may not rise from the road and cover up Punhoo! I also wish that the camel mounted by the beloved may not be affected by the glare of the sun. O Punhoo, Holy Lord and Beloved! Kindly refrain from being so hard on me!

خدا کبھی نہ کرے غم سے ہمکنار تجھے

May Allah not align you with any woe!

اُس مَ لڳي اونين، ليڙان لڪ مَ لڳ!
الله! آريچن کي، ڪوسو واءُ مَ وڳ!
جت جڇا ۾ جڳ، منهنجي پرت پنهونءَ سين.

25. May the camel riders not be affected by sunshine and may the camels not suffer from a sun stroke! O Allah! I request that my Lord may not face a blast of hot wind (i.e. come to any harm)! I know that there are numerous Baluchis in the country, but I am enamoured of Punhoo alone, (i.e. there are numerous fake-gods but for me only Allah, the Unique counts) (or) there are numerous Prophets, but for me the Prophet of Islam alone counts.

لڏيندي لباس، جتن جيڏو ئي ڪيو،
اچي آريءَ جام جو، وٽ وٽ منجهان واس،
جي مرون کينم ماس تہ بہ هڏ هلندا هوت ڏي.

26. At the time of their departure the Baluchis highly dissimulated, (and clandestinely filched away Punhoo from me, little realizing that) I get his fragrance from each tree. (Thus facilitated I am bent upon following his trail; and) even though my flesh be eaten up by beasts, my bones shall continue the trail.

مائیم در تحیر و خموشی و آفاق ہمہ بگفتگو است *(Khusro)*

We are all bewildered and speechless, whereas the entire universe glorifies You.

اُٺ ويري، اونار ويري، ويري ٿيڙم ڏير،
چوٽون ويري واءُ ٿيو، جنهن لٽيا پنهونءَ پير،
پنجون ويري سج ٿيو، جنهن اُلهي ڪي اوير،
ڇهون وير ڇپر ٿيو، جنهن سوان نہ ڪيا سير،
ستون ويري چند ٿيو، جو ڪڙئو نہ وڏيءَ وير،
واهيري جي وير، ڇلون ڪريان ڇپرين!

27. The camels, their drivers and my husband's brothers - all were hostile to me. Added to them were a) the breeze which obliterated Punhoo's footprints, b) the sun which set (earlier than usual) and delayed my journey due to darkness, c) the mountains which had not tractable and straight passes, and d) lastly the moon which delayed to appear on the horizon. Whereas it is time now that all birds return to their nests, but here am I, hopping amidst the hills.

انس با ہر کس کہ شد مارا دریں وحشت سرای
از وفا تا رو تافتہ فکر جفاکار می کند *(Mehta)*

With whomso I got acquainted in this wilderness, he turned his face from grace and practised unkindness on me.

VAI

ڏاگھن، ڏيرن ساڻ، ڪرھن، ڪيچين ساڻ،
متان ڪا ٻي لنئونءَ لائي!
آئون ستي، ھو ھليا، ويڙا ڪرھل ڪاھي،
متان ڪا ٻي لنئونءَ لائي!
آسڻ اڳيان ان جي "ٻر! ٻر!" ڪيو ٻاڏائي،
متان ڪا ٻي لنئونءَ لائي!
چتر ڏيئي چت کي، ويڙا ھوت چپائي،
متان ڪا ٻي لنئونءَ لائي!
جيڪا ھئن من ۾، ويڙا پنھنجي پڄائي،
متان ڪا ٻي لنئونءَ لائي!
"اديون"! عبداللطيف چئي، "ايندم واڳ وارائي،"
متان ڪا ٻي لنئونءَ لائي!

Please see that none else develops love for camels and Kechis. (I cannot forget, nor should you, that) while I was asleep they sneaked away on camels.

In her courtyard she pleaded with them very pathetically for not deserting her.

But all the time they dissimulated wholeheartedly, and took away my Beloved clandestinely. Thereby they accomplished what they had planned in their minds.

Abdul Latif says: "O sisters! (I do not despair). My Lord will certainly come back to me some time".

یوسف گم گشتہ باز آید بکنعان غم مخور *(Hafiz)*

Yusuf, who is lost, shall return to Kanaan. Grieve not.

SUR DESI
CHAPTER - II

اڄ پڻ وسائي اونين، مٿي مارڳ ماڪ،
پنهون نيائون پاڻ سين، تاڙيون پيڇي طاق،
"هيهات هيهات لما توعدون،" سڄي ٿي اوطاق،
ڇُڪي چوري چاڪ، هاڙهي هوت هلي ويا.

1. Today at dewfall (i.e. predawn time) the camelmen were on the highway after having broken into the house of Sasui and kidnapped Punhoo therefrom. (It is a pity that) they ignored the requital promised (to the Sinners) on the Day of Judgement as being "far too remote" (or far from truth). In consequence of their action my house is rendered desolate. They have opened up the wounds (of love) of this miserable woman and taken away the beloved towards Harho hills.

Far, far (from truth) is what you have been promised. (36, Al-Mumnun)

مڙي منڊ ڏي ڏيون، ساهيڙيون سهجان،
"السفر قطعه من النار" هاري! موٽ هتان،
سگ "صراط المستقيم" جو، اٽئي تان اڳيان،
سي ڪيچي نيندءِ ڪئان، تنهنجو نينهن نفاق سين.

2. The friends of Sasui visited her rather boisterously and advised her that since every journey was impliedly "a piece of fire", she was stupid to undertake it and she should better return home. Besides the obligatory condition of pursuing the straight path (of Sharah) lay before her (and it prescribed patience.) On the top of all how did she expect the Kechi Lord to take her with himself, since she still had affiliations with dualism?

Note: In this verse the poet's advice is that we must pursue the straight path of Sharah and be patient, and also abjure all materialist considerations and express devotion, and commit our affairs to Allah alone to the complete exclusion of the temporal Punhoos.

جڏهن "ڪن فيڪون" چئي، نيو آرياڻي ارواح،
انگ اڳهين لکيو، منهنجو ميثاقءِ،
"من طلب شيئا وجد وجد" اُتو علي شاه،
اڄا هن حديث جو، مون آسرو آهه،
پنهونءَ جي پيغام تان، منهنجو موت مباح،
سرتيون! دعا ڪجاه، تہ ميڙائو مون ٽئي.

3. (I corrected their impression and said:) "ever since Allah had created my soul by a mere order-of 'Be and it became' taken it away, my connection with Punhoo was then prescribed, (and it is indissoluble, even though Punhoo has

left me). I still rely on the advice of Hazrat Ali that "whoever has a craving for a particular thing and he struggles to acquire it, he would succeed in getting it". I am prepared to sacrifice my life in satisfaction of the message that may be received from Punhoo "O friends! Please bless me and wish me success in my efforts for reunion with him."

دست از طلب ندارم تا کام من بر آید
یا جان رسد به جاناں یا جان زتن بر آید *(Hafiz)*

I would not cease desiring reunion till it is achieved. The only course open to me is either to reach the beloved or surrender life in the process.

سَبَهَ سياهي، آهي آريءَ جام ريءَ،
ڪڏهن پسي ڪانه ڪا، ريءَ لالن لالائي،
دود دل تان دور ڪيو، ڏيئي، ساجن! صفائي،
"من لا شيخ له، فشيخه الشيتان" ان ري اونداهي
هوءَ جا هلي هيڪلي، سا گيرب گمائي،
"بلا شيخ من يمشني في الطريق" اهڙي اوائي،
تنهن ريءَ توائي، ڪوڙين ٿيون ڪيتريون.

4. It is all dark for me without Lord Punhoo. No gleam of light is perceptible anywhere. My beloved! Kindly remove all smoke (rust of dualism) from my mind and make it absolutely clean. "Satan is his guide who has no guide" is the popular maxim. Without a guide the way is dark. He who ventures to proceed alone (without a guide) is swayed by vanity. He is likely to go off the track and suffer in the bargain. It is improper and unwise to proceed without a guide along the path of self renunciation. (That is practically tantamount to attempting to cross sea without a boat). Innumerable persons, who ventured (along the path of religion) without a guide, lost their way.

Allah is the light of the skies and the earth. (35, Al-Nur)

He is without light to whom Allah does not give light (40, Al-Nur)

Allah guides to the straight path whomso He wills (45.AI-Nur)

شبم تاریک شد بی ماہِ تاباں *(Razai)*

In the absence of the brilliant moon (i.e. the beloved) it became like a dark night for me.

بر وڏو، بار گهڻو، ويجهو نه وڻڪار،
"ليڙن جو" لطيف چئي، "ڪنيو منڊ مدار،"
"وڻندن تہ وڙ ڪندا، نات اڳين جي اختيار،"
"ڪاڏي ٿيو ڪوهيار، ڪٽي ٿي هٿ ڪٽي."

5. The actual position is that there is the vast wilderness to cover) and my load (of sins) is quite heavy. The other world is definitely not near (and midway there is no shade to afford respite or relief). Latif says: "Sasui had taken upon herself to pursue the camels of Punhoo's party. For that she had relied on the camels that they might stop and rest somewhere. She had also pleaded that if Punhoo was so pleased, he would return to her. Anyway the matter rested entirely with him as the Ari leader. No pressure tactics would be effective against him. In that context her effort to pursue him is misconceived and misdirected, particularly when it remained entirely with Punhoo to meet her or not. Besides she did not know where the mountaineer Lord actually was - but still she prayed to Him; (or) she raised her hands in

supplication in a direction other than that of the mountaineer Lord, (who actually was availabe in her heart).

ڪيڙي ڪيچاين، گورا گس هلائيا،
لڙيو، چڙهيو چوٽئين، ڪريو ڪوهه ڪڙن!
سونهن جي سردار سين، سي توڏ م ترٽجن!
"لطف ساڻ"، لطيف چئي، "لنگهيو بر بوتن!
تن کهڙو غم گنگن؟ هوت حمايتي جن جو.

6. The Kechis had trained their camels and they moved well amidst the hills. They climbed circuitously to the summit of the latter and again climbed down to the base without a snort. Would that these camels, which are being used by the chieftain of guides (the Prophet), do not get fatigued! (or which befittingly accompanied the chieftain, do not get tired!) Latif says: "With the grace of Allah the camels crossed the desert. What worry or inconvenience can such camels have, which are aided by the Lord?"

Note: (1) The verse possibly means that the approved believers guide and train their followers to surmount the worldly difficulties without much inconvenience, particularly when their Chief -the Prophet is always there to help them.
(2) Here the camels may mean the Prophet's followers.

جاڳائي جتن، گورا گس هلائيا،
پهتي ريءَ پهاڙ ۾، اڻ مَ آگهٽجن،
"لتاڙي،" لطيف چئي، "لنگهيو بر بوتن"،
تن کهڙي چڪ چانگن؟ هوت حمايتي جن جو.

7. The Baluchis awoke (i.e. spured into action) the camels and drove them along the track. They speedily gained the hills without getting tired. Latif says: "they crossed the desert (without a mishap). The camels which are patronized by the Lord, would not suffer from any bodily ache or discomfort."

پني ٿا پرين، ساڻين سنڌ هٿن ۾،
"ليڙن جو،" لطيف چئي، "مون کي مُنجهه نه ڏين،"
"هوت پنهون ٿا نين، اسونهِينءَ جو آجڪو!"

8. "At dawn time the camel men filled with water their leather bags (for the journey). But they did not disclose to me their intention to harness the camels." This is what Latif says: (Obviously they did it very secretly). They were taking away Lord Punhoo, the mainstay of this unsophisticated woman.

پڻ ٿا پلاڻين، اوني اڄ اڀڪڙا،
په پاريسيون پاڻ ۾، ڏير ڏيهاڙي ڏين،
هوت پنهون ٿا نين، هروچي هولي ڪيو.

9. The camel men saddled their camels rather hurriedly today. My husband's brothers daily discussed their designs in Baluchi dialect. They took away Lord Punhoo, speaking with each other in the above dialect.

پڻ ٿا پلاڻين، اوني گهٽو اڀاهرا،
هوجي هلڻ سنديون، ڳاهون ڳالهائين،

مون کي ٿا مارين، سڃڻ سانباهي ڪيو.

10. The camel men harnessed their camels much too precipitately. All the time they conversed with each other in riddles about their departure. My relatives were killing me by preparing for the journey.

اوڳارين نہ آنرا، ٻڌا چرن نہ ٻور،
"ليڙن کي" لطيف چئي، "هلڻ جو مذڪور"
"مين کي مامور، آهي اٽڻ اڳئين پند جي."

11. The camels were tethered, but they did not masticate grass or relish buds. "They were," says Latif, "impatient for the journey. They were preordained in that behalf and were very keen to start it."

Note: The true believers are not interested in the luxuries of this world. They are only anxious to vie with each other in the cause of Allah, and pursue their journey to the Hereafter.

وينِي ٻکي ٻاڦ، جهولي جُهنڪ جهڙي ڪِي،
آيم تن اڻن سين، جن جا پير دادا، ڏڙا داڦ،
"لنگهيا لڪ" لطيف چئي "تو ڏاتر ٻنگ، طاڦ"
ڪير لنگهندي قاف؟ ايءُ بر برهمڻ باسيو.

12. Since she was very much affected and weakened by the blasts of hot winds blowing, she was breathing out in her joined palms. She had to deal with the camels which had peculiar fleshy feet and robust chests. "Notwithstanding", says Latif, "They managed to pass through the irregular and mazy passes. "Who could (willingly undertake to) pass through such untractable mountains? It was the Brahmin girl, however, who had agreed to do it (when her destiny was being written)."

دوڪ دهليا جت، گورا هلن نہ گس ۾،
چو سالا نہ چليا، ٿي تنگ نهاري تت،
"سوڏي انهن" سيد چئي "پوي پانچارئن پرت،"
ان اڙانگي پند جي، ڪا نيشن پوي نرت،
سسئي وڏي ست جا اهڙي پر پند ڪري.

13. The journey is indeed very irksome. The budding camels (i.e. in)mature lovers) feel panicky about it. Even grown up camels cannot move there freely. But Sasui negotiates the passes there. According to the Sayed "Even older camels hesitate to undertake it. But Sasui is not daunted by the difficult passes. She merely gazes at them (and marches onwards). The fact is that only the elderly and experienced camels (i.e. more mature lovers) know about the tract and feel equal to it. Indeed Sasui seems to be a very seasoned lover to undertake such a journey"!

"هَيءِ! هَيءِ!" ڪيو "هاءِ" ٿي پاڻ هٽي سر پاهٽين،
"لڏائين،" لطيف چئي، "جوءِ، جتن جي جاءِ،"
شڪر يار! سنداءِ، سڏائي ساڻ مڙي.

14. She regrets woefully (her lapses) and repents and strikes her head against rocks. "Eventually she succeeded in locating the abode (or camp) of the Baluchi Lord." Latif says "O Allah! the Beneficent! Thanks to You that she joined the caravan of Punhoo in good time."

Allah becomes happy at the repentance of a sinner. Its direct effect is as if some costly article, lost almost irretrievably, has been regained.
(Imam Ghazali)

VAI

لالن آيڙو پيهي، ويڙا سور سپيئي،
جيس! جيس! وو! جيڏيون! منهنجو لالن آيو پيهي،
جيس! جيس! وو! جيڏيون!
ڳالهيون ڪنديس ڳجهيون، منهن مقابل ويهي،
جيس! جيس! وو! جيڏيون!
ڪٿوري بار پري، آيو ڏونگر ڏيهي،
جيس! جيس! وو! جيڏيون!
سرڪشي سردار سين، مون ڪميڻيءَ ڪيهي؟
جيس! جيس! وو! جيڏيون!
هئي شڪستي سسئي، راز پنهونءَ جي ريهي،
جيس! جيس! وو! جيڏيون!
"اديون"، عبداللطيف چئي، "سڃڻ آيم سيئي"،
جيس! جيس! وو! جيڏيون!

My dear Beloved has visited me, and all my sorrows and pains have disappeared. I have been saved, yes, saved. O friends! Since he has come to me, I feel enlivened. I would sit face to face with him and have a good tete-a-tete.

وار وی دردِ دل من وصلِ دلدار من است

Union with the beloved is the remedy for the malady of my heart.

The mountaineer has brought camel loads of musk. (Any one may avail of it). I, a mere plebeian, cannot afford to have a controversy with my Lord (by stressing my claims for it as his wife).

Sasui had grown despondent; but she was sustained by the confidences made to her by Lord Punhoo. Abdul Latif says: "O sisters! my Lord himself has come."

SUR DESI
CHAPTER - Ill

الله ڪارڙ، اونٽيا ڪرها مَ ڪاهيو،
جانب! جڏي جي جو، آڳاندو آهيو،
لاڳاپو لاهيو، متان منهنجا سپرين!

1. "O Camelmen! For Allah's sake do not drive off the camels. O Beloved! You are the only mainstay for this infirm woman. Dear me! Kindly see that you do not discard your relationship with me."

الله ڪارڙ، اونٽيا! ليڙا نيو مَ لر،
نيو نماڻي پاڻ سين، ٻانهيءَ جهلي ٻر،
مون ڪي ماري منجهه ٿي، سندي هوتن هر،
ڪچو لايان ڪر، ڪيچان اوري جي وران.

2. "O Camelmen! In the name of Allah I beseech you not to drive of your camels at full speed. In the other case take this humble slave Woman with yourselves, holding her by her hair. The fact is that I am afflicted inwardly by the beloved's memory and yearning. (But in case you do not agree to my requests,) rest assured that I shall follow you and not cause dishonour to my community by returning home without reaching Kech."

ڪيچان اوري ڪٿهين، وڻ نہ ويساهين،
ڪميڻي! ڪيچين لءِ، پورج پراهين،
تاڻج تيڏاهين، وارج ڪا م ورڻ جي.

3. At no place on this side of Kech there is a tree for shade or a rest house for rest. O plebeian! Proceed to distant places in search of Punhoo. Sustain the tempo of march (even under odds) and never think of retracing your steps (to Bhambhore).

ڪيچان اوري ڪيتريون، معذوريون ميون،
واٽون ويهه ٽيون، ڪهه ڄاڻان ڪيهي ويا.

4. Lots of love-stricken and helpless women have died on their way to Kech. (I too have formidable hurdles to cross in my search for Punhoo). As many as 20 paths have branched off from the highway and I am at a loss to know which particular road the Baluchi party had taken (Twenty is figuratively used to mean many.)

Note: The last stanza is capable of two spiritual interpretations as under:

a) Possibly the reference is to 73 sects in Islam, each holding divergent views on certain religious issues.

b) Besides the straight path prescribed by Islam there are lots of

misleading by-lanes, which run parallel to or which intercept the aforesaid path at the instance of Satan. The traveller on the life's journey is naturally anxious to know the correct path and stick to it. In that connection he dreads the Quranic provisions translated below:

But whoso from amongst you disbelieves thereafter, he does indeed stray away from the right path. (12, Al-Maida)

الله! اچن اوءِ، جن آئي من سرهو ٿئي،
پسان مان پر ڪنهين، جتن سندي جُوءِ،
"لنگهي لڪ"، لطيف چئي، "سڃيان هوتن هوءِ"
"گولي ٿيان گلبوءِ، جي سچاڻان ساڻ ڏٺي."

5. "O Allah! Would that they were to come whose visit means happiness to me. I also desire that somehow I may succeed in visiting the place of the Baluchis. I may have to cross the passes, as wished by Latif, to hear personally the voice of the beloved. If only I were to hear the voice of the Leader of the caravan and recognise him thereby, I would like to serve him as a slave under the name of 'Gulboo' (or the fragrance of flower)." -

ڪيچان آيو قافلو، رات موچاريءَ روءِ،
بوتي ۽ بلوچ جي، رڙهي پسان روءِ،
"لنگهي لڪ، لطيف چئي، "پڇان ڪيڇين ڪوءِ،"
"گولي ٿيان گلبوءِ، جي مون نيو پاڻ سين."

6. A caravan came from Kech last night in a presentable form. I would like to crawl on my knees to see their faces and their camels. Latif says: "I would also venture to cross the passes, to enquire about the location of Punhoo's street. If he takes me with himself, I may serve him as a slave under the name of 'Gulboo'.

ڪيچان آيو قافلو، پليرو پايان،
پٽي جا پيرن جي، لڳن ڪي لايان،
چنبيلي چايان، جي مون نين پاڻ سين.

7. The caravan from Kech has arrived. I consider it auspicious (or beneficient). I would like to rub my body with the dust on their feet. If they take me with themselves, I would serve them as a slave under the name of 'Chambeli' (or the jasmine flower).

ڪيچان آيو قافلو، ڄامن سندو ڄام،
پسندي پنهوءِ کي، اکين ڪيو آرام،
ناتر چايان نام، جي مون نيو پاڻ سين.

8. The caravan has arrived from Kech with Punhoo, the Leader of leaders. My eyes became tranquil after seeing him. I may serve him as a slave girl under the name of Natir (namesake of Mumal's slave-girl) if he were to take me with himself.

ڪيچان آيو قافلو، جُنگ سونهاريءَ جوڙ،
ٽليارا توڙن کي، ڳچيءَ سونهن موڙ،
دولت چايان دوڙ، جي مون نيو پاڻ سين.

9. The caravan has come from Kech under the command of a brave person

with an attractive personality. Their camels are lavishly decorated. If he were to take me with himself, this plebeian woman might serve him as a slave under the name of Doulat (or the wealth).

Note: In the above verses Sasui expressed a desire to serve Punhoo, if he took her with himself, under the generally popular names of maid servants - Gulboo, Chambeli, Nater and Doulat respectively.

ڪيڇان آيو قافلو، طرح موچاريءَ توڏ،
"سينگاريائون" سيد چئي، "ڪرها منجهان ڪوڏ،"
لک لهي ٽي لوڏ، جيجان! تن جتن جي.

10. The caravan has come from Kech, all mounted on attractive camels (or at a good speed). Sayed says: "Their camels are fastidiously decorated". O mother! The deportment of the Baluchis is so very bewitching".

ڪيڇان آيو قافلو، ساڻ ڏڻي سرواڻ،
وار وڍي واڳون ڪريان، پئان هوند پلاڻ،
جهڙو پنهون پاڻ، تهڙي سڻا ساڻ جي.

11. The caravan has come from Kech. A Baluchi is its leader. I wish I were to cut off my hair to make reins for his camel and to mend its pack-saddle therewith. (Needless to add) his companions are exactly of his pattern.

جهوڙا جن جهلن ۾، هيرا لک هزار،
لڳا واڻ وٽن جا، پنهونءَ ڪي پالار،
آن ڪي ويندا ڳڏيا، اهڙي ست سوار؟
لنگهي ڪالهه قطار، تون، آئي! اڄ نهارئين!

12. The camels and their tapestry were lavishly decorated with silken tassels and strings of diamonds worth millions of rupees. They rode so swiftly as to disengage, by contact, some leaves from the way-wide trees, which seem to have got stuck to Punhoo. "By the way did you accost any such travellers?" (She enquired of the fellow foot-travellers). "Yes" they replied "But they passed-by yesterday, whereas you o mother! enquire from us today". (You are very Late in their pursuit).

مهمانن مهري، آڻي جهوڪيا جهوڪ ۾،
چائي چنبن ۾ ويا، جيئن باز سڏي بحري،
ڪوهياري ڪهري، ويو نهوڙي ننڊ ۾!

1 3. The guests came with their riding camels to the prescribed camping ground and dismounted there. Later they swooped upon Punhoo and took him away like a sea-falcon. (Alas for me!) The cruel mountaineer forsook me while I was asleep.

بخوابم کیچیان غارت نمود
نگار نازنین از من ربوند *(Razai)*

The Kechis committed the robbery while I was asleep. They plundered me of my handsome beloved.

ڪيچي ڪالهه ڪهي ويا، اديون! آڏيءَ رات،
جاڳان تان جيڪي ٽيو، پڇاڻا پريات،
ڦوڙائو فقير کي، ڏنو جتاڻي ذات،

رفيع الدرجات! پرمل پنهون ميڙئين.

14. "O sisters! The Kechis left yesterday at midnight time, and I noticed it when I awoke after dawn. The Baluchis have caused travails of separation to this resourceless inoffensive woman. O Supreme Allah! Kindly join me with Punhoo, the holy."

مون پانيو مون وٽ، هميشہ هوندا پرين،
ويڙهو ڏيئي ويڪرو، پهري ويا پٽ،
سر جنين جي ست، وڪيم ٿي وٽڪار ۾.

15. I thought the Beloved would stay with me permanently. The Kechis however went away and spread out in a wide area to defeat my venture to pursure them. (It seems their plans were elaborately prepared and carefully executed.) I was prepared to offer my life in exchange for (union with) Punhoo in his land.

مون پانيو مهمان، هميشہ هوندا پرين،
ڪهي ڪميٽي هليا، ڪهل ڪيائون ڪانہ،
ڏيئي ويا ڏاه ڪي، سورن جا سامان،
جورو رات جوان، جيڏيون! جت ڪري ويا!

16. (lnadvertantly) I thought that my beloved would always be with me as my guest. But he had no pity for me, and he deserted me without the least compunction. He caused travails of separation to this slave woman. O friends! The Baluchis, in brief, behaved very tyrannically with me last night.

پانيم جي سرواڻ، ڇلائيندم ڇپرين،
ڪانيم هوند پلاڻ، اٺ ڪڏايم ان جا.

17. If I had known that the Baluchis would force me to roam about amidst mountains, I would have burnt their camel saddlery and beaten and released their camels.

ڪاڏي منهن مڪران جو؟ ڪاڏي ڪيچ ٿيو؟
هڙو ساڻ پنيور ۾، ڪڏهين ڪونہ پيو،
ڪوهيارو ڪام هٽي، چوري چت ويو،
جنين جت نيو، تن اُنن گهوري آهيان.

18. Where is Makran situated? Where is ketch? (I know neither of them personally). Such a caravan had never before visited Bhambhore. The mountaineer had exercised magic on me and captivate my heart. I offer myself as sacrifice for these camels which transported Punho to Kech.

آں صلاحکار کجا و من خراب کجا
ببیں تفاوت رہ از کجاست تا بکجا *(Hafiz)*

What a difference between the reformist and the sinner like me. Behold the differences in our courses.

ڪاڏي منهن مڪران جو؟ ڪاڏي پريون پار؟
"ليڙن جو" لطيف چئي، "اسونهون ٿيو سردار،

جو ملڪ جو مهندار، سو مولیٰ مون کي ميڙئين!"

18-A. Where is the Makran situated? Where is the land of the beloved? Latif says: "The chieftain (i.e. the Prophet) was the guide of the camel cade. O Allah! Kindly join me with him who is the leader of the universe.

بره مٹايس بر، نات سُکي ڪير سڏون ڪري؟
گهٹو ڏوريائين ڏک سين، ڏيرن لءِ ڏونگر،
وري آيس ورُ، سفر مئيءَ جا ساب پئا.

19. It was the love which prompted Sasui willingly to roam about in the wilderness; else which comfortably placed woman would wish to do it? She was constrained to search for him extensively amidst mountains. (But thanks to Allah!) her husband returned to the miserable woman and her roamings bore fruit.

غرض از عشق توام چاشنی درد و غم است
ورنه زیر فلک اسباب تنعم چه کم است

The object of my loving is to test the delicacy of travails; else under the sky there is no deficiency of pleasures for me.

ور ۾ ڪونهي ور، ڏيرن ور وڏو ڪيو،
نهاريندیس نڪري، بوتن ڪارڙ بر،
آڏو ٽڪر ٽر! متان روه رتيون ٽئين!

20. My husband is absolutely free from all dissimulation (or crooked-ness). But his brothers were highly perfidious. As a destitute woman, free from all ego, I shall undertake to look for the (fugitive party's) camels all over the barren tract. O mountain! Please clear out from my front or you may be broken into pieces (by my curses).

On that day will Allah pay them their just dues, and they shall know that Allah alone is the manifest Truth. (25, AI-Nur)

Note: If the ور implies the Prophet, ڏيرن may mean the Meccans who forced him into exile.

ور وراڪا وچ ۾، لکين آڏا لڪ،
هو جي آڏو حق، سي ڪندا ڪوهه ڪندين کي؟

21. I concede that there are myriads of bewildering mazes and circuitous passes between me and the beloved, (and they are to be cleared). But these obstructive hurdles would fail to checkmate the resolute seekers.

TRADITION: There are 70,000 veils of light and darkness between Allah and the mankind.

VAI

هوت! نہ پانيم هيئن، آئون جا ماري، سڄڙ! تنهنجي نينهن،
ووا! چڏي تون ڪو چپر ويندين.
لکون لڳن ڪوسيون، ڏاڍا تپن ڏينهن،
ووا! چڏي تون ڪو چپر ويندين.

عشق آري ڇام جي، ڪيس نماڻي نينهن،
ووا! ڇڏي تون ڪو ڇپر ويندين.
جهونگاريندي جهنگ ۾، ڏوٿين ڏٺڙي ڏينهن،
ووا! ڇڏي تون ڪو ڇپر ويندين.
آن جا ڇڏي ڇپرين، ڪيڇ رسندي ڪيئن؟
ووا! ڇڏي تون ڪو ڇپر ويندين.
ولهي هت وسائيا، سندا محبت مينهن،
ووا! ڇڏي تون ڪو ڇپر ويندين.
"اديون!" عبداللطيف ڇئي، "پهچان سيٽن سيئن"
ووا! ڇڏي تون ڪو ڇپر ويندين.

O Beloved! I am stricken by your love. I never thought that you would abandon me and go towards mountains. The days at present are very hot due to scorching winds.

But the love of Lord Punhoo has made her very submissive and enduring.

And they humbled themselves before Us. (90, AI-Anbiya).

The collectors of wild fruit among woods observed her non-challant, singing quietly during day time.

But O beloved! how would she reach Kech, she whom you left alone amidst hills?

This poor damsel (out of frustration) sheds torrents of tears due to her love for Punhoo.

Abdul Latif observes! "O sisters! I have got to reach the beloved.

SUR DESI
CHAPTER - IV

وارو! ور وڃي ويا، آريچا اظلام،
آندائون آريءَ جا، پنهونءَ ڏي پيغام،
پهه ڪيائون پاڻ ۾، مون کان مخفي مام،
سنيوڙا سات ڪٽي، ويساهي وريام،
ڪاڪيون! رات قيام، جيڏيون! جت ڪري ويا.

1. (Sasui to her friends:) "O help me! The cruel sons of Ari have kidnapped my husband Punhoo. They had brought some messages from (their father) Ari to him. Later they conspired a plot secretly from me. The dare-devils dissimulated and packed off bag and baggage (along with Punhoo). O sisters! The Baluchis have created a situation for me as dreadful as the resurrection, since last night."

ببازی از بساط شاه بروند
ز بی مهری بدزدی ماه بروند *(Razai)*

By conspiracy they kidnapped the king from my bed. They cruelly stole away my moon.

وارو! ور وڃي ويا، جابر ڪري جور،
بيدي ٿيو پنيور، حشر ڪري هليا!

2. "O help me! The cruel (Baluchis) have forcefully taken away my husband. Bhambhore is now a deserted village after they enacted the terrible scene of resurrection for me." -

وارو! ور وڃي ويا، ڪري ڏير ڏمر،
هاڻي ٿيو حشر، پنا قول قيام جا!

3. "O help me! My husband's brothers have cruelly kidnapped him in a fit of anger. It is definitely the Day of Resurrection, as its prognostications have materialized."

وارو! ور وڃي ويا، ڏير ڪري ڏورو،
ساجن ريءَ سرتيون! آٽڻ آڏورو،
نيءَ سين نسورو، حشر ڪري هليا!

4. "O help me! The brothers of my husband have felched him away aggressively. My friends! My house is deficient (or prosaic) without my beloved. The aggressors have virtually brought about resurrection for this washer-woman

وارو! ور وڃي ويا، جوري سين جابر،

صبر ڪيئن صابر! اچي عجيبن ريءَ؟

5. "O help me! The tyrants have forcibly abducted my husband. O Allah, the Patient! How do you expect me to remain patient without my wonderful Lord?

وارو! ور ونڻي ويا، ڏاڙهيءَ پنيا ڏير،
ڏيندیس ڏاڍين ڏونگرين، اُنهن لاءِ اُلير،
ڪيچ پهچي ڪير؟ وڃڻ سين وس ڪريان.

6. "O help me! My husband's brothers with handsome, curled beards have taken him away. I shall now undertake to explore the formidable mountains in search of him. It is problematical if I reach Kech, but I would certainly do my best in that behalf."

O man! verily you are to toil hard towards your Lord. You should indeed labour hard. (6, lnshqaq)

سنجهي مون نہ سنپاليو، تہ ڪي اوڻي ڪندا ايئن،
ڪهي ڪميڻي ڪيئن، جيڏيون! رات جتن ڪئي!

7. It never occurred to me before that the Baluchis would behave that way. They have in fact so afflicted me that since last night I am practically dead. O friends! I cannot describe it.

سنجهي مون نہ سنپاليو، صبح ساريم سور،
جتن لاءِ ضرور، گهٽا گهاريم ڏينهڙا.

8. I did not detect the mishap earlier. It was only in the morning that I realized the painful developments. Now I will have to pass many days in distress for the Baluchi Lord.

سنجهي مون نہ سنپاليو، صبح ساريم سور،
آڏيءَ رات اُڏمئو، ڏين پلٽئو پور،
جتن جي ضرور، مادر! ماري آهيان!

9. I did not notice the occurrence earlier. It was only in the morning that I realized the agonising position. Since his departure, each midnight the memories of the lord recurrently overwhelm and disturb me. O mother! I am neutralized by the distress caused by the Baluchis.

سنجهي مون نہ سنپاليو، ماريم سور صبوح،
نيڻ هيرايم نند سين، جتن لنگهي جُوءِ،
هاجو ڪري هُوءِ، آڏيءَ رات اُٿي ويا!

10. I did not detect the mishap earlier. It was in the morning that I realized the disaster, and the consequential anguish overwhelmed me. (What a pity!) I was addicted to sleep, and while I lay dozing, the Baluchis cleared the tract. They perpetrated cruelty on me and caused enormous distress by their departure.

اُٽيس آڻون اوير، هوت سنجهي ئي سڃ ڪري ويا،
"لالائي" جو لطيف چئي، "پرهہ نهاريان پير،"
پلي ڏمريا ڏير، جو وري نينهن نئون ٿيو.

10-A. I woke up late. The beloved had blasted me and departed long before that. According to Latif I now look for the party's footprints after sun rise! But

the fact is that my consort's brothers have actually done me good, because my love has been reenlivened and reinforced (due to this separation.)

آڈيءَ اوءِ اُٿي ويا، ڪر رکيائون ڪيچ،
ٻاروچاڻي پيچ، منهنجو من منجهائيو!

11. They left at midnight and directly headed for Kech. This love-entanglement with the Baluch has distracted my mind.

جڏيءَ وٽ جالي، مان لله ڪارڻ لک سين،
آهي آريءَ جامَ جي، هِت هُت حوالي،
عيب مون ۾ اڳرا، مانَ نرمل نڪالي!
پرڌياڻي پالي، ڪامل نيندو ڪيچ ڏي!

12. Would that the Lord (i.e. the Prophet) were to stay with this cripple for a moment in the name of Allah! I depend on him in this world as well as in the Hereafter. I have numerous defects (or sins). Would that the Holy Personage were to relieve me of them! I wish he were to include this washerwoman in his entourage and take her to Kech!

Note: Lord and Holy personage imply the Prophet.

پريٽن پالييياس، ٻانيڙ ٻيٽي آهيان،
حسن هوت پنهونءَ جي، ماري موت وڃياس،
جانڪي تان جيندياس، پيس ور وصال جي.

13. Born of the Brahmin stock I was adopted and fostered by a (Muslim) washerman. The beauty of Lord Punhoo has absolutely bewitched me, and so long I live, I shall try for union with him.

پريٽن جي پاڙي، جاڙ گذاريم جيڏيون!
جنين مون کي ماريو، سورن سين ساڙي،
ايرادي آڻي، سانگين سين سگ ڪيو.

14.O friends! I simply wasted my life among the washerfolk. It was destiny that brought the alien (to Bhambhore), and I contracted marriage with him. He was the person who later caused me burning pains of separation and thereby neutralized me.

اسين پاڙ پريَٽ، پورهيت پنهونءَ ڄام جا،
هوت ڪٿوري هيرئون، مون ۾ صابڙ ڇٽ،
آٽڙ منجھ اگھت، ڪانڌ ڪنهنجي مَ ڪري!

15. We are washer folk - all in the service of Lord Punhoo. The beloved is used to perfumes, whereas I smell Of (ordinary washing) soap. Would that He does not expose defects (i.e. sins) of any person in the courtyard (on the Day of Judgement)!

آئون تان اهڙياءِ، جا ٻانهيءَ کي ٻائي چوان،
مون ڪميڻيءَ لاءِ، پُنهون پريت ٿيو!

15. A By nature I am so humble that I address a slave girl as a lady. (But of the elevation which I have acquired in pursuance of my Punhoo himself worked as a washerman for me, a plebeian!

گڏيو ڏوٻين ڏوءِ، پنهونءَ پارچو هٿ ۾،
اُتي آريءَ جام جو، قاصد آيس ڪوءِ،
ايءَ ڪامل! ڪم نہ سندوءِ، جيئن پهس پچاڑين پوتيين.

16. Along with the (professional) washermen Punhoo was washing some clothes which he held in his hand, when an emissary of his father met him and told him; "O Ideal personage! This is not your job to rigorously wash clothes.

Note: According to a tradition the Prophet used to like perfumes.

کہ ای بلند نظر شاہباز سدرہ نشین
نشیمن تو نہ ایں کنج محنت آباد است *(Razai)*

O You with a high eagle's vision and enlisted to eminent position. Your place is not here in the labourer's habitation.

نڪو ڪيچ پنيور، نڪو مائٽ منڊ جو،
هور مڙوئي هن کي، هوتن ڪونهي هور،
زاريءَ ڏاران زور، هلي ڪونہ حبيب سين.

17. For me there is neither Kech nor Bhambhore and no person shall have me now as a relative (i.e. be interested in me). It is Sasui alone who is apprehensive (of the Hereafter) rather than Punhoo. The fact is that no approach to Him would be possible except through submissive-ness.

Another interpretation of the verse is as under: Bhambhore can never become Kech to Sasui. She had no more any relative there. The main consideration is that while she was languishing for Punhoo, he showed no concern. As a matter of fact the display of humility rather than an assertion or argument would move the beloved.

چوري ندوري، نہ ڪو مائٽ منڊ جو،
سوين هلن ساڻ ۾، ڪمي ۽ ڪوري،
آئون پٽ آهيان ان ۾، لنگهي ۽ لوري،
"لنگهائيين" لطيف چئي، "ٿرن جا ٿوري،"
آهيان آَزوري، تنهنجي زوري جبل لنگهيان."

18. An unfortunate orphan without any relative! (That is what I am). Besides me lots of other persons of various castes (or nationalities) and professions are in the (Prophet's) caravan. I am, of course, there as a low caste woman. Latif says: ("O Prophet) you help even the Thories of desert area (to steer clear of all difficulties). So far I am concerned, I am absolutely feeble and powerless; and I rely on your succour to clear the mountains."

The Prophet is concerned more about his followers than they themselves are. (6, Al-Ahzab).

VAI

چاکون ٿا کره قطاريو؟ ووا! مون نماڻيءَ تان کي نہ چيو،
الله ڪارڙ اوٺيا! ائين واڱ وڻي ور ورايو،
ووا! مون نماڻيءَ تان کي نہ چيو.

رهو رات ڀنيور ۾، تان کا گهڙي هت گهاريو،
ووا مون نماڻيءَ تان کي نہ چيو.
سکي جنهن سگ کيو، تنهن معذور کي مَ ماريو،
ووا مون نماڻيءَ تان کي نہ چيو.
سائين کارڙ، سپرين! دوست! درسن کاريو،
ووا مون نماڻيءَ تان کي نہ چيو.
موڙي مجر ٽاريون، چانگن کي ائين چاريو،
ووا مون نماڻيءَ تان کي نہ چيو.
ايري عبداللطيف ڏي، واڳ وهنيل! ائين واريو،
ووا مون نماڻيءَ تان کي نہ چيو.

I am a humble creature. I have not said a word to contribute to your estrangement. Why are you then lining up the camels (for departure)? "O camelmen! In the name of Allah hold up the reins and return my husband to me!"

("O Consort)! Please stay for the night in Bhambhore and be with me for a while. Do not kill this afflicted woman, who was influenced by love and yearning to contract the marriage".

"My beloved! In the name of Allah show yourself to me (for once) and turn back your camels to graze on the buds of Kandi trees!

O Lord consort! Kindly turn the reins (of your camels) in the direction of the weak and feeble Abdul Latif.

Note:This is a direct appeal of the poet to the Prophet. It is pathetic in every sense.

SUR DESI

CHAPTER -V

جيئن سو هرڻ هماڻُ، سرگردان سنسار ۾،
هي پير نہ ڏري پٽ تي، هو ڏري ڏڙُ نہ ساهُ،
جيڪس تن مُلاڻُ، سسئي سور پرايا.

1. Just like the musk-deer (who is ignorant that he himself is emitting the fragrance of musk), and the phoenix (that is always undecided on whom to cast his shadow) are restless in this universe - the former always on the run (to trace the source of his own perfume), and the latter always breathless in flight, (Sasui too is restless and in anguish). Possibly she has got her pains from them.

Note: (1) In this verse the poet has suggested that in the service of AIlah we should be as self-unconscious and ever occupied as the above said deer and phoenix.

رات ڏٺائين روجهه، پاڻِ ڪ اونٽي آيا،
پريٽي پرين جي، سڪڻ ڪئي سڀوجهه،
هئي گهٽو اڀوجهه سورن سونهائي سسئي.

2. Last night, she saw some white-footed deer. She mistook them for the beloved's camels. Her love and craving for him, have made her sensitively intelligent. Infact originally she was very unsophisticated, but the anguish of separation from Punnoo has been of speculative guidance to her.

روجهه ڏٺائين رات، هوتُ ڳولينديِ حبَ ۾،
ڪيچيَن جي ڪَڙِي ڏٺي، تہ بہ تنين جي تاتِ،
ٻاروچاڻي ذات، منان مٺي نہ وسري.

3. Last night while searching for the beloved in the Hab tract Sasui came upon some white-footed deer. Even if the Kechis were bitter against her and they disliked her, she remembered them constantly all the same. (it. was, therefore, that she mistook the deer for their camels.) The fact is that the Baluchis, as a class, could not be forgotten by this afflicted woman. (They are always in her mind).

"جبل ۾ جانار، سره گڏبءِ، سسئي!"
پني پوءِ پَورائي، ٻانيڙ جي ٻاڪار،
هوتاڻي هيڪار، مولیٰ مون کي ميڙئين!

4. "O Sasui! You will meet the wild ibex alongwith other animals amidst the mountains." The Brahmin girl, however, was preoccupied with her very moving prayers, particularly at early dawn time. She prayed: "O Patron Lord!

Kindly join me with the beloved at least once".

سمر جنين نہ ساڻ، هوت حمايتي تن جو،
ڪري ڇيڄ ڇپر ۾، پنهون ايندو پاڻ،
"ٿيندي روح رهاڻ، لحظي منجهہ" لطيف چئي.

5. The Lord would help and attend to those who have no wherewithal. He would Himself come to them graciously amidst mountains. Latif says: "He would then have immediately a delightful tete-a-tete with them".

And it is not your riches nor your progeny that would bring you near Us in rank, but those who believe and do good deeds,will have a double reward for what they did. (37, Al-Saba).

پسي سَرهي ٽي، جي مين لنگهيا مس،
تٽ تنهن کي ناه ڪو، لڪ مڙيئي لس،
حب جهين کي هوت جي، وندر تنهن کي وس،
سنديءَ چانگن چس، پير ٺرندءِ پب ۾.

6. She was happy to reach the passes, and endless range, through which Punhoo's party's camels had presently passed. Those persons, who bear love for the beloved, would consider the Vinder mountains as easy to cross like plains. They would push on, impelled by their love for the Baluchi, and they would finally rest on Pub river. Their camels would have good fodder there and they too would find themselves in cool atmosphere:

سسئي لنگهيو سو، مرد جنهن مات ڪيا،
جبل وڏو جو، نوڻ مڙوئي نينهن کي.

7. Eventually Sasui crossed the mountain which had incidentally killed so many men. Verily before (true) love even lofty mountains seem like valleys, easy to cross.

Note: ln-this verse the poet has, possibly referred to the subjugation of self or materialism and neutralization of other obstructions in the life's journey as being formidable mountains.

TRADITION: Love of materialism blinds and deafens persons. Hazrat Ali's advice: The world has deceived me with its conceit and my soul with its dishonesty.

جبل ماري جڪ، جو آڏو آريچن کي،
توڙي لکن لک، سپ لنگهيندیس سڪ سين.

8. I shall be fortified by my love to cross the mountain which vainly tries to obstruct approach to the beloved, even though it may have a million labyrinth.

Note: In this verse too the mountain may be interpreted as the formidable 'self' which tries to influence the man in multifarious ways.

جبل جيڏوئي، جو آڏو آريچن کي،
وڻي ور واٽ ويا، برفت بروهي،
رجن ۾ روئي، پسان شال پنهونءَ کي!

9. However high the mountain between me and the beloved may be, over which the Burfat Brochis (Baluchis) have taken away my husband, I shall

cross it. Would that I were to move the beloved by my tears and meet him in the wilderness!

جبل سڃن جال، آڏا آريچن کي،
هاڙهي ڏانهن هٿ کنيو، چپر مڙان شال!
کيچي ويڙ م کال، تيئن ٽي ڏونگر ڏوريان.

10. Not that there is one single isolated mountain to climb on my way to the Ari Lord. There are innumerable mountains on it. I would, however, raise my hands in the direction of Harho* (the Beloved's place) and pray to be enabled to meet him somewhere there. It was because the beloved had left me on the previous night, that I am probing the rocks (today).

Note: This is generally the seeker's prayer to Allah to help him to cross the worldly hurdles and meet Him.

چپر چمر پائيان، کانيو ۽ کارو،
پپ وجهنديس پٽ تي، صبح سوارو،
وڃڻ مون وارو، کين وهنديس وچ ۾.

11. I consider the hard Kambho and Karo rocks as soft as sponge (which would not be difficult to cross). I expect to (cross and) leave behind Pab tract early tomorrow morning. It is time for me to go (after the beloved), I am determined to proceed further. I will definitely not halt on the way.

چپر ۽ چمر، ٿا لڳهه لڳن پاڻ ۾،
ڏاڍا ڏونگر ڪرکرا، ويڏ، ونگايون ور،
آئون پيادي پٽئين، نماڻي نڏر،
سوڙهيون جت سڳر، اُت ٻاتاڙيءَ ٻيلي ٽئين!

1 2. The mountains are so lofty that they touch clouds. Besides they have hard, difficult and circuitous passes. On the other hand I am a meek and resourceless pedestrain plodding on the highway. O Allah! May you come to the aid of the confounded persons (like me), in the tract which abounds in narrow mazes.

Allah guides to the straight path whomso He likes. (35, Al-Nur).

Note: There are two ranges of Harho mountains. One is the lesser and the other the greater range. Between the two ranges there is a singularly desolate valley stoid of habitation and cultivation. There is evidence to show that there are good many mud volcanoes which erupt occasionally and throw out black matter down to the base of the mountain. These mountains are situated along the Karachi Hinglaj route. (Salman Rashid - Dawn).

VAI

هينڙو ٽو هن ساري، منهنجو ساه سيد کي ٽو ساري،
جيڏيون! آئون هلندي ويندي هوت ڏي.
سرتيون! آئون ڪهندي ويندي کيچ ڏي.
هوتن هلڻ من ۾، کير گهڙي هت گهاري،
جيڏيون! آئون هلندي ويندي هوت ڏي.

سرتيون! آئون ڪهندي ويندي ڪيڇ ڏي.

آسر پري آهيان، مان واحد آٽيس واري!

جيڏيون! آئون هلندي ويندي هوت ڏي.

سرتيون! آئون ڪهندي ويندي ڪيڇ ڏي.

پنڌ اڃانگا پٽئين، مون کي ڪوهيارو ٿو ڪاري،

جيڏيون! آئون هلندي ويندي هوت ڏي.

سرتيون! آئون ڪهندي ويندي ڪيڇ ڏي.

سچو سخن سپرين، مان پنهل پنهنجو پاڙي!

جيڏيون! آئون هلندي ويندي هوت ڏي.

سرتيون! آئون ڪهندي ويندي ڪيڇ ڏي.

جيرو اندر جندڙي، ويو ٻاروچل ٻاري!

جيڏيون! آئون هلندي ويندي هوت ڏي.

سرتيون! آئون ڪهندي ويندي ڪيڇ ڏي.

وڏا ڪم ڪريم تي، هن ويچاريءَ واري،

جيڏيون! آئون هلندي ويندي هوت ڏي.

سرتيون! آئون ڪهندي ويندي ڪيڇ ڏي.

"اديون!" عبداللطيف چئي، "وهندم کين وساري،"

جيڏيون! آئون هلندي ويندي هوت ڏي.

سرتيون! آئون ڪهندي ويندي ڪيڇ ڏي.

My mind remembers him, the Sayed, (i.e. the Prophet) very much.

My friends! I will certainly, and without a halt, be on the march to Kech - to the beloved.

When one has made up his mind to go to the beloved, how can he lag behind and delay starting the journey.

I hope and pray that Allah, the Unique, may restore him to me!

The mountaineer Lord is responsible for my undertaking the journey over the difficult plains.

My Lord Punhoo's word is always infallible. May He fulfil His promise with me too!

Allah helps apostles and believers in this world and in the Hereafter too (60, Al-Momin).

He has set my liver on flame.

This poor woman has committed all her affairs to Allah, the Merciful.

Commit yourself to Allah (49, AI-Ahzab).

Abdul Latif says: 'O sisters! Somehow I feel confident that the beloved shall not forsake me."

"*I am near. I respond to the prayers of a supplicant, when he prays to Me. (181, Al-Baqarah).*

SUR DESI

CHAPTER - VI

آڏ تراڇا، آهڙا، ڏونگر کي ڏاڪا،
ڪيم آه عجيب کي، سڪ منجهان سا ڪا،
پئي هٿيڪي هوت کي، ڪوڪ وڃي ڪن ڪا،
منهنجو وسُ واڪا، ٻڌڻ ڪم ٻروچ جو.

1. The mountains have uneven and rugged steps or foot holds. I sent up a prayer to the wonderful Lord out of love. That was in the hope that it may reach His ear. The fact is that what I am concerned with is merely to cry to Him, and it is exclusively His privilege to heed it.

And when my servants ask you about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. (186, AI-Baqarah).

رازهای خویش را گفتم به پیش یار خویش
گوش کرد و یا نه کرد و گفتگوی می کنم *(Jami)*

I placed all my secrets before the Lord. Whether He turns His ear to me or not is His concern. I carry on the talk.

آڏ تراڇا، آهڙا، ڏونگر کي ڏاڪا،
وڃي ور واٽ ٽيا، بر چڑهي باڪا،
ڦٽيا پير فقير جا، چڑهندي چڑهاڪا،
هُئن جيءَ اندر جا ڪا، ويا پڃائي پنهنجي.

2. The mountains have uneven and rugged footholds. The dare-devils took away my husband and headed for the desert. The poor damsel has injured her feet in climbing the summits in their pursuit. The camelmen have obviously executed their secret designs, which they had in their minds.

آڏ تراڇا، آهڙا، ڏاڪا ڏونگر کي،
هو جي ور وندر جا، ماريندا مون کي،
"هاڑهو هيٽيءَ کي، لنگهائج"، لطيف چئي.

3. The mountains have uneven and rugged foot holds. I am afraid the circuitous paths of Vinder will mean the death of me. Latif says: "(O Allah!) Get this feeble creature across the Harho range"!

گرچه منزل بس خطرناک ست و مقصد ناپید
هیچ راهی نیست کانرا نیست پایان غم مخور *(Hafiz)*

Though the journey is full of terrors and the goal not visible, yet there is no road which has no terminus, and as such do not get disheartened.

آڏ تراچا آهڙا، وندر واڪا ور،
حب جنهين کي هوت جي، سا ڏورينديِ ڏونگر،
"پهچائين پرور! لطف ساڻ!" لطيف چئي.

4. The Vinder range has rough, circuitous and resounding paths. But who so is in love with the beloved he shall probe the mountains. Latif says "O Guardian Lord! Kindly take me (to Kech) with your grace!

آڏ تراچا آهڙا، وندر وراڪا، واڪ،
اجهايس انڻ جي، ڦوڙائي فراق،
پنهون، پرمل پاڪ! واحد لڳ، وريج تون!

5. The Vinder range is well known for its rugged mazes. The camels have caused me separation from Punhoo and it has made me miserable. O Punhoo, the holy! For the sake of Allah return to me!

آڏ تراچا آهڙا، ونگا ور واڻن،
جيرا جگر، ٻُڪيون، آريءَ لءِ آڻن،
"ڪشي ڪنواڻن، سنيوڙا"، سيد چئي.

6. The passes are rugged and mazy. My whole system is aflame due to love for Punhoo. The Sayed says: "The camelmen tightened the girdles of camels and got ready for the journey (over the mountains)".

ڪوڏر نہ ڪاتي جنهن سان ٽڪر ٽانڪيان،
جيڪو جبل لنگهيان، سو هيبت جو هاڻي،
پرين جا پاتي، سا جڙ جيئري نہ لهي.

7. I have no spade nor even a knife, which I may use to break the rock. Whatever rock I pass through is mamoth-like. The knot which the beloved has fastened (on my heart) would not be broken while the life lasts.

ڪرڙا ڏونگر ڪهہ گهٽي، جت برپٽ بيران،
ڏاهن ڏاهپ وسري، ٽيا حريف ئي حيران،
"سسئي لنگهيو" سيد چئي، "محبت سين ميدان،"
"جنهن جو آرياڻي اڳواڻ، تنهن کي ڪونهي باڪ ٻهير ۾.

8. The rocks are fierce. The sand is enormous. It is all an inhospitable and uninhabited wilderness. Those who rely on reason including the controvertists are baffled as to how to cross it. But with the aid of love Sasui has, according to the Sayed, been able to cross it. He who is in the caravan (or whoso is) led by Aryani i.e. the Prophet, has no fear whatever.

جسم خاک از عشق بر افلاک شد
کوہ در رقص آمد و چالاک شد *(Roomi)*

The human clay body ascended to Heaven on the wings of love; and the mountain (Sinai) became enlivened and started dancing.

ڪرڙا ڏونگر، ڪهه گهٽي، ٻي واٽن تي واري،
"آڏا لڪ" لطيف چئي، "ٻيا ٻر سڄن باري،"
برهمڻ بلوچ لئي، ڪڙهي ٿي ڪاري،
جا منزلن ماري، سا، قادرا ڪيچ رسائين!

9. The mountains are harsh. The gravel is terrible. Besides the sand covers up the roads. Latif says: "The passes in the mountains ahead are to be reckoned with. The whole space is limitlessly barren. While searching for the Baluch the Brahmin girl lost her beauty and became dark, sun-tanned. O Powerful Lord! Kindly help the wayworn woman to reach her destination, the Kech!"

ڪرڙا ڏونگر، ڪهه گهٽي، جت جبل گوناگون،
"ليڙن جون،" لطيف چئي، تنگ توارون پون،
جن ڏٺو پير پنهونءَ جو، سي نه رون، نه چُون،
هوندن مٿي هون، لاڳاپا هن لوڪ جا.

10. The rocks are terrible. The gravel is enormous. The mountains are of different types and shades. Latif says: "The snorts of camels are audible in the passes". Those who have located prints of Punhoo, neither weep nor speak (i.e. they keep mum and appear unconcerned with what exists around them). The fact is that the worldly affiliations influence only those persons who are cognizant of them, and not those who have renounced them.

ڪرڙا ڏونگر، ڪهه گهٽي، جت ماتر مٿاهين،
"سڄن ٽا"، سيد چئي، "اُت مرون مهائين."
تون، آرياڻي! آهين، مَنهَن معذورين جي.

11. Fierce mountains, tremendous gravel and high and elevated valleys! Sayed says: "Amidst these surroundings there are wild animals (in plenty).O Allah! You alone are the bulwark of support for feeble persons (like me)."

O you who believe! Seek help with patience and prayer. Verily Allah is with the steadfast.(153, Al-Baqarah).

ڪرڙا ڏونگر، ڪهه گهٽي، جت ويا روڏا رنگائي،
ساڳاپي سيڻن جي، ٿي وندر واجهائي،
"رهيس، رس،" لطيف چئي، "تنهن ڪميٽيءَ ڪاهي،"
آرياڻي آهي، مَنهَن معذورين جي.

12. Malignant mountains and abundant gravel! The camels moved in conveniently and snorted heavily while crossing them. Due to her relationship with the Kechi, she gazed constantly in the direction of Vinder (Punhoo's homeland). Latif says: "she is left behind. Kindly reach and take this plebeian woman speedily with yourself. My Lord! You alone are the mainstay of forlorn people".

ڪرڙا ڏونگر ڪهه گهٽي، جت رڙ تتو رائو،
تتر ٽئي مَ تن ڪي، ڏونگر ۾ ڏائو،
جڏهن ڄام پنهونءَ ڄائو، تڏهن ٿي وس وڻڪار ۾.

13.Mighty mountains and unending gravel! The whole area constitutes a desert with scorching sand. May the partridge not raise its usual cry to the left of Punhoo's party (as a bad omen) amidst the mountains. When Punhoo

(i.e. the Prophet) was born, the entire area received the rain (of mercy) and became green.

ڪرڙا ڏونگر ڪھ گھٽي، جت مينھن وسن ماڪون،
"سڃن ٽيون"، سيد چئي، "ھاڙھي جون ھاڪون"،
"جت انڌيون اوطاقون، تت ڪاھي رسج، ڪارٽي!"

13-A. Formidable rocks and enormous gravel! The tract generally receives rains and (or in the form of) dew. The Sayed says: "Harho mountain is very well known for its rigours. My Patron! Kindly come and meet me in this (inhospitable) region where darkness and disolation prevail:"

سڪي جان ستياس، تان سڪ سمھڻ نہ ڏئي،
جاڳي ستيس جن لءِ، سي آيا تان نہ اُٽياس،
پينر آئون پلياس، نہ تہ سڪ سمھڻ چا لڳي؟

14. When after feeling a craving for Punhoo and inspite of it I tried to sleep, the latter under its influence, would not come to me. When ultimately it did come, I could not awaken, though those for whom I craved had come to me (and then gone away). My sisters "All this was (tragic) inadvertance on my part. Else how can sleep be aligned with love and craving?"

ماڻڪ مِٺ سندوم، اونداھيءَ ۾ سوجھرو،
حشر ويل حساب ۾، ڇڏي نہ ويندوم،
ساريو سڏ ڪندوم، ڪوھيارو ڪيچ ڏٽي.

15. I hope that my gem of a relative (the Prophet), who is like light in darkness, would, (Allah willing), not for sake me at the time of reckoning of account on the Day of judgement. The mountaineer Lord would beckon me of his own accord (and get me salvation).

The Prophet is the luminous lamp (47, Al-Ahzab).

ز کونین ار شدی پاک و مجرو
نیابی راہ جز نور محمدؐ
خدایا نورِ دل ہمراہ ما کن
محمدؐ را شفاعت خواہ ما کن

Even if you are most pious in the entire world you cannot find your way without the Prophet's light. O Allah! Kindly make the light of my heart accompany me and also make the Prophet solicitous of my salvation!

VAI

ويندیس ڪيچ ڪھي، سيٹن ساڻ سھي،
ووٖ! پينرُ آئون جيئنديس تان نہ جتن ري.
وھان ڪيئن ماڻ ڪري، ھيڏو سور سھي؟
ووٖ! پينرُ آئون جيئنديس تان نہ جتن ري.
ھيڏي شھر پنيور ۾، ساريان ڪو نہ سھي،
ووٖ! پينرُ آئون جيئنديس تان نہ جتن ري.
اڳيان آريءَ جام جو، ويڑو ساڻ وھي،

ووا پينرُ آئون جيئنديس تان نہ جتن ري.

صبح ڏونگر ڏوريان، رائي رات رهي،

ووا پينرُ آئون جيئنديس تان نہ جتن ري.

I shall positively go to Kech with my relatives. O sisters! I shall not live here without the Baluchis. How can I sit immobile after going through such a great suffering?

In this big land of Bhambhore (i.e. the world) I have no acquaintance (now).

Ahead of me has gone the caravan of Lord Punhoo.

Let me pass the night in the wilderness and then take to probing the mountain on the morrow (for the caravan).

VAI 2

گهمان جال جبل، ميان جيڏيون! جانب جت لڱ،

ڏورينديس ۾ ڏونگرين، ڪنديس آئون اچل،

جيڏيون! جانب جت لڱ.

هيڏي شهر پنهور ۾، رهان نا هڪ پلُ،

جيڏيون! جانب جت لڱ.

پنهون پاڻ نہ ويڙو، ڪو مُنهين ۾ وَلُ،

جيڏيون! جانب جت لڱ.

اوڏي ٿي، عبداللطيف چئي، هوت ڪارڙ هل،

جيڏيون! جانب جت لڱ.

O great man! O friends! I would minutely probe the mountains for the Baluch beloved. I would hop about amidst them (from one eminence to another and pursue the search in right earnest).

I would not like to stay for a moment in this big land of Bhambhore. Punhoo himself was least likely to desert me. Obviously the fault lies with me. Abdul Latif advises: "Get along and start the quest of the beloved".

SUR DESI
CHAPTER - VII

پنهونءَ سين پريتِ جو، ڪو جو پيڇُ پيوم،
ٻيئي هن ٻنيور ۾، وهڻ وهه ٽيوم،
مَتيون موڙڻ سنديون، ڪاڪيون! ڪيم ڏيوم،
سرتيون! ساه سندوم، ٽيو حوالي هوت جي.

1. My heart is definitely entwined with Punhoo in love. Hence it is distasteful to me to stay in this unshapely Bhambhore. O girls! Do not advise me to return to it. My friends! I have committed my life to the beloved.

ڪڇاڙئا ڪاهي، شتر ان سينگاريا؟
ٽليون، ٽونر، هلَوِيُون، ويا ڇيرون ڇمڪائي،
"لنگهيا لڪ"، لطيف چئي، "ويا ڪرهل ڪڏائي،"
"ٻانيڙ ڪي ٻروچ جو، ايا آسرو آهي،"
"واڳون ورائي، ڦيرين مان فقير تي!"

2. Wherefore had they decorated the camels so well? They had all the ornamental trinkets on them in addition to the conventional bells. Latif says: "They passed through the mountain passes very swiftly, Notwithstanding the Brahimen damsel (Sasui) has every hope that Punhoo might turn his camel's reins in (her), the beggar's direction

ڏانجهن تي ڏانجها، ڏنائون ڏکيءَ ڪي،
لڳيس نائڪ نينهن جي، قلب اندر ڪا جا،
ٽرن ۾ ٽاجا، ڪري مُنڊ مرن سين.

3. They subjected the distressed woman to torture upon torture. She had received a cupid's arrow in her heart. During her roamings in the desert area she had frequent tete-a-tete with the beasts there.

ڪو مُنهن ڪنل آئيو، وس نہ ويچاري،
هوت! تنهنجي هٿ ريءَ، پهچي نہ پاري،
اچين جي آري! تہ پاند جهلي لڪ لنگهيان.

4. It seems the miserable woman has been face to face with some misfortune, which has completely incapacitated her, and she could not help it. (She wailed): "O beloved! Without your aid it is impossible for this slave-girl to reach you. O Arif If you kindly come here, I may hold your apron and thus pass through the pass".

ڪو مُنهن ڪنل آئيو، ناه ويچاري وس،
هوت تنهنجي هٿ ريءَ، گولي ٽئي مَ گس،

ڏک ڏکيءَ جو ڏس، تہ موڑهيءَ کو مُنهن ٽئي.

5. Possibly the afflicted woman has found herself beset in some trying situation which has rendered her beside herself."O beloved! Without your condenscension to extend a hand to this slave girl she would not get on the right track. I request you kindly to notice the distress of this miserable woman, so that despite her inherent confusion and limitations, she may receive some consideration or consolation.'

And Allah guides whom He pleases to the right path. (46, Al-N isa)

ڪڏهن تان ٻاجهه پئي، ساجن! منج سلام،
سڪ تنهنجيءَ سپرين! ڪيو تن تمام،
هٿين حاج وه ٽي، نيٽين ننڊ حرام،
دوس! نہ سهان دام، تون وندر ٽو ويلا ڪرين!

6. "O beloved! May you kindly extend your grace to me and send me greetings sometime! My love and craving for you have neutralized my body. My hands refuse to attend to any work and my eyes are allergic to sleep. O Friend! I cannot endure this separation (even for a minute), whereas you pass your time unconcerned at Vinder".

And Allah is Self-sufficient, praiseworthy. (131, Al-Baqarah).

نی مشو نومید خود را شاد کن
پیش آں فریاد رس فریاد کن *(Roomi)*

Nay, do not despair. Cheer up. Submit your prayer to its Entertainer.

سُرهي منجهان ساڻ، آئي بوءِ پنيور کي،
بينا بازارن ۾، لائي جت جبات،
سندي هوت حمات، ڪيچ پهتو قافلو.

7. The entire Bhambhore was filled with the fragrance emanating from Punhoo's caravan. The Baluchis used best perfumes and paraded themselves in the market place. With the succour of the Beloved they returned safely to Kech.

Note: The verse may mean that the Prophet and his comrades passed a very righteous time at Madina, imparted valuable guidance there and then reconquered Mecca. But if the word ڪيچ is replaced by ڪيڇان it would mean that with the help of Beloved the caravan from Kech reached Bhambhore (i.e. Macca) safely.

بر مڙوئي بوءِ، ڇپر ڇاڻون مُڪيون،
به به ٽي پنيور ۾، هنڊ مڙيئي هوءِ،
راڻين وريو روءِ، گوندر لٽا گولئين.

8. The entire desert was filled with fragrance. Even the mountains (got it by radiation and) smelled of it. The entire Bhämbhore became elated at the arrival of the caravan, and every place therein became fragrant. The princesses looked bright and the slave women became happy and free from distress.

Note: It may mean that all inhabitants of the world, including the rich and the poor, were attended to by Islam. It offered great relief to slaves in particular though interests of the elite too were safe

guarded.

جڏهين پيئي چٽ، چپر هوت پنهونءَ جي،
پهري ويئيون پٽ، گوندر لٽا گولئين.

9. When the fragrance of Punhoo reached all places, the slave women put on silken garments and became happy and relaxed.

Note: (1) The verse possibly refers to the spread of Islam far and wide and its acceptance by the elite and the laity with equal fervour.

(2) In consonance with nature the Islam levelled up instead of levelling down. The plebeians were gradually exalted morally and financially but not at the cost of the upper classes. Hence all sections of society felt happy in Islam.

جڏهين پيئي باس، چپر هوت پنهونءَ جي،
اديون! آريچن جا، وٽن مڪا واس،
آيل! پُني آس، پُنهون پهتو ڪيچ ۾.

10. When the fragrance of Punhoo spread to all places amidst mountains, the trees too became affected and they also emitted fragrance, "O-mother! My heartfelt desire has materialized in as much as Punhoo has reached Kech (safely).

آيل! اوطاقون، ڪري ڪيچي هليا،
سُڪيون نہ سيٽن جي، ماڳن تان ماڪون،
نسوريون ناڪون، سڄي هليا سور جون.

11.O mother! The Kechis had halted (briefly) during their journey. Even the dew drops that fell on the latter have not dried up. They have pierced me with sharp pointed lances of love and left me in pain.

جتن سان جانڪون، سرتيون! مون سگ ٿيو،
ڪري ڪوهيارو ويو، تن چني تانڪون،
آڻون پڻ تڏاڪون، اڏ ڏڪوئي آهيان.

12."O friends! Ever since I entered into wedlock with the beloved mountaineer Lord, he has put me to great straits and broken me into bits. Since then (as a matter of fact) I am semi dead due to travails".

متان ڪا، ٻڙي! ٻول ٻاروچي وسهي،
هوند نہ ستيس، سرتيون! ويهي رهيس وڙي،
جت منهنجي جوءِ ۾، گهارين مان گهڙي،
ڪيچين ان نہ ڪڙي، ڪنهن ڏڪيءَ ڏاوڻ ڏائيو.

13. Let none of the unsophisticated girls rely on the word of the Baluchi. I wish I had not slept on that night but entwined myself with the Lord. There he may have stayed longer with me. (The fact of the matter is that) I am not inherently disliked by the Lord, but some inauspicious woman seems to have observed the ceremony of entwinement of the hopple at my marriage. (Hence this unprovoked separation).

ڏيرن ڏوه نہ جيڏيون! ماءِ! مڙوئي مون،

آئون اسونهين، او سونهان، پرين سندا پريون،
اصل آري جام جو، پاند نہ پڇتوسون،
جنهن جو تُنهين تون، سي پيادیون پهچائين!

14. O friends! My husband's brothers are not at fault. O mother! I am in fact to be blamed for this mishap. The fact is that the Beloved belongs to a distant land, and unlike him I do not know the actual route to it. Besides even at the outset it was impossible for me, (a mere plebeian), to reach his (i.e. the Prophet's) apron (or be his equal). (O Prophet!) Would that you were to help, to their goal, those pedestrains who rely exclusively on you!" -

Note: In the above verse Ari Jam may mean the Prophet as well.

اديون! آئون نہ تيئن، جيئن پريٹو پرين سين،
ٻڌي ستيس نہ سوگهو، ڇلور ڇاتيءَ سيئن،
تہ ڪيچي ڪاهي ڪرها، مون کان وڃن ڪيئن؟
ڏوه منهنجي ڏينهن، پنهونءَ کي ڪا م چئي.

15. My sisters! I did not act as I should have, in pursuance of my love for the beloved. I had not fastened fast to my breast the beloved with the curly hair. How then could Kechis have taken him away on their camels (without my knowing it)? It is the fault of my destiny. None should reprehend or blame Punhoo for the desertion"

Allah's order is (always) pre-planned. (38, AI-Ahzab).

ورا مَ وساريج، آهيان تنهنجي آسري،
ڏاڍو ڏونگر جو سُڃي، سو لطفون لنگهائيج،
اُسري اُتهين وير تون، آري جام اچيج،
نماڻيءَ کي نور سين، لالن! لڏائيج،
ظلمت جا زمين جي، سا نرمل! نور ڪريج،
ڪامل! ڪن ڪريج، فريادون فقير جون.

16."O my consort (i.e. the Prophet)! Kindly do not forsake me!' I depend on you alone. Do kindly enable me with your grace, to cross what is said to be the difficult mountain. O great Ari! Kindly come and meet me here!) beloved! Kindly guide this resourceless woman by means of your light in her journey. O Holy Lord! Kindly replace the earthly darkness (of grave) with your light! O Ideal Lord! Kindly do lend your ear to the supplications of this beggarly woman!"

O you-who believe! Remember Allah very much to so that He may take you out of darkness to light. (44, AI-Ahzab).

VAI

لڱڙي آه لغار، ووا يارا لُنءَ لُنءَ ۾ لالن جي،
سَندَ سَندَ ۾ ساجنَ جي.
آئون ستي هو هليا، سنجهي ٽيڙا سوار،
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
جيڪو اورڙ پرينءَ سين، جيڪي پرينءَ پچار،
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
ڪوءِ سي جيڙ ڏينهڙا، جي پون پرينئا ڏار،

ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
لڳي آهي، نہ لهي، سندي عشق تنوار،
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
گهٽو اُڪنديي آهيان، تن جتن جي جنسار،
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
گڏي ويندیس گس ۾، ڪاڪيون! ساڻ قطار،
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
ميخون محبت سنديون، هينئڙي منجهه هزار،
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
ڪانگن قطارون ڪيون، چُڪيءَ کي چوڌار،
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.
"اچي" عبداللطيف چئي، "دَمِج تون دلدار!"
ووا يارا لُنءَ لُنءَ ۾ لالَنَ جي.

My friends! My entire system - every vein and joint - is affected by love for the beloved!

ہر رگ من تار گشتہ حاجت زنار نیست *(Amir Khusro)*

Every vein of mine has become a cord. I do not need the conventional religious thread.

I was asleep and they left mounted (on camels) soon after night fall.

One should either talk to the beloved or talk of him.

Fie on the time that is passed without him!

The talk about His love absorbs me and its influence shall not leave me.

آنچہ آید در دلم غیری تو نیست
یا توئی یا بوی تو یا خوی تو

Nothing beside you enters my mind. It is either yourself , your fragrance or your attribute.

I am enamoured of his personal handsomeliness too. O girls! I shall overtake the caravan and travel with them. I have received innumerable pegs of love in my heart. (They would impel me onwards).

Crows have (ominously) assembled in a circle above this wayworn woman.

"O beloved! Abdul Latif requests you to kindly come and solace and brace him" (i.e. the man is utterly helpless.)

VAI 2

هوتن بنا ني، ميان! درد فراق ني، ميان!
پنهونءَ سائينءَ، جيڏيون! الولو! ماري آهيان!
اديون! آريچن جي، آئون نهوڙيس نفاق،
هوتن بنا ني، ميان!
ڏونگر ڏوريو نہ ٿئي، مون ولهيءَ کان واڪ،
هوتن بنا ني، ميان!

"O Sir! I am affected by the absence of the beloved and by the anguish of his

separation. O friends! Alas for me! I am seriously affected by Lord Punhoo's separation. O sisters! The separation from Anichas has made an end of me. I simply cannot probe the mountain, I am much too feeble to do it."

VAI 3

تن پرين کي اُڪنڊي آئون، لڪ لنگهيائون،
ڏير قراريا ڏيهه ۾، تن اُنن گهوريءَ آئون!
چڑهي ڏاڍين ڏونگرين، ٻانيڙ اڇليون ٻاهون،
ڏير قراريا ڏيهه ۾.
هيس پاس پرٽ جي، ٻانيڙ ڏيءَ نائون،
ڏير قراريا ڏيهه ۾.

I yearn for the beloved who has crossed the mountains. I offer myself as sacrifice for the camels of those brothers of my beloved, who are now enjoying rest in their land.

This Brahmin girl tossed her arms (in fatigue) after climbing the lofty mountains.

I am daughter of Naun Brahmin, but I was brought up by the (Muslim) washerman (at Bhambhore).

VAI 4

"ڇوري ڇڏ مَ ڇپرين، ٻاروچل! ٻانهي."
جانب جهڙو جڳ ۾، ناهي ڪو ثاني،
ڇوري ڇڏ مَ ڇپرين.
"پُنهل! نيو پاڻ سين، پورهيت پرٽياڻي؟
ڇوري ڇڏ مَ ڇپرين.
پورهيو ڪنديس پر جو، پريندیس پاڻي،."
ڇوري ڇڏ مَ ڇپرين.
هوت! مَ ڇڏيو هيڪلي، هيءَ جا وندر وڪاڻي،
ڇوري ڇڏ مَ ڇپرين.
"اديون!" عبداللطيف چئي، "ايندم آرياڻي،"
ڇوري ڇڏ مَ ڇپرين.

"My Baluchi Patron Lord! Do not abandon me, an orphan slave girl, amidst mountains. There is none like you in the universe. O Lord Punhoo! kindly take this washerwoman - your servant - with yourself. I shall serve you my beloved! and fetch water for you".

ای مثل تو در حسنِ بشر، خوش بشری نیست *(Asghar)*

Among human beings there is none as handsome as you are.

O Beloved! "Do not leave alone this slave-woman, who was sold to you at Vinder (at the time of creation)."

Abdul Latif says: "O sisters! The Lord would come back to me."

Note: In all the above Vais Punhoo, Ari and the Baluchi Lord imply the Prophet of Islam.

یا رسول اللہ بسوی خود مرا راہی نما
تا ز فرقِ خود قدم سازم زدیدہ پاکنم

Prophet of Allah! Pray show me the way to yourself so that I may make footwear of my aged beard and use my eyes as feet.

SUR KOHYARI
OR
THE MOUNTAINEER FRIEND

INTRODUCTION

گفت می شاید که من در اشتیاق
جان دہم اینجا بمیرم در فراق *(Roomi)*

It befits me now that I should die here in separation from my Beloved but while loving Him ardently.

1. The word **کوهیار** (**کوہ یار**) may mean mountain of the friend or a friendly mountain or the mountaineer friend. Punhoo lived in the mountainous region. In order to reach him, Sasui had to pass through hard rocks. As such the title of the Sur is appropriate. Word **کوهياري** may also mean **جبل سان ياري** (friendship with mountain), which Sasui had developed and which has been referred to in the Sur. All the above interpretations are validly borne out in the Sur.

2. This Sur too refers to the story of Sasui Punhoo. There are six chapters and eight Vais in it as rearranged by me. It is very popular due to its pathos. Sasui blames her sleep as having made the primary contribution to the abduction of Punhoo. In chapter 2 she mumbles about her grievance and grief to the mountains in the course of her search for Punhoo, and when beset by hardships she appeals to Punhoo for help. She reproaches the rock for its hardness and lack of sympathy. Her address is so personal and ardent that the rock is moved to share her affliction and even weep with her. Same is the case with animals too. In chapter 3 she appeals to Punhoo as his worthless bondwoman for reconciliation and relief. In chapters 4 and 5, Sasui laments her bereavement, and bemoans her physical unfitness for the journey in search of Punhoo. But due to her fidelity she is enlivened and braced by Punhoo's grace; and ultimately she is united to him. These chapters have a lot of spiritual philosophy in them. In chapter 5, she is sarcastic about hypocrisy, more particularly in spiritual matters. In chapter 6 she is very much conscious of her immaturity as a lover because she admitted that she did not know how to weep before the beloved.

3. The poet has opened the Sur with a note of self-reproach from Sasui -that she had failed to observe the night's vigil and offer attendance and obeisance to the beloved, and thereby she inadvertantly gave a chance to her enemies to cause her the sad bereavement. He generalizes that irresponsible and carefree sleepers always suffer. Incidentally it may be mentioned here that the late night prayers were mandatory in the early Islamic period as is apparent from the opening verses of the Quranic chapter Al-Muzzammil. Subsequently as per its concluding verse this category of prayers was made optional. But the Quran still maintains its importance as "The most potent means of subduing the self".

خاموش شد عالم بشب تا چست باشی در طلب
زیرا که بانگ عریده تشویش خلوت گاه تست

During night the general public are asleep. Hence you should quickly start your solicitations. During day the usual hustle bustle is likely to disturb and distract you in your retreat.

The poet has advised the seeker; a) to avoid sleep, b) to maintain fortitude, and c) to learn about love and self sacrifice from true lovers.

4a. I have added the verse No. 14 in chapter 1, verses No. 5-A, 1 7-A, 19 and 20 in chapter 2, and verses No. 1, and 11 in chapter 5 from Messers Kazi and Advani's editions of the Risalo.

4b. I have transferred Vai 1 from chapter 3 of Sur Burvo Sindhi to chapter 6 of this sur as Vai 3.

5. I have amended the following verses: Verses No. 1 to 4, 10, 13 and vai of chapter 1, verses No. 5, 9, 10; 11 of chapter 2, verses No. 1,2, 11 of chapter 4, and verses No.6, 7 and Vai of chapters.

6. I have changed the order of verses No. 4 and 5 of chapter 4.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
81	8	20	19

SUR KOHYARI

CHAPTER - I

ليل نہ جاڳينءَ لک سيئن، ڪُلي نوم ڪياءِ،
اُٺي، پھچ قريب کي، وھٽ تو نہ جڳاءِ،
منيءِ! مزمانن سين، ويھي رات وھاءِ،
جيلاھن ننڊ ڪياءِ، تي روز رُلين ٿي راہ ۾.

1. Last night you did not keep awake even for a moment, but dozed for its entire duration! Now it is time for you to get up, bestir yourself, and follow and overtake the beloved. Any immobility in that behalf would be unworthy of you. O wretched woman! It would have been appropriate if you had kept awake and passed the night in the company of the guests. Since you passed it in sleep, you have to be on the road during the day time, (toiling in search of the beloved)

Note: (1) This verse and the succeeding verses lay stress on performance of Tahajud prayers.

Verily getting up at night is the most potent means of subduing (the baser-self) and most effective in respect of words of prayers. (6, AI-Muzzammil).

ليل نہ جاڳينءَ لک سين، شام سُتينءَ سڀ رات،
اوڳيءِ! اونيڙن جا، ٿي پَہ پڇين پرياتءِ!
ٿي سڳر تن جي ساڻ، تہ، پوريءِ! پاڳ مڙين.

2. You did not keep awake at all during the night! Nay, you actually went to sleep at nightfall and slept for the entire night. What an imbecile! Now you enquire about the camelmen at dawn time! Be quick and get on their track, O stupid woman! so that you may receive some benefit (or favour, or meet them) by some good fortune.

And wake up for it in the later part of the night as a supererogatory service, for you. It may be that your Lord may raise you to an exalted station.
(79, Bani-lsrael).

ليل نہ جاڳينءَ لک سيئن، ستينءَ رات سڄي،
ھٿان ھوتاٽين جي، ويو خزينو ڪڄي،
پوريءِ! تون نہ پڇي، سبب ڪنھن ساڻ مڙين؟

3. Last night you did not keep awake even for a minute, but slept it away entirely. In the meantime the party of the beloved slipped away with the treasure (i.e. Punhoo). O stupid woman! What was the reason for your not running after them (at once) and overtaking them?

اجلس ڪري اٿيا، تواريو توڏن،
ننڊ نوازينءَ، ان جي، مرحبا موڏن،
رڙھي رس روڏن، "اليوم سيروا"، سسئيءِ!

4. The Camels tested for some time and then (suddenly) they were on their feet with a snort. (Look at yourself!) Sleep favoured you (and you succumbed). On the other hand, the camels be credited for their vigilence. O Sasui! Get going and start the journey today to overtake (Punhoo's) camels.

Their sides keep away from their beds and they call on their Lord in fear and hope. (16, AI-Sajdah).

And they used to sleep but a little of the night. (17, AI-Zariyat).

غافل، غفلت چوڑ! تون ڪيئن، اڃاسي! اوجهرين؟
چُپاتان چڙهي ويا، وڃي پهتا توڙ،
نيڻين ننڊ اکوڑ، جم ورن ۾ واڪا ڪرين.

5. O negligent woman! Cease this negligence. You ignoble woman! How could you afford to feel drowsy on that memorable night? The result was that the beloved's party left in silence and reached their destination. Divest your eyes of sleep completely or else you will have to roam about and raise cries amidst the passes.

سنجهي رهن سمهي، غافل منجهه گهرن،
"ليڙن جو"، لطيف چئي، "ڪرڪل سوءِ نه ڪن،"
"سي ڪيئن محب مڙن؟ جي سنجهي رهن سمهي."

6. The negligent persons go to sleep very early in their houses, with the result that, as put in by Latif, they do not hear the noise caused by the camels' departure, (their snorts and the tinkling of their bells.) How do such early sleepers expect to join the beloved?

TRADITION: Allah becomes very pleased with the person who worships Him at night time, because he forsakes his wife and warm bed for His sake.

کاروان رفت و تو در خواب بیابان در پیش
وه کہ بس بیخبر غلغلہ بانگ جرس *(Hafiz)*

The caravan has left and you are still asleep? Beware! There is the desert ahead of you. It is strange that you did not hear even the noise of the bells!

آلوڙو اکين، آيم ننڊ آپاڳ جي،
هاڻي هن ٻنيور ۾، گهاريان ڪارڙ ڪن؟
اديون! اونيڙن، هِيين سين هاجو ڪيو!

7. (Sasui reprimands herself!) Drowsiness dominated my eyes and it led to sleep which became most unfortunate for me. Now for whom to dwell in this Bhambhore? My sisters! The fact is that the camelmen have seriously affected my heart (with the malady of love and separation).

جڏهن ستيون جي، پٽر پير ڏگها ڪري،
تڏهن تنين ڪي، ساڻ ستي ئي ڇڏيو.

8. (The poet soliloquizes:) Whenever persons slept comfortably with their legs relaxed on mattresses, their companions always left them while they were asleep.

Note: This may also refer to the ascetics leaving the poet for good while he was asleep at a camp.

ستينءَ پير ڏگها ڪري، وڏي جاڙ ڪياءِ،
در پر اُڀئين دوس جي، تہ سُرپُر هوند سياءِ،
اصل آريءَ جام جي، سڳي تون نہ سياءِ،
پنهونءَ سين پياءِ، نياڳي! نندون ڪرين!

9. You betrayed rank stupidity by going to sound sleep (early!) If you had posted yourself outside the beloved's house-door, you would at least have noticed his movements. The fact is that you never were a blood relative or equal of Lord Punhoo. (Is it not tragic that) you pose to love him and yet you go to sleep, O unfortunate woman?

اي ڪم ڪميڻين، جي سُمهن پير ڏگها ڪري،
"لوچين چو نہ،" لطيف چئي، "هاري! لئي هوتن؟"
نندان نياڳن ڪي، اوپالا اچن،
سي پنهون ڪوه پچن، جي سنجهي رهن سمهي؟

10. It is a characteristic of the low type of persons to sleep completely relaxed. O stupid woman! Why do you not hanker after the beloved? This is what Latif wants to know. (The beloved) taunts the unfortunate early sleepers (for their apathy). In fact such persons should not enquire about Punhoo - the Lord.

And who pass night before their Lord, prostrate and standing.
(64, AI-Furqan).

TRADITION: The prayer offered during the last stages of night gets priority in acceptance.

سُتينءَ سواري، منهن ويڑهي مُئن جيئن،"
ڏٺءِ نہ ڏيرن جا، چوڏاري چاري؟
تيلاه، ويچاري! ساڻ سُتي ئي لڏيو.

11. You slept early with your face shrouded like a corpse You failed to detect the spies of Punhoo's brothers posted around you. Consequently the caravan left you, O unfortunate woman, while you slept.

سُتينءَ سنجهي ئي، مُنهن ويڑهي مئن جيئن،
اوجاڳو، اکين ڪي، جاتوءِ نہ ڏيئي،
هٿان تو پيئي، ٿي ڪچو ڪيچين ڪي ڪرين!

12. You went to sleep early with your face muffled like that of a corpse. You did not know how to train eyes to sleeplessness. Thus you alone are at fault, whereas you blame the Kechis-!

Note: This is how the self-renunciants argue.

اوجاڳو، اجاڻ! ڪيءِ نہ ڪميڻين جيئن!
اساري! اهڙي پر پيئي، ڪيچين سين ڪاڻ،
ٻانهي چايو پاڻ، ٿي سڃيون راتيون سمهين!

13. O ignorant woman! How like the vile creatures you ignored sleeplessness! O imbecile! Thereby you started differences with the kèchi Lord. This is strange that you call' yourself a bondwoman and yet you sleep for the fullnight!

نند ويرياڻي هوءِ، جيڏيون! جم سمهو،

متان مون جيئن پوءِ، ورن ۾ واکا ڪريو.

14. Sleep is an enemy. My sisters! Do not go to sleep, lest like me, you may have to (wander and) cry amidst the mountain mazes.

VAI

گلا ڪا مَ ڪري، لکيو تان نہ ٿري،
ہڙي! جيڏيون! منهنجي، ووا شهر پنيور ۾.
جو سينگار سرتين، سو مون ناه ڳري،
منهنجي، ووا شهر پنيور ۾.
جهڙي تهڙي حال سين، وڃان پير پري،
منهنجي، ووا شهر پنيور ۾.
جنهن وڻ هينيان لنگهيا، سڃڻ سانگ ڪري،
منهنجي، ووا شهر پنيور ۾.
لامون تنهن وڻ سنديون، لوڏيان، لايان ڳري،
منهنجي، ووا شهر پنيور ۾.
قضا جا ڪريم جي، ڪنهن تان ڪين ٿري،
منهنجي، ووا شهر پنيور ۾.
جيڪي لکيو لوح ۾، پاڙيان، سو پڙي،
منهنجي، ووا شهر پنيور ۾.
"اديون!" عبداللطيف چئي، "شل قادر ڪرم ڪري!"
منهنجي، ووا شهر پنيور ۾.

My friends! Do not think or speak ill of me in Bhambhore (for this mishap). Whatever is predestined cannot be averted. Now whatever adorns my female friends (i.e. the company of their consorts) is not available with me.

Nevertheless, in whatever condition I may be, I should follow -(the beloved),- (there is no alternative).

Under whatever trees my beloved passed during his journey, I should shake and hug branches of the same.

Whatever is predestined by Allah, the Gracious, cannot be averted in any case.

Whatever is written for me in the preserved tablet, I shall have to endure it and it shall be endured.

Abdul Latif says: "O sisters! Would that the Powerful Allah be gracious to me!"

تاکے ز چراغ مسجد و دود کنشت
تاکے زیانِ و سود و بہشت
رو برسر لوح بین کہ استادِ قضا
اندر ازل آنچہ بودنی بود نوشت *(Khayam)*

How long in a mosque or a church you roam in thought,

If gain or loss which Heaven or Hell has brought?
Advance and scan the tablet of your soul,
Where master wrote His word when there was naught.

SUR KOHYARI
CHAPTER - II

ڈونگر! تون ڈاڍو، ڈاڍا! ڈاڍايون ڪرين،
مون تن اندر تيئن وهين، جيئن وڻ وڍي وڍو،
اي ڪرم جو ڪاڍو، نات پٿر ڪير پنڌ ڪري؟

1. O mountain! Verily you are hard, and in view of your inflexibility you have caused me a series of hardships. You have cut my person as the carpeñter cuts a tree. But then this is the work of destiny; else who would like to roam about amidst rocks?

ڈونگر! ڈک سنداءِ، پرينءَ گڏجان تہ چئان،
پني ٽئين ڀوارئون، ٻيا ونگا ور سنداءِ،
چگي ڪانہ ڪياءِ، پير وجايءِ پرينءَ جو.

2. O rock! If and when I meet the beloved, I shall convey to him the hardships caused to me by you. At dawn time you look awe-inspiring. In addition, you have twists and turns - the mazes. You certainly did not behave well by not retaining the footprints of the beloved.

ڈونگر! ڈس پرينءَ جو، قاف! نہ ڈئين ڪو؟
قطاريا ڪاهہ ويا، توڏا وٽان تو؟
هوت مُئيءَ جو هو، ڪو ساجن اُنهين ساڻ ۾؟

3. O mountain! Are you not able to give me some clue to the beloved? Did a caravan of camels pass by you yesterday? Did you observe the beloved of this miserable woman in it?

ڈونگر! ڈس پرينءَ جو، قاف! نہ ڈئين ڪل؟
قطاريا ڪاهہ ويا، توڏا توهين جهل،
سڻي هوت هڪل، مانَ ٻڌي ٻاروچو وري!

4. O mountain! Why do you not give me some clue or information about my beloved? A row of camels did pass by you yesterday. It is possible, however, that the Baluchi beloved may hear my call and return to me (out of grace).

ڈونگر! ڈوراپو، پهريائين چوندیس پرينءَ کي،
"پهڻ پير پٽون ڪيا، تريون ڇنيون تو،"
رحم نہ پيُيءِ روح ۾، قدر منهنجو ڪو،"
واکو ڪنديس، "ووا! مون سين، جبل ٿو جاڙون ڪري!"

5. O mountain! My foremost complaint to the beloved about you would be that you injured my feet and broke my palms and that you had absolutely" no pity or regard for me. (In short) I shall just cry to him and say that you were

indeed harsh to me.

تپي ڪندين ڪوهه، ڏونگر ڏکوين ڪي،
تون جي پٿڙ پب جو، تہ لگ منهنجا لوهه،
ڪنهن جو ڪونهي ڏوهه، امر مون سين ائين ڪيو.

5-A. O mountain! Even if you become hot (or harsh), you can hardly influence an already distressed person. If you are a hard rock of Pub, I too have an iron frame. But none can be blamed, much less you, for my tribulations. It is all preordained by Allah for me.

ڏونگر مون نہ ڏکوءِ، آنءُ اڳ ڏکوئي آهيان،
ساريان ڪون سکوءِ، سور گهٽيئي سنيران.

6. O mountain! I appeal to you. Do not put me to any further straits. I am already broken up. The fact is that as far as I can recollect I know of no comfort from you. My life indeed is full of sorrows.

ڏونگرا! ڏکوين ڪي، دلاسا ڏجن،
گهٽو پڇجي تن ڪي، جن وٽان هوت وجن،
تون ڪيئن سندا تن، پٿڙ! پير ڏکوئين؟

7. O mountain! Normally one should sympathise with the aggrieved persons. A lot of consolation is due to the person who is left behind by his/her beloved. But then you, a symbolic stone, harm the feet of such (bereaved) persons!

ڏونگرا! ڏک پئي، مون توسين ڳالهه ڪئي،
پاڻا آڻون مئي، سور سڻائي پرينءَ جوا

8. O mountain! (I am sorry) I was a bit blunt in my address to you. But that was due to my bereavement. The fact is that I have become more miserable, by this communication to you of my beloved's estrangements.

Note: Replaced the first stanza as under as per the Bhit, Mir and Mr. Trumpp 's editions respectively:

ڏونگرا! مون سين رو، ڪيي پار پنهونءَ جا،
سڃڻ هئم هيڪڙو، ويو ڦوڙائي سو،
ڪنهن کي ڏيان ڏوهه؟ مون سين امر ايئن ڪيو.

9. O mountain! Please share my bereavement, shed tears and woefully lament the loss of Punhoo. I had only one dear sympathiser and he too is estranged from me. But whom should I blame for this predicament, since it has been enacted in pursuance of my fate?

Note: Replaced ارادي by امر as per the Bombay edition.

ڏونگرا! ڏکويون، تو وٽ اورڻ آئيون،
جي اچن ڦوڙائيون، ڏجن دلاسا تن کي.

10. O mountain! The persons suffering from travails come to you to confide in you. Please do console them whenever such estranged women approach you.

ڏونگرا! ڏکوين جا، ڳل نہ سکا ڳوڙها،
هو جي پٿڙ پب جا، پڇي ٽيا پورا،

گوندر جا گھوڑا، وڃن جان جدا ڪيو.

11. O mountain! Tears do not dry on the cheeks of bereaved persons. Due to their grief and tears even the rocks of Pub are so moved as to disintegrate into pieces. The horde of sorrows, whenever they attack, devastate the very life of their victims.

ڏونگرا ڏيھاڙي، پاڻ مٽان تو گھوريان،
تو منجھ رھاڙي، سدا ٻاروچن جي.

12.O mountain! I would like to sacrifice myself for you each day, because you too remember the Baluchi Lord always.

As blood runs through the veins of a living organisms, so a current of life runs through all matter although it may appear to us to be dead. It is alive, because it has properties on account of which it acts and behaves automatically. It responds to outside situations and stimulates as the animal or the human being does. . . It is because matter is alive, conscious and intelligent that it is intelligible to us, and we are in a position to deal with it. (Ideology of the Future).

All constellations, mountains. . . . express submission to Allah.
(18, AI-Hajj).

We subjected to Daud the mountains. They celebrated Allah's praises with him at night-fall and sun-rise. (18, Sad).

ڪي جي ڪيا پار، ڏکيءَ، ڏونگر پاڻ ۾،
سڻي سا تنوار، مرون پيا مامري.

13. In view of the grief expressed jointly by the distressed woman and the mountain, even the beasts became morose and distressed.

ڏونگر ڀونءِ ڪير، سڃڻ ميخون ڏونگرين،
ھڻا سيڻ ستير، ڪين لھندينءَ ڪي ٻيا.

14. The mountains are pegs fixed into the earth (for its stability), and the Lord uses the former and keeps them intact like a peg. You would never come upon an equal of such a solicitous beloved (Lord).

And We have made in the earth firm mountains lest it should quake with them (i.e. the mankind). (31, AI-Anbiya).

ٻئي وينا رُون، ڏکي، ڏونگر پاڻ ۾،
ڪنھن کي ڪين چون، مَنجھن جو مچ ٻري.

15. The twain, the miserable woman and the mountain, sobbed between themselves. They would not, however, inform any person of the blaze in them of their love (for the Lord).

اڄ پڻ وينو روءِ، ڏکيءَ، ڏونگر پاڻ ۾،
ڪوھياري جو ڪوءِ، اڇي سور اڏميو.

16. Today too they sobbed unintermittently between themselves. Obviously something of the Mountaineer (Lord) is responsible for this frenzy in them.

ڏونگر تہ ٻيلي، ڏجي ٻن ٻيلين ريءَ،
ڪانہ ڇلندي ڇپرين، ساڻس سھيلي،

چوٽيون چنبيلي، جيئن تيئن جهاڳي اُکتي.

17. If you are out to probe a mountain you must have a companion. Without him the game is not worth the candle. But then no companion would volunteer to roam amidst mountains. Eventually it would be for the bondwoman chambeli (alias Sasui) to manage somehow to cross their summits.

جيئن جيئن ڪکر اُپ ۾، تيئن تيئن ڏونگر ڏيٺ،
مون تان تنهين هيٺ، پير نهاريو پرينءَ جو.

17-A. The mountains (in the region) are as high as the clouds in the sky. It was on the summit of such mountains that I looked down for the footprints of the beloved.

ٻڙي! ٻيلي ته گهڻا، ساٿي پُڇي سُک،
رفاقت رجن ۾، ڏونگر ڪاري ڏک،
آريءَ جو اَهُکُ، مون رهبر ٿيو راهه ۾.

18.O Friend! As for companions there are lots of them, but they all are keen on comforts. It is the grief alone which acts as the real companion in wilderness and amidst mountains. In fact it is the anguish caused by Lord An that has guided me along the route.

ماءِ! منهنجو جندڙو، ڪنيو خيالن،
ڪوڙن ڪذابن، ڏاگهن ڏڏي آهيان.

19. O mother! My mind is assailed by extraneous thoughts. The fact is that I am very much affected by these malafide and malevolent thoughts like the (unkind) camels (of Punhoo's brothers).

ائين رهيس راهه ۾، اُهيئين هٽ هٽي،
ويا خيال ڪٽي، ماءِ! منهنجو جندڙو.

20. (Thereby) I am left behind in my march towards the goal. Howsoever much I rue them and repent, but all in vain. These thoughts have upset my mind, O mother!

TRADITION: One day Hazrat Abu Bakr Sidik and Hamzha complained to the Prophet that while they were away from him they were assailed by extraneous materialist thoughts. The Prophet said: "If you were to maintain always the same state of mind as in my presence, the angels would shake hands with you. Hence there is no harm whatsoever in the change in thoughts". The following couplet explains the position further:

از وست ہجر یار شکایت نمی کند
گرنیست غیبتی ندھد لذتی ہنوز

I do not complain of separation from my friend. Were it otherwise, his presence would not have offered me any pleasure.

VAI

آهيان جن سندي، ڙي! اڙي! ميان!

مُون کي تان سي نہ ڇڏيندا هوتا.
پهائيندیس پنهونءَ کي، آئون ڳچي پائي گندي،
مُون کي تان سي نہ ڇڏيندا هوتا.
ويڻي آهيان واٽ تي، آهيان آسروندي،
مُون کي تان سي نہ ڇڏيندا هوتا.
پرينءَ پڇاڙا هتڙي، آئون رتي تان نہ رهندي،
مُون کي تان سي نہ ڇڏيندا هوتا.
ڪرم ساڻ ڪريم جي، آئون پرينءَ ملندي،
مُون کي تان سي نہ ڇڏيندا هوتا.

O man! I belong to that dear Lord who would not forsake me.

I will effect reconciliation with Punhoo and humbly seek his forgiveness by rolling the head-cover round my neck.

I would be squating on the high way in the hope of his reconciliation.

After the departure of Punhoo I will not live here even for a moment.

With the grace of Allah, the Gracious, I shall meet the beloved.

این دل غمدیده حالت بشود دل بدمکن
وین سرِ شوریده باز آید بسامان غم مخور *(Hafiz)*

The condition of this afflicted heart shall certainly improve. Do not despair, and this unresponsive dignitary shall return bag and baggage. Do not be sorrowful.

Note: In the above Vai, Punhoo and the beloved imply the Prophet.

SUR KOHYARI
CHAPTER - III

رويو وينِي راڄ، امڙ! اوريان نجهري،
لاٽو مون ڏيهه وٽن سان، لاڳاپو ۽ لاڳ،
ڏونگر سي ڏورينديون، جن اندر ٻري آڳ،
هوتاڻي! هن ماڳ، مون کي ڇڏ مَ ڇپرين.

1. O mother! You may weep near the cottage. I for myself have severed all concerns and connections with my village trees. They alone would probe the mountain in whose heart the flame of love is burning. O Punhoo, be-loved! Do not forsake me at this place amidst mountains.

مون کي ڇڏ مَ ڇپرين، هت، هوتاڻي! هاڻ،
اوڏي مُنڊ اُڻن کي، الله کارڙ آڻ!
پورهيو ڪنديس پاڻ، اڇيان آريچن جي.

2. O Hotani beloved! Do not forsake me here amidst mountains now. In the name of Allah bring your camel near this woman. I would serve the Aricha Lord personally.

مون کي ڇڏ مَ ڇپرين، هوتاڻي! هن هنڌ،
توسين پونديس پنڌ، ڏينديس باه پنيور کي.

3. O Hotain beloved! Do not forsake me at this place amidst mountains. I will join you in the journey. I will put Bhambhore to fire (i.e. I will completely abandon it).

مون کي ڇڏ مَ ڇپرين، هاتڪ هوتاڻي!
توهين لءِ ڪاڻي، ڏکي ڏوري ڏونگرين.

4. O dear sagacious Hotani! Do not forsake me amidst mountains. I am being consumed for your sake (i.e. by your love), and I am probing the rocks distressfully for you.

مون کي ڇڏ مَ ڇپرين، پوءِ رهايس "پاڻ"،
جي ڀُلايون پاڻ، تن کي رس، رسيلا! راه ۾.

5. O beloved! Do not forsake me. The ego in me had detained me behind. O merciful Allah! Kindly aid those who are misled by ego.

سُتي پون چرڪ، آيل! ٻاروچن جا،
وم وهاڻي، ووا ڙي! ڪوهياري ڪرڪ،
ڏڙ ڏوٽيو تنهن ڏڪ، جڏيءَ جيڙ نه ٽئي!

6. O mother! I got startled in sleep in connection with the Baluchis. The

mountaineer's dart has pierced my entire system. My trunk shook on that account. This wretched woman may find it difficult to survive.

سُتي پون چرڪ، آيل ٻاروچن جا،
پنهونءَ جي پيڪان جون، راسيون منجهان رُڪ،
هَنيم هوت ڪرڪ، لوڏيان، لوه نہ نڪري.

7. O mother! Due to the Baluchi Lord I get startled in my sleep. The steel points of His darts have pierced me, and howsoever much I pull at them I cannot extricate them (from my body).

جيهي جي تيهي، تہ بہ ٻانهي ٻاروچن جي،
حجت هوت پنهونءَ سين، مون ڪميٽيءَ ڪيهي؟
اصل آريءَ جام جي، پلءِ آئون پيئي،
هوءِ جا پائن پير ۾، تنهن جُتي نہ جيهي،
وساري ويهي، تن ڪيچين کي ڪيئن رهان؟

8. Whatever I am, I am a bondwoman of the Baluchi Lord. What pretensions can a low born woman adduce before him? (The only point in my favour is that) at the time of creation I was enrolled in his service, (though I must repeat that) I am not worth his footwear even. How can I sit inert and forsake such a Lord?

هئي جي نہ هئي، تہ بہ ٻانهي ٻاروچن جي،
اِن سگ پٽاندر سسئي، سندين ٽي سئي،
هُنين تان لڄ لئي، هُن جو هلڻ هوت ڏي.

9. Whether she lives or dies, she shall remain a bondwoman of the Lord. Due to this connection Sasui has been known as his. (Regretably) he has discarded her as his wife. Nevertheless she will march towards him.

ڪنيزڪ ڪيچين جي، ٻانهي، ٻانهوٽي،
ٻئي ٻاروچي هٿ ۾، چڱن سر چوٽي،
ٻانيڙ کي موٽي، پاڻيهي پُڇندو پب ڏٽي.

10. A bondwoman of the Kechi Lord, she is his worthless slave.(Even among the slaves she is of no consequence.) Her both pig-tails are in his hands. I am sanguine the owner of Pub will again call to Himself, the Brahmin girl.

There is no creature that moves on the earth but He holds it by the forelock.(56, Hud).

ڪنيزڪ ڪيچين جي، ٻانهوٽي ٻانهي،
سي ڪيئن وڃن وسري، جي جيءَ اندر جاني؟
اگڙ اماني، شال ڪيچين جي ڪا م ٿئي!

11. A bond woman of the Kechi Lord, she is his worthless slave. How can they be forgotten - those who are held dear in mind? Would that none is disgraced in the courtyard of the Kechi Lord (on the Day of Judgement!)

Note: The Hotani beloved implies the Prophet.

مون کي نيندا ساڻ، ٻاروچا ٻاجھ پئي، الوا الوا!
ڏيندا مون ڏکيءَ کي، الله لڳ اهجاڻ،
ٻاروچا ٻاجھ پئي.
"لا تقنطوا من رحمة الله"، پرين چيو پاڻ،
ٻاروچا ٻاجھ پئي.
"ان الله يغفر الذنوب جميعا"، سچو ايءَ پرياڻ،
ٻاروچا ٻاجھ پئي.
"اديون!" عبداللطيف چئي، "اهڙو آه اڳواڻ،"
ٻاروچا ٻاجھ پئي.

O Allah! I hope the Baluchi Lord would graciously take me with himself! He would guide me to himself in the name of Allah.

The dear Lord has himself said! "Despair not of the mercy of Allah".

> *Say: O My bondmen, who have committed excesses against their souls. Despair not of the mercy of Allah Surely Allah forgives all sins. Verily He is the Forgiving, the Merciful. (55, AI-Zumar).*

'Surely Allah forgives all sins' is absolutely correct.

Note: This is a part of the above Quranic verse.

Abdul Latif says: "O sisters! Verily He is the Leader of that type."

Note: The Baluchi Lord implies the Prophet.

SUR KOHYARI
CHAPTER - IV

ڳائو، نہ وائو، ادیون! آریچن جو،
لنگھي پپ پري ٹیا، چڏي رڻ رائو،
ڏیئي ڦوڙائو، ویا ویچاريءَ سپرین.

1. O sisters! There are no news about the Arichas. Possibly they have crossed the desert and gone beyond Pub. The beloved has caused (travails of) separation to this helpless woman and left her.

ڳائي نہ وائي، ادیون! آریچن جي،
ڪنھن پر ڪھي لنگھیان، جبل جھاجھائي؟
جیڪس واجھائي، ھاڻي مرندیس ھوت لءِ!

2. O sisters! There are no news about Arichas. I really do not know how I can cross this vast range of mountains.. Perhaps I shall give up my soul while looking for the beloved.

ھلڻ سھان نہ ھوت جو، وڃڻ آئون گھوریان،
ھون ھمیشہ ھتھین، تہ ڏونگر ڪُھ ڏوریان؟
اکین سین اوریان، پسان شال پنھونءَ کي!

3. I would not be able to endure departure of the beloved from me; nor do I mind going after him. If he were with me, why should I be constrained to probe mountains? How I wish to see him with my eyes somewhere near me!

ھلڻ سھان نہ ھوت جو، وڃڻ مَ واریو،
رھو رات ڀنیور ۾، ڪا گھڙي ھوت گھاریو،
معذور مَ ماریو، سکي جنھن سگ ڪیو!

4/5. O beloved! I cannot endure your separation. Please do not think of leaving me. Please do stay on in Bhambhore for the night or at least a little of it. Kindly refrain from killing the afflicted woman, who so lovingly married you.

ھلڻ سھان نہ ھوت جو، وڃڻ مون نہ وس،
اللہ! آریچن جي، ڳولي ڪرین ڪس،
پرین، پھنوار! تو پُڇان، ڏونگریا! مون ڏس،
اکین جي آرس، مُنڊ جیھاڻي جوڙڪي!

5/4. I would not be able to endure departure of the beloved. Simultaneously, I must say that I have no locus standi so far his pursuit by me is concerned. (It is the love that impels me to do it). O Allah! may this bond-woman (i.e. Sasui) get on the track of the Arichas!) O goatherd! O mountaineer! I ask you:

"Please tell me something about my beloved. The recent drowsiness in my eyes is responsible for my present unenviable predicament.

مونکي جنين ماريو، ان کي گڏيا سي؟
تن ۾ طاقت ناه کا، ادا! اُنين ري،
سور سليم سي، جيلاهن ڳال ڳري ٿي.

6. O brother '(goatherd!) Did you meet him who has afflicted me? Without him I have no strength left in my body for further exertions, (or' for maintaining the secret of my love). I am confiding in you my sufferings, as I can suppress them no more!

در دم از یار هست و درمان نیزهم (Hafiz)

I owe my trouble to the beloved and its treatment too now.

مون کي جنين ماريو، سڃاتم سيئي،
پنهونءَ پيڪان پڇندياءِ، ٻلن تان ٻيئي،
ويڃنئون ويئي، ٿي وهيٽي سڃٽين.

7. I have, ofcourse, recognised him who has afflicted me. In fact I know that Punhoo had shot at me numerous arrows from both of his eyes. Now this victim of his cannot be treated by any physician. Only the beloved can treat her.

مون کي جنين ماريو، سڃاتم پاٽا،
لوهو لڳن ناه کي، سَنڊ مِڙوئي ساٽا،
داروءَ جا داٽا، ڏنم هوت هٽن سين.

8. Within my mind I saw and recognised him who has afflicted me. I have hardly any blood left in my body now. All my limbs have grown weak. (But thanks to the beloved!) He administered to me personally a little potion.

ملک دل کر دی خراب از تیغ ناز
و اندر ایں ویرانہ سلطانی ہنوز (Khusro)

You have laid waste the domain of my heart by the sword of your coquetry, and in the desolation so caused, you now rule as the king.

پرتوو پنهونءَ جو، کي ڇانئين، کي اُس،
قريباٽي کس آهي کر ٻکرڙي!

9. Punhoo manifests himself partly through shade (darkness) and partly through sun shine (light). When the beloved is intent upon slaughter, he just treats you like a young goat, (i.e. the favours and disfavours are assigned by Allah without any feeling).

Note: Darkness may imply adversity and light may mean prosperity.

پرتوو پنهونءَ جو، سهائي، سياه،
منهن ڏيئي مون آيو، رنگا رنگي راه،
پهرين ڏيندا پاه، پوءِ رگيندا رنگ ۾،

10. Punhoo manifests himself sometimes through darkness (i.e. disfavour) and sometimes through light (i.e. favour). To me he came directly in multicoloured way. Usually his policy is first to apply caustic soda (to a clothe) and then to dye it, (i.e. first to cause distress to cleanse and purify, and then to follow it up with a marked favour.)

And We will test you with somewhat of feat (of enemy), and of starvation and of loss of property and lives and of fruits; and convey glad tidings to the patients. (155, Al-Baqarah).

پرتوو پنھونءَ جو، جھڑ جيئن جھالا ڏئي،
آئون تنھن آريءَ لئي، وٺيو راھ، رئان گھٽون.

11 . The manifestation of Punhoo is like a flash of lightning amidst clouds, (or it is like cloudiness alternating with sun shine). I do proceed on my way with tearful eyes towards the Ari (Allah).

پرتوو پنھونءَ جو، رڳيائي راحت،
پايان ڏينھن پوارئون، ساجن لاءِ صحت،
مٺي مصيبت، آھي آري ڄام جي.

12. The manifestation of Punhoo is an undiluted pleasure. For the sake of the beloved I take a day of dread (distress) as a happiness or a healing for me. The misfortune caused by Lord Ari (Allah) is sweet in effect. (It does not cause bitterness ultimately.

We test you by evil and good by way of trial. (35, Al-Anbiya).

مقام عيش ميسر نشود بی رنج
بلا بحکم بلا، بسته اندر درالست *(Hafiz)*

Happiness cannot be achieved without testing grief. From infinity a calamity is aligned with acceptancy by Allah.

VAI

ھاروچي ساڻ، ٻڙي! اي جيڏيون!
ھيڪر ٿيان ھيڪاندي.
چڑھي نہ سگھان چوٽيين، يار بنا دل ماندي!
ھيڪر ٿيان ھيڪاندي.
پھچائج پنھونءَ کي، ھيءَ پيادڙي، پانڌي!
ھيڪر ٿيان ھيڪاندي.
پينرا! ھن پنيور ۾، آئون ايرادي آندي،
ھيڪر ٿيان ھيڪاندي.
پورھيت پنھوءِ ڄام جي، باندين جي باندي،
ھيڪر ٿيان ھيڪاندي.
ڪرم ساڻ ڪريم جي، ڪيچي ٿيندم ڪانڌي،
ھيڪر ٿيان ھيڪاندي.

O friends! I would like to be closeted with the Baluchi Lord for once at least. I cannot climb to the summits of mountains (to reach the beloved); and without him I feel depressed.

(O Allah!) Kindly help this insignificant pedestrain traveller to reach Punhoo!

My sisters! I was brought to this Bhambhore (world) by fate. I am a slave of the slaves of Lord Punhoo. By the grace of Allah the Kechi Lord would be my

bier carrier.

من ملک بودم و فردوس برین جایم بود
آدم آور درین دیرِ خراب آیام *(Hafiz)*

I was an angel and a resident of the highest heaven. Adam brought me to this desolate monastry and rehabilitated me here.

تیڈی باندیاں دی میں باندی ہاں
تیڈے در دی کتیاں نال ادب *(Khawaja Farid)*

I am a slave of your slaves. I have respect even for your dogs.

Note: In this Vai Punhoo and Kechi Lord imply the Prophet.

SUR KOHYARI
CHAPTER - V

ڪڏهن ڏٺيم ڪا نہ ڪا، سرتيون! سراهي،
ڏيهاڙي ڏيرن ۾، وڃڻ جي وائي،
جي آئون نہ جائي، تہ هوند عيب نہ لڳو اونڌين.

1. "O Friends! I have always been alien to joy and happiness. The fact is that each day my husband's brothers used to express their intention to leave for their home. Accordingly I am constrained to think that if I had not been born, the camelmen (i.e. Punhoo's brothers) would have been spared the odium (of my relationship.")

ريءَ قريبن قوت ڪيو، وينِي وره چران،
ان عذابان اڳ ۾، مادر! ڇو نہ مران؟
اديون! جو نہ اوهان، سو مان سور، سرتيون!

1-A. "I feed upon sorrows in (or caused by) the absence of the beloved. O mother! In view of these tortures why should I not die prematurely? My sisters! "Sorrows (happily) are not your lot. They are assigned to me."

ريءَ قريبن قوت ڪيو، وره چران وينِي،
ٻانيڙ ڪي ٻروچ ريءَ، ٿي ڏکن سين ڏينِي،
تو ڇڃاڻا، سپرين! آئون سورن سانيِيتي،
جا مرضن مريتي، سا سرتيون! ڪيئن سگهي ٿئي؟

2. After departure of the beloved I feed upon sorrows." In the absence of the Baluchi Lord, the Brahmin Sasui knew sorrows only. "O beloved! After your departure I am beset by sorrows. How can one, who is completely washed out by disease, be restored to health?"

سرتيون! ڪيئن سگهي ٿئي؟ ويڑهي جا ورهن؟
ڇِتُ جنهن جو چور ڪيو، ڏکويو ڏکن،
ڇڃاڻا پرين، اديون! اگهي آهيان.

3. "O sisters! How can she, who is entwined with sorrows, be restored to health? Her mind has actually been pulverized by them. O sisters! After the beloved has left me, I am in ill-health."

اديون اگهي آهيان، پرين ڇڃاڻا،
سي ڪوهيارا ڪيڙ ويا، ساجن سياڻا؟
جي سسئي سيباڻا، سي وجي ڪيچ قراريا.

4. "O sisters! I have grown feeble after the beloved has left me. I wonder where my sagacious mountaineer beloved has gone! He whom Sasui loved has, it seems, reached Kech and settled there."

حقيقت هن حال جي، جي ظاهر ڪريان ڏري،
لڳي ماڻ مروئن کي، ڏونگر پون ڏري،
وجن وڻ ٻري، اوپڙ اُپڙي ڪين ڪي.

5. "If I were to disclose my condition a little, all beasts would be benumbed, mountains broken into pieces and trees set on fire, and no vegetation shall grow.

If We had revealed this Quran on a mountain, you would certainty have seen it humbled and rent asunder due to fear of Allah. (21, Al-Hashr).

حقيقت هن حال جي، جي ظاهر ڪري زبان،
لڳي ماڻ مروئن کي، رسي سور شبان،
ٽاڪر ٽِڪي ڪانہ، جبل سڀ جلي وڃي.

6. If I were vocal in expressing my present condition, beasts would get benumbed, herdsmen would be aggrieved and rocks would disappear by being set ablaze and reduced to cinders.

گر زبان گويد ز اسرار جهان
آتش افروز و سوزد ايں جهان *(Roomi)*

If I were to give out the secrets about this world, it would cause conflagration, and the entire universe would be reduced to cinders.

جي حب نہ هلڻ سکيا، سي جڏا ميڙ، جليل!
"لنگهائين"، لطيف چئي "جنين قوت قليل،"
"وساري، وسيل! متان مارڳ چڏئين!

7. O you who are glorious! (i.e. the Prophet). Kindly collect unto yourself those infirm persons who know not how to reach Hab. Latif requests that these weak and destitute pygmies may kindly be escorted (and taken to Kech). O Universal Intercessor! (or Helper)! Kindly see that you do not forsake them (while they are plodding on the way).

Note: Week persons imply sinners.

گفت پيغامبر که روز رستخيز
کی گذارم مجرمان را اشک‌ريز *(Roomi)*

The Prophet had said: "How can I forsake on the Day of the Resurrection the sinners who would be weeping?

ساريان ٿي سبيل، پُر تقصيرون پاڻ ۾،
متان مون کي چڏئين، آري جام اصيل!
ور، ولهن جا وسيل! رس رهبر! راه ۾.

8. "I do recollect lots of sins which may well be attributed to me. (My only hope is that) you, ideal Lord Ari! (i.e. the Prophet); may not abandon me! O you who are patron of the destitutes (i.e. the sinners)! My Guide! Kindly turn to me and reach me half the way here.

شاہ! بخشندہ توئی بندہ شرمندہ منم

My Lord! You are the Forgiver! I am only an apologetic bondman.

اچيو اچيو چون، "ويهه، ويا تان گهوريا."
سرتين سانگ سکن سين، مون جيئن رت نہ رون،"
اومر وينيون هون، مون ساڳاتو سور ٿيا.

9. "My friends come frequently to me and tell me (by way of consolation)" Do not move out. If Punhoo's party has left, fie on them (i.e. forget about them)". These friends of mine are associates of comforts. They are not used to grief and bitter tears like me. Let them stay at home. So far I am concerned, woes shall be my companions during the journey, (which I must undertake)."

سرتيون سوريتين جي، کُه ٿيون پٽر پون؟
گهاءُ نہ لڳن گهٽ ۾، ريا مان ٿيون رون،
چيتاريو نہ چون، پار منهنجي پرينءَ جا.

10. "Wherefore do my friends come and console a sorrows-ridden person (like me)? (or) how can these friends, who come to console me, bear to share with me my grief? Their mind has not been affected or wounded.

Even when they weep, they do it hypocritically. They do not lament my beloved devotedly."

Note: This verse and the next one seem to refer to the hypocrites who do not adopt the faith sincerely, and as such their prayers are a farce.

In their hearts are diseases and Allah has increased their diseases for them. (10, Al-Baqarah).

And when they stand for prayer, they stand lazily and to be seen of men; and they remember Allah but a little. (142, Al-Nisa).

اڻ ڏکوئيون ڏکن جي، کوه ٿيون پٽر پُون؟
ناهه اوراتو ان کي، ٿيون لوڪ رياڻون روئن،
پنڌ پيڙيون هُون، پار تنين جا پڌرا.

11; "Why should those women who suffer from no bereavement resort to lamentations? In fact they do not weep. They merely pose to deceive (or hoodwink) the public (including me). If they were sincerely minded, their lamentations would have been of different pattern.

The hypocrites seek to deceive Allah. (142, AI-Nisa).

VAI

توڙي نين، نہ نين، الو! ميان! آئون اُنين جي آهيان.
زورو هن ضعيف سين، کامل کوه کرين؟
الو! ميان! آئون اُنِين جي آهيان.
جت مُنهنجي جُوءِ ۾، جانب مانَ جٽين،
الو! ميان! آئون اُنِين جي آهيان.
پک پدمڻان اڳري، سرکي مانَ سجين!

الو! ميان! آئون اُنِين جي آهيان.
ٻانهي ٻاروچا پنهنجي، سڳر مان سڏين!
الو! ميان! آئون اُنِين جي آهيان.
پيرين آئون نہ پڇٽي، ڪرهل هو نہ جهلين،
الو! ميان! آئون اُنِين جي آهيان.
"اديون!" عبداللطيف چئي، "نينهن نباهيو نين،"
الو! ميان! آئون اُنِين جي آهيان.

I am his, whether he takes me with himself or not. O Ideal personage! (i.e. the Prophet)! Why do you make use of strength against an infirm person like me?

I hope and wish that the beloved Baluchi may halt for sometime at my place.

I evaluate his saliva as worth more than a billion rupees. (It would be sheer good luck on my part), if he were to give me for a drink a sip (of love).

I wish he were to call me, his bondwoman, to himself! (That would be the supreme bliss for me).

(The tragedy however is that) I cannot catch up with him on foot, and he does not rein in his camel to stop.

Abdul Latif says: "O sister! May he take me with himself in fulfilment of the prerequisites of love!

خسرو بکمند تو اسیر است
بیچاره کجا رود ز کویت *(Amir Khusro)*

Khusro as held as a prisoner by your curls. Where can the poor man go from your street?

SUR KOHYARI
CHAPTER - VI

ڪنهن پر رُڻان پرينءَ کي؟ روئي نہ جاڻان،
مٿي ڪيو پُڻان، هنجن هاڻا هٿڑا.

1. How should I weep before the Lord? I know not any particular method or formula in that behalf. All that I do at present is to lift my hands, moistened with tears, and cry aloud.

Note: In this verse and those following it Shah has, it seems, referred to a tradition to the effect that in Namaz a devotee should either shed tears of submission or assume appearance of a weeping man. Shah, in his poetic mood, has called it hypocrisy, vide verse No. 6:

می تواند کہ دہد اشک مرا حسن قبول
آنکہ دُر ساختہ است قطرہ باراں را

It is possible that He may approve my tears - He who converts a raindrop into a pearl.

Note: In connection with weeping the following extract (translated by me) from the "Shamail Tirmizi" would be found relevant and interesting.

A person weeps due to certain reasons some of which are described below:

a) Due to the mercy of Allah or the kindness of fellow-beings.
b) Due to fear or dread.
c) Due to yearning and love.
d) Due to oppression or punishment.
e) Due to sincere penitance.
f) Due to hypocrisy to deceive others.
g) Due to pathos.
h) Due to being hired to weep for a dead person.
i) Due to sympathy for a weeping person.
j) Due to regard for a dead person either as an admirer, relative or friend.

The following reasons may be added to the above list:

a) Due to sudden elevation or prosperity.
b) Due to sudden misfortune.
c) Due to ailment, pain or exhaustion in journey.
d) Due to bereavement in the loss of life or property etc.
e) Due to heartfelt devotion in namaz.
f) Due to separation from a dear one.

g) Due to fear of Allah or the Day of Judgement.
h) Due to narration of a pathetic story, true or false, or observation of a pathetic spectable or scene.

ڪنهن پر رئان پرينءَ کي؟ اندر ناه اُسات،
لوهوڪا لکن ۾، ويري مٿي واٽ،
ڇپر ۾ ڇنڇاٽ، ڏٽم ڏکوين جا.

2. How should I weep before the beloved? I do not feel inwardly the urge for it. It is explained by the fact that (in the course of my life's journey) I have been confronted with the discomforting Lohuka trees in the passes and beasts and other hostiles all along the road. (What is worse mentally is that) I have personally seen and heard the disquieting sobs of woe-stricken strugglers amidst the mountains.

Note: The way of Allah is difficult and distressing indeed. Self-abnegation, however, makes it easier.

ڪنهن پر رئان پرينءَ کي؟ پڇڻ ناه پچار،
اندر ٿي آهون ڪريان، ڪامي منجهه خمار،
گريي جي گفتار، ٻيءَ ٻت ٻاروچن ۾.

3. How should I weep before the beloved? I do not know the method of translating into words and disclosing the state of the internal consumption caused by love. Inwardly I sigh and cry like the one consumed and frenzied. Another form of appeal current among (or approved by) the Baluchis is to approach them with sobs, (or) the Baluchis have a different method of approach through tears.

خون دل در اشک خود ریزنده بشو
قربِ حق درجانِ خود بیننده بشو *(Muhammad Akhtar)*

Pour out the blood of your heart through tears. Behold Allah in your heart.

ڪنهن پر رئان پرينءَ کي؟ پار نہ ڄاڻان پنڌ،
ڪيڇين ڪارڻ ڪنڌ، نايو ٿي نعرو هڻان.

4. How should I weep before the beloved? I know not the direction in which he has gone, or at present is, nots route. Hence I just bow down my head in prostration to the Kechi Lord and cry unto him.

ڪنهن پر رئان پرينءَ کي؟ پار نہ ڄاڻا پير،
پنڌ مون ڀيڙو ٿيو، سورن لايو سير،
آريءَ لاءِ اُليرِ، رقص پاگي رن جي.

5. How should I weep before the beloved? I know not the direction he has taken, nor am I able to locate his footprints. Woes have overwhelmed me on all sides and lamentations are my lot. It is now my fate, as a bereaved woman, to toil and search enthusiastically for the Ari Lord.

ڪنهن پر رئان پرينءَ کي؟ رئڻ مون رياءُ،
برن منجهه بڪاءَ، ٻي ٻت ٻڌم، جيڏيون!

6. How should I weep before the beloved? O friends! my tears would mean nothing more than hypocrisy vis-a-vis the different wails of the 'bukaoons' or the weepers or the grief stricken renunciants in the desert area that I have

personally heard.

باگوش جان بشنو از غرهٔ مشتاقان
هزار غلغله در جوف گنبد خضرا

Heark with the soul's ear to the innumerable sounds in the green dome, rising from lover's passionate cries.

سچ وسندي تن کي، جوش جلايا جي،
طالب جي تحقيق جا، نينهن تنين وٽ ني،
ٽيڏي پائئي ٽي، هو تان آهي هيڪڙو.

7. Those who are internally consumed by the blaze of love are rehabilitated with nothing, (i.e. they behold nothing except Allah). You should carry love to those (i.e. be friendly with them), who are seekers of the Truth. Allah is One, the Unique, but the cock-eyed attribute three unto Him.

" *And say not: They are those*". *(171, Al-Nisa)*

زیرک و داناست اما نیست نیست
تا فرشته لا نشد آہرمنیست *(Roomi)*

He is intelligent but that means nothing; so long he does not become the champion of "nothing", he is a disbeliever.

ہن ڏيئي ہين کي، هلج پاسي هيڪ،
ور نہ سهي ويڪ، تون ٽيڏي! ٽيڏايون ڪرين!

8. Banish polytheism (and dualism) completely and stick to Allah, the Unique. Allah does not brook any partnership. You cock-eyed fellow! You are believing in Trinitarianism.

نکو گوئی نکو گفتست عطار
کہ التوحید اسقاط الاضافات *(Atar)*

It has been well said by Atar about the Essence or the Absolute that Unity is the elimination of relations.

اجا تون اواٽ، واٽان پاسي ويسري،
سُنهين ٽي سواٽ، تہ منجهان دل دڳ لهين.

9. You are yet off the track, obviously being ignorant of the route. Ascertain and get on the proper route, which by the way, you will discover from your mind, (as that is where He dwells).

ہیچ کس را تا نگردد او فنا
نیست راہ در بارگاہ کبریا *(Roomi)*

Unless a person resorts to self-renunciation, he shall fail to find the way of Allah.

پاهين، پسي پب، متان کا، مُنڊ ڏئين،
اڳيان ڪو مَ ڪب، ايءُ قالي آڏو ڪيچ کي.

10.O woman! (Do not get scared) when you behold Pub mountain; also see that you do not retrace your steps (out of its awe). Actually there is nothing

ahead of you to make you hesitant or apprehensive. Pub is only a sort of carpet spread in front of Kech.

ڈاڍي لُڪ لڪن جي، پٽن پوءِ پچاءُ،
چپر ڪوسو واءُ، هريا تنهن هيٺا ڪيا.

11. An extremely hot wind is blowing in the passes and it has made the plains scorching. The 'simoom' wind in the mountains has weakened those who are drenched in perspiration.

VAI-1

زاري سا زاري، الوا پلوا ڪوهياري ساڻ،
آئون جا ڪنديس زاري.
ڪين جيئنديس، جيڏيون! سور پريان آئون ماري،
آئون جا ڪنديس زاري.
اٽ گنگائي هليا، بوتا هڙڻ باري،
آئون جا ڪنديس زاري.
ڪري ڪوهيارو هليو، مون سين قيامت ڪاري،
آئون جا ڪنديس زاري.
مان ورمن وچ ۾، اولاڻي، آري!
آئون جا ڪنديس زاري.
هندوئن جيئن هولي ڪري، مون ڏوڙ مٿي تان واري،
آئون جا ڪنديس زاري.
"لالن لڳ" لطيف چئي، "واجهائي ٿي ويچاري،"
آئون جا ڪنديس زاري.

Well, I shall, as it befits me, display rank humility before the mountaineer Lord. I shall cry before him. I am afflicted by the travails of separation from him; and as such I would not survive for long, my friends!

His camels were heavy bodied (or heavily laden) and they were muzzled (lest they might snort).

The mountaineer has virtually enacted the frightful 'resurrection' for me. I wish Ari Lord were to hear my lulluby and halt on the way.

I have sprinkled dust on my head as Hindus do on the occasion of Holi.

Latif says: "She is watching around for the beloved - the poor woman!"

VAI-2

جنهن جي آهيان ڏونگر ڏوري،
تنهن ڪوهياري کي ڪهل پوي!
آئون تنهن گهوري گهوٽ جي، ماڻهو چونم پوري،
تنهن ڪوهياري کي ڪهل پوي!

نيو نماڻي پاڻ سين، چپر چڏيو مَ چوري،
تنهن ڪوهياري ڪي ڪهل پوي!
روئي رگيندیس رت سين، ساڻ چئاڪن چوري،
تنهن ڪوهياري ڪي ڪهل پوي!
اديون! آريچن جو، لنئون لڳو مون، لوري،
تنهن ڪوهياري ڪي ڪهل پوي!
ڪشي ڪانُ ڪمان مان، لائي ويڑا لوري،
تنهن ڪوهياري ڪي ڪهل پوي!
"نالائق ساڻ"، لطيف چئي، "قادر ڪرم ڪندو ڙي!"
تنهن ڪوهياري ڪي ڪهل پوي!

May the mountaineer Lord relent to me, who am probing the mountains for him!

I offer myself as a sacrifice for my bridegroom, though people call me mad on that very account.

TRADITION: None of you would deserve to be a real momin unless he is called a mad person.

(O Lord)! Kindly take this humble woman with yourself and not forsake her, an orphan, amidst mountains.

I shall dye crimson my shirt with tears of blood. My sisters! I have received the Cupid's dart from my beloved. He had fully stretched the bow and then shot the arrow at me.

Latif says: "the Omnipotent Allah would be gracious to this unworthy woman

I ask the sinners not to lose heart, as in my case my infidelity has been requitted with ample grace.

Note: In these Vais the Lord means the Prophet.

VAI-3

سڃڻ ٻاروچي ذات، دلبر ڪوهياري جي ذات.
اُڻ گنگائي هليا، وائي ڪن نہ وات،
سڃڻ ڪوهياري جي ذات.
جاني جت وڻي ويا، رڻ ۾ پييم رات،
سڃڻ ڪوهياري جي ذات.
ڪهي ڪميني هليا، اديون! آڏيءَ رات،
سڃڻ ڪوهياري جي ذات.
ملان محبوبن کي، وهاڻي پريات،
سڃڻ ڪوهياري جي ذات.
"اديون!" عبداللطيف چئي، "ڏاتر ڏيندم ڏات"،
سڃڻ ڪوهياري جي ذات.

(Transferred from chapter 3 of Sur Burvo Sindhi)

My beloved belongs to the Balouch community. He belongs to the mountaineer's community.

They muzzled their camels (while abducting Punhoo from Sasui) and none of them uttered a word, or made a sound.

The Baluchis took away my beloved, (and during my search for him) I had to pass a night in widlerness (i.e. suffer extreme hardships).

O sisters! They abandoned and thereby neutralized this base woman at midnight time. Would that I were to meet the beloved at dawn time!

Abdul Latif says: "O sisters! Allah, the Generous will kindly qualify me for reunion with the beloved.

SUR HUSSAINI
OR
THE PATTERN OF AN ELEGY

INTRODUCTION

گفتش آں عاشق بگو کاں اصل چیست
گفت اصلش مردنست و نیستیست
تو ہمہ کردی نمردی زندۂ
ہیں بمیر ار با یارِ جان زندہ *(Roomi)*

The lover enquired: 'please tell me, what is the basis of love'? The Beloved replied: 'it is the death and non-existence. You have done all else, but not died yet. You are still alive. Yes, you must die if you want to live with your Beloved.

This Sur too belongs to the series of the Surs bearing on the story of Sasui Punhoo. It is one of the longest Surs in the Risalo. It has 12 chapters and 17 vais. It bears the name of a Persian or Arabic mode of music or melody. Elegies generally are composed in it and as such it is always pathetic. The word 'Hussaini' appears at two places only, viz in verse No. 10 of chapter 10 where it implies the Prophet, and in verse No. 49 of chapter 12 where it means an elegy.

Sasui holds conversation with her friends and mother. She tells her friends that her beloved is so beautiful that they too would have gone out in his search if they had seen him once. She moves out in search of Punhoo and in the course of her journey she lands in predicaments. She mourns the loss of Punhoo; she weeps; she calls out to him and appeals to him for help.

The poet sympathetically advises her: (a) devotion, (b) endless effort and (c) patience.

1) "Burn yourself while you live. There should be no respite from it. Whatever the season, continue the march. There is no time for a way-side halt".
2) "Die while searching for Punhoo".

The above verse is the crux of the Sur. Sasui feels that life without the beloved is gratuitous. Nay, it is a prison or worse than that, a vertible Hell. She must, therefore, seek reunion with her beloved Punhoo. She is undoubtedly oppressed by the:

a) Love's fire,
b) sun's heat,
c) arduous and perilous journey, and
d) faithless friends who could not stand any test.

But she is resolved to pursue the journey and reach the beloved, or better still, miss him in search and die in its course, so that she may be entitled to recompense from Allah in the Hereafter, which shall be in addition to the reunion with Punhoo. As the first step towards self-abnegation, she discarded her ornaments, beddings and her dowry. With regard to sorrows she realized that they were more precious than her life, and she would consider it a good fortune if she got more of them in barter for the worldly

comforts. The poet advises her to take a guide, and conform to his guidance amidst tears signifying her humility, submission and self-effacement. The Sur is full of pathos. It is fittingly named as Hussaini.

2. (a) I have added six verses No.9 to 14 in chapter 1, verse No. 12-A in chapter 6, and verse No. 8-A in chapter 11 from Messers Kazi and Advani's editions respectively.

   (b) I have deleted 2 stanzas of vai 1 in chapter 4 as they already form part of chapter 10 in sur Abri. I have also expunged verse No. 23 of chapter 10 as it was not composed by the poet.

3. I have changed the order of verses No. 7 and 8 in chapter 11, and of all the verses in chapter 3.

Verse No. 8 of chapter 1, verse No. 12 and vai of chapter 2, verse No. 2 of chapter 3, verse No. 4 of chapter 4, verses No. 3, 5, 9 of chapter 5, verse No.6 of chapter 6, verses No. 3,5 to 8,11 of chapter 7, verse NO. lo. 18

4. I have amended the following verses in the body of the text: of chapter 8, verse No. 7 of chapter 9, verses No.12,14, and 15 of chapter 10, verse No. 5 of chapter 11 , and verses No. 40 and 41 of chapter 12.

5. **هاڑهي ڈٹي** means the Lord of mountain Harho or the Prophet. Sasui plays the role of a seeker, a lover or the soul striving to rejoin the Prime;**پنيور** may means the world or sometimes the 'nafs'.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
245	17	24	34

SUR HUSSAINI

CHAPTER -1

لُڙُ مَ ، لاڙائو ٹيو، گهتون گوهيون چڏ،
لاهه مَ لڏو، لڏ، تہ ڳاڙهي سِڄ ڳالهه مڙين.

1. Do not deviate or divert your course from the straight road. The sun (of your life) is about to set soon. Abandon all wayward-ness. Do not unload the goods (as there is hardly time for a halt); nay, push on (without break), so that you may reach your destination at twilight (before the sun actually sets and darkness creeps in, i.e. before your death).

Note: In this verse and those following it, Shah exhorts an unabated perseverance in spiritual pursuits. In this connection the following Quranic verses seem relevant:

And continue worshipping your Lord till death comes to you. (99, Al-H ijr).

And those who persevere in seeking the favour of their Lord, and observe prayer, and spend out of what We have provided them, secretly and openly, and repel evil with good: It is these who shall have the best reward of the (final) Abode. (22, Al-Raad).

Night has drawn for men their reckong. Yet they turn away heedless.
(1, Al-Anbiya).

"I know for certain that I shall die some day and that death is running towards me. Acccordingly I too have started running to him. In addition I prepare myself for the Hereafter. (H. Hatim Jam).

لڙ مَ، لاڙائو ٹيو، هلي ڪر همٽ،
سج سامهون مُنهن ۾، متان ڪرئين ڪٽ،
سپيريان جي ست، ڳاڙهي سِڄ ڳالهه مڙين.

2. Do not stray (from the prescribed path). The sun (of your life is on the setting side, (i.e. you are in the post-meridian stage of life). Get along courageously. Actually the sun is opposite you waning in the west. (It stares you in the face and reminds you that it is about to set. The time is fleeting, Do not waver, nor calculate (the chances of' your reaching your goal), so that you may associate with the Beloved at twilight time (a little before death).

لڙ مَ، لاڙائو ٹيو، ور چوندبيندي وچ،
آهي ايءُ اُهجُ، هاڙهي هلندين جو.

3. Do not deviate (from the right course). The sun (of your life) is about to set. Accelerate your pace by tucking up your trousers, (or by sorting out the mazes to cut short the distance.) In fact that is the system of those who are bound for Harho.

These it is who hasten to do good works and it is they who are foremost in them.(61, Al-Momenum).

ای کہ خواہی محرم درگاہِ معشوقان شوی
چوں غزالہ شوخ از عکس خود باید رمید *(Syed Najamuddin)*

O you who want to be closeted with the beloved! Run away from your own reflection like the restive deer.

اُلهي سج اوير، ڪئي ڏنائين ڏونگر،
"سسئي ڪي"، سيد چئي، "سورن جو سمر"،
ڪنڌ رکيو ڪر، ويچاريءَ وٽڪار تي.

4. The sun has actually set and made it late for her to continue her journey. Then the mountains to be crossed are ahead of her within sight. Syed says.: "Sasui's paraphernelia consists of travails only". Ah! The miserable woman! Notwithstanding, she headed for the oasis (her goal) courageously.

اُلهي سج! اوير مَ ڪر، معذورين تي،
پسي مران پير، ڏونگر ٻاروچن جا!

5. "O sun! By setting do not make it late for the wretched women to continue their journey. Let me locate and pursue footprints of the Lord amidst the rocks and then die in the process.

ويو ٻاروچو نڪري، هاڻي ڪريان ڪيئنءَ؟
سج اُٿي سينءَ، ستون ڏينديس سُج ۾.

6. The Baluchi Lord has gone away. He is not in view. What should I do (to retrieve the situation)? I shall roam about in the wilderness for him even after sun set.

ويڻي مون ويو، لڙي سج لکن تان،
آئون ڏورينديس ڪيترو، پهٽن پير پيو؟
سورن ساڻ سهو، اچي ٽيم جيڏيون!

7. The sun disappeared beyond the mountain passes while I remained inactive. How long can I search (for the Beloved), whose footprints have got on the rocks? "O friends! Sorrows are my only associate here."

Note: Those persons who waste the prime of their life in lethargy shall definitely regret it at the fag end.

سرتيون سڄي سج! متان ڪا مون سين هلي!
پاڻي ناهه پنڌ گهٽو، اڳيان رائو رڳي رڄ،
متان مري اڄ، ڪا ڏئي پاراتو پرينءَ ڪي.

8. "O friends! The whole area seems an unbounded wilderness! See that none of you accompanies me. Water is not available on the way, it being a span of sandy desert. Besides the distance to be covered is very long. It is likely that due to the extreme thirst any of you may utter something maledictory to the Lord."

ويو سج وڻن تان، راسيون رتائين،
مون کي ماريائين، آيل! اونداهي ڪري.

9. The sun set beyond the trees, shooting last oblique crimson rays (of the day). O mother! It has killed me through the darkness that has followed it.

ويو سج وڻن تان، راسين ڏيئي رگ،

جنهن سان منهنجو سڱ، سو ڪوهيارو ڪيچ ويو.

10. The sun set beyond the trees, having dyed (crimson) its last streaks (of the day). The mountaineer, to whom I was wedded, has definitely gone to Kech.

پتيءَ نہ پيرون، اوڏئي چڪ نہ چميا،
پويون هيءَ پيرو، نينهن نياڻي هليا.

11. I do not find Punhoo's footprints on the plains. Possibly he did not halt and get down in the neighbourhood, obviously because this was his last sojourn (on this side). He left after serving well (the claims of) his love.

مري ٿيندس مڃ، جتن ڪارڻ، جيڏيون!
ڪري ڪوهيارو سڃ، ويو ڇلائي ڇپرين.

12. O friend! I may well be reduced to nothingness after death for the sake of the Baluchi Lord. The fact is that the mountaineer has completely blasted me and forced me to wander about amidst rocks for him.

Note: مڃ normally means a fibre of wild grass used for making ropes. Here it implies nothingness.

ڏنم ڏونگريا، گهوري هيس جن جي،
مون لوڏان ئي لکيا، اهڙا ٻاروچا،
آيل! ڪوهيارا، مون ڪرلاهُو آيا.

13. I have seen the mountaineer for whom I was prepared to sacrifice my life. I recognised the Baluch from his peculiar swaying gait. My 'mother! The mountaineer, who is to look after me, has indeed come back!

سُيئي ڪا تنوار، ڪِ هُئين ٿي هٿ ڪٽين؟
سوين روليون سئيون، هوتاڻن هزار،
ٻاروچاڻا ٻار، توڙان ترس نہ سکيا.

14. Are you sure that (you have seen him or at least) heard authoritatively of his arrival or you are unwarrantedly raising your arms happily? Beware! The Hotani Lord has ignored and forsaken hundreds of persons like you. The fact is that these Baluchi scions know no compassion from the outset.

Note: The Baluchi scions may mean the celestial angels, the Divine emissaries, who are unemotional inorganic beings.

VAI

جي هوند ڏنائون، ووا جيڏيون حال منهنجو هڙو جهڙوا!
چڙهي نہ سگهان چوٽين، مارڳ مٽاهون،
حال منهنجو هڙو جهڙوا!
ڏکيءَ سندي ڏيج ۾، ڏونگر ڏنائون،
حال منهنجو هڙو جهڙوا!
ويندي ڪيون وٽن سين، سَسُئي سُکائون،
حال منهنجو هڙو جهڙوا!
"وڃي پُنهون پاڻ سين، اچان جي آئون،"
حال منهنجو هڙو جهڙوا!

"ڏيندیس شاخ سپ کھين، وڻ وڻ واچائون،"
حال منھنجو ھڑو جھڑو!
ھينئڑو ڏنڈ پاڑ جيئن ڇڪي ڇنائون،
حال منھنجو ھڑو جھڑو!
ھينئڑو ڏاڑھونءَ گُل جيئن، ريھي رتائون،
حال منھنجو ھڑو جھڑو!
ھو جي پھڻ پپ جا، مٽيا مُکائون،
حال منھنجو ھڑو جھڑو!
ھون سلامت سپرين، گھوري سا آئون!
حال منھنجو ھڑو جھڑو!
سو جي سُئوم ڳَنن سين، پھُ جو کيائون،
حال منھنجو ھڑو جھڑو!
ٻاھون ٻيل نہ لاھيان پُنھل کان آئون،
حال منھنجو ھڑو جھڑو!
"آيا"، عبداللطيف چئي، "پُنيون من مدعائون،"
حال منھنجو ھڑو جھڑو!

O friends! Alas for me! How I wish He were to see my present (feeble) condition! In fact I am unable to climb to the mountain's summit and reach the road there.

> The woe-stricken woman has obviously received rocks (hardships) in dowry (from her Lord).

While journeying to the Lord, Sasui promised offerings to the (way side) trees that if she brought back Punhoo with herself, she would make an individual offering to each branch of every tree growing there.

He has plucked my heart from its place like a tooth stick (brush) from the root of a tree.

He has entwined it (with His love) and made it crimson like a pomegranate flower.

He has sent me the stones of Pub as ornaments.

May my Beloved always remain alright! I am constantly ready as a sacrifice for him.

If I had only overheard the intrigues (of Punhoo's brothers), I would not have relaxed my both arms from Punhoo's neck.

Abdul Latif says: "(My Lord) has come back. My heart's ambition has been realized."

SUR HUSSAINI

CHAPTER - II

ڪِي ڏرتتي، ماءِ! ڪي ڇر سندي سڃٽين،
هلي ۽ واجهاءِ، ٻنهي جيرن وچ ۾.

1. O mother! I have to push on with my search and endure two fires, having been sandwitched between something of a scorching sunshine and that of heart burning love for the beloved.

مٿي مٹان مچ، ٻريم ٻاروچن جو،
مون ڪي طعنا تي ڏئين، جي نہ پروڑين سچ،
امڑ! اوري اچ، تہ ست سڻاڻيئين سور جي.

2. The blaze (of love) kindled by the Baluchi Lord (within me) has completely encompassed me and shown itself above my head. O mother! You reproach me (for my acts and expressions), because like others you are not able to know my true condition. Come near and I would initiate you in the mysteries of the love pangs.

مٿي منجهان مينهن، پسو! پاڻي جيئن وهي،
مون ٻانيو نينهن، ڇيون سنديون.

3. Behold! Perspiration from my head is dripping like rain water. What I took for love is in fact a multi-pronged flame of fire.

منجهان منهنجي روح، جي وڃي ساجن وسري،
تہ مرُ لڳي لوهہ، ٽر ٻاٻيهو ٽي مران!

4. If my heart were to forget my Beloved, I would then like to die like the (proverbial) desert Babiho bird due to the scorching breeze.

Note: Babiho is a bird which subsists on dew drops. It cannot bear heat at all.

لڳي مون ڪي لوهہ، ورهہ واٽون لائيون،
راز جنهن سين روح، سو ڪوهيارو ڪيچ ويو.

5. I have been affected by the scorching wind, and I have been completely smothered by the travails of separation. The fact is that he, who is acquainted with the secrets of my mind, has gone to Kech.

ٽمن نيڙ رت وهي، چئاڪا ڪيو،
مون ڪي ڏنءُ ڏيو، اوهين ٿا وڃو، اونٽيا!

6. My eyes shed tears like drops of blood. O camel rider! You are going away after having branded me with your love.

امڙ! وڃي آڻ، چرخو آتڻ وچ مان،
ڪتيم جهين ڪاڻ، سو ڪوهيارو ڪيچ ويو.

7. O mother! Kindly remove the spinning wheel from the courtyard, as he for whom I used to spin -the mountaineer - has left for Kech.

پهي ڪا م پڃاءِ، امڙ! منهنجي آسري،
ڏيئي لت چرخي کي، پوڙيون پائيءَ پاءِ،
ڪتيم جهين لاءِ، سو ڪوهياري ڪيچ ويو.

8. O mother! Do not make lumps of cotton, expecting me to spin them. So far I am concerned, you had better break up the wheel and put the cotton lumps in water. (You know) that the mountaineer, for whom I used to spin cotton, has left for Kech.

پهي ڪا م پڃاءِ، امڙ! منهنجي آسري،
ڏيئي کي ڪتاءِ، مون کي نينهن نهوڙيو.

9. O mother! Do not make lumps of cotton relying on me to spin them. Please get them spun on wages. So far I am concerned, I am incapacitated for it by love for Punhoo.

ڪوءِ ڪتڻ ٻن ڪپاهه، ڪوءِ آتڻ! ٻن جيڏيون!
ساجن منهنجو ساه، هاڃي منجهه هڻي ويو.

10. Avaunt the cotton lumps, the balls of thread, my house and the friends! My beloved has left me in a calamity.

آتڻ چونم ڪت، تاڻيان تند نہ نڪري،
پاڻان روئي رت، چرخو مون چڪ ڪيو.

11. My friends ask me to spin in the yard, but when I pull and strain through strands, the thread would not come out. I wept so profusely and so blood-like, that even the wheel got stained and clogged.

ڪوءِ هاڙهو! ٻن هوت! ڪوءِ پُنهون! ٻن پريتڙو!
مادر! مون موت، پسڻ مان پرايو.

12. Perish Harho; banish beloved Punhoo and his love! O mother I became non-existant after having seen (the beloved); (i.e. I lost my separate entity. The other entities too become non-existant for me).

ڪوءِ ٻولي! ٻن ٻروچ! گهوري ذات جتن جي!
مون کي چئي "لوچ" پيهي ويا ڇپرين.

13. Fie on their language! Banish the Baluchi Lord and his entire community. They asked me to search' and then they passed into (the oblivision of) rocks..

Note: In verses No. 12 and 13 Shah has relied on the doctrine held by the Wujudis that Allah is self- existant and Immanent, that He alone exists, that nothing else exists beside Him, and that all forms are obstructive to His manifestation. Shah has, therefore, condemned these forms and figure-heads, which operate against the conception of singleness of Allah.

جيئن جيئن تپي ڏينهن، تيئن تيئن تاڻيان پنڌ،
هو آڃانجهو نينهن، ٻانيڙ ٻروچن سين.

14. As the day became progressively hot (and unbearable), Sasui continued her journey (with greater impetus). It seems the Brahmin woman had been loving the Baluchi (Lord) for ages.

جيئن جيئن پچي رات، تيئن تيئن تاڻي پنڌ،
پوريءَ ٻي نہ تات، جيڪا سا جتن جي.

15. As the night cooled, she continued her march. The simpleton was not interested in any thing except the Baluchi (Lord). (This means that she had divested herself of the worldly affiliations and attachments and was progressively indifferent to them).

نڪو ليکو ئي ٿيو، نڪو تتو ڏينهن،
تهان اوري نينهن، ڇنو آٽڻ وارين.

16. No account-taking (about fulfilment of convenants) was held, nor was any hardship caused to them by the scortching sun (as on the Day of Judgement), and yet my temporal companions have shaken off all traces of friendship in advance.

Note: Account-taking and scorching sun are the main features of 'Kiyamat'.

On the Day when a man flees from his brothers. (34, Abbas).

Neither their riches nor their children shall avail them aught against Allah. (17, Al-Mujadilah).

TRADITION: On the Day of Judgement the sun shall be brought very low.

جان جئين تان جل، ڪانهي جاءِ جلڻ ريءَ،
تتيءَ ٿڏيءَ هلُ، ڪانهي ويلَ وهَڻَ جي.

17. Burn yourself while you live. There should be no respite from it. Whatever the season may be, continue the march (towards the Beloved). There is no time for a way-side halt or respite.

تتي ٿڏيءَ ڪاهہ، ڪانهي ويل وهڻ جي،
متان ٽئي اونداهہ، پير نہ لهين پرينءَ جو.

18. Whatever be the season - whether cold or hot (i.e. prosperity or adversity) - push on forward (and remember Allah). There is absolutely no time for respite or rest. Else very likely it may become dark and you may not be able to locate the footprints of your beloved. (This means that we should always be mindful of Allah and not waste time on, or punctuate it with, worldly pursuits).

O men! Indeed you are qualified to work hard, a hard labouring; then you are going to meet Him. (6, Al-Inshiqaq).

And remember Allah much so that you may prosper. (11, Al-Jumah).

VAI

شاديءَ جو سينگار، آيل! آيل! مَرڪُ منهنجو مون پرين.

آهي ڳَهه ڳچيءَ جو، ڏئي هالورا هار،
آيل! مَرَكُ منهنجو مون پرين.
آهي اُگهاڙين کي، جانب جو جنسار،
آيل! مَرَكُ منهنجو مون پرين.
آهين کاڇ ٻُکين جو، تون تان طعام تيار،
آيل! مَرَكُ منهنجو مون پرين.
اعليٰ اُوچو عالم ۾، دوساڻو ديدار،
آيل! مَرَكُ منهنجو مون پرين.
حسن هوت پنهونءَ جي، ککوريو کوهسار،
آيل! مَرَكُ منهنجو مون پرين.
سڄ کيائين سُرهي، واسيائين وڻکار،
آيل! مَرَكُ منهنجو مون پرين.
ڇپر ڇاڻون مُکيون، عطر ٿيو آوارُ،
آيل! مَرَكُ منهنجو مون پرين.
کوڙين ٽيا کيترا، نالي تان نثار،
آيل! مَرَكُ منهنجو مون پرين.
سدا صلابت جي، گولي گرفتار،
آيل! مَرَكُ منهنجو مون پرين.
گهوريان گُهر گهٽي تان، اچي جئان آڌار،
آيل! مَرَكُ منهنجو مون پرين.
"اديون!" عبداللطيف چئي، "مليو مون منڌار،"
آيل! مَرَكُ منهنجو مون پرين.

O mother! My beloved is my real pride and bridal decoration. He is my veritable necklace which glitters. He is the real embellishment for the naked (or unadorned) (or) the beloved's costume (or even cloak) is enough as a dress (or covering) for the naked persons (or sinners.)

He is like food to the hungry - the ever ready food.

The friend's sight is the most coveted thing in the universe.

His handsomeli-ness has illumined (or reddened) the entire mountainous area.

> TRADITION: According to Hazrat Abu Hurera, the Prophet's face used to sparkle like sun. (Madathes-e-Nabuwat)

He has made the desert fragrant and the wood land full of incense.

> TRADITION: The Prophet was more fragrant than amber. Those who shook hands with him, got the same fragrance. (Nashar Tayab)

The mountains emit perfume (under his influence) and its fragrance is wide spread.

Billions of persons have offered themselves for sacrifice in his name.

یک جان چہ کند سعدی مسکین کہ دو صد جان
بسازیم فدای سگ دربان محمدؐ (Saadi)

What would poor Saadi do with one life? He is prepared to sacrifice 200 (as before) lives for the dog, keeping vigil at the Prophet's door.

This slave woman is always possessed by his grandeur.

I would sacrifice my house (i.e. property) for the street through which my benefactor passes.

Abdul Latif says: "O sisters! My beloved, the tranquiliser of my heart, has come to me."

Note: The above Vai contains praise of the Prophet.

SUR HUSSAINI
CHAPTER - Ill

برو هو پنيور، آرياڻيءَ اُجاريو،
لاڏو سپ لوڪ تان، هاڙهي ڏڻيءَ هور،
چوريون چرڙ سکيون، پرين ڪيائون پور،
آيو سو آَتور، جنهن ڏکيون ڏک وهاريون.

1/11. Bhambhore (i.e. the world) had indeed become corrupted but the Lord (i.e. the Prophet) reformed it. He, the Lord of Harho removed all worries of the minkind. The girls (i.e. the people) were so enamoured of him, that for printing cloth they made effigy of the beloved on their printing seals (i.e. they made the Prophet a model for their day-to-day life). That matchless Lord came , and even the depressed girls took to beautify themselves. (This means that the persons, who were spiritually low or depressed, became enlivened with the advent of the Prophet, and they followed him very enthusiastically).

> "Dr. Taylor in his "History of Muhamadanism" refers to the degraded condition of the human intellect both in Europe and Asia where Mohammad (may peace he on him!) appeared as Prophet, and goes to say "How barbaric pride and pontific luxury oppressed the west; effiminary, meannees and treachery ruled in the East; Rome and Constantinople seemed equally incapable of reformation; and it required a violent exertion to breaking the fetters which indolence, superstition and fraud had continued to impose on mankind." (The Arabian Prophet, by Dr. Ata Mohiuddin).

پُليو سپ پنيور جو پُنيءَ هوت نہ هليو،
شهر سجاتو ڪين ڪي، آرياڻي اتور،
ماڻيو تنين مور، ديکيو جنين دل سين.

2/9. The inhabitants of Bhambhore (i.e. the World), who did not follow the beloved (or the Prophet), were all indiscreet (or were labouring under a mistaken notion). They did not recognise the matchless Lord (as the apostle). Those who saw him with their heart (i.e. faith) enjoyed the sight or possession of the peacock-like attractive beloved.

جنين ديکيو دل سين، پُنيءَ سي پييُون،
تہ پُڻ ٽي ويُون، جي پنهونءَ پاڻُ لکائيو.

3/10. They alone followed Punhoo (or the Prophet) who saw him with their heart. They went after him even when he secluded himself. (This refers (a) to the Meccan Muslims following the Prophet to Madina where he had migrated or (b) to the Muslims in general who obey the Prophet's commandments even after his death).

لڳي لاڳاپي، پوري مُنڊ، پنيور جي،

پرين وڃايو تي، ڏکي ڏوري ڏونگرين.

4/8. The stupid woman got trapped in the meshes of Bhambhore (i.e. she was engrossed in the worldly affairs). That is why she has lost the beloved and she is now constrained to look for him amidst the mountains.

بیدل! اسلام جلوه گر نشود
تا هوا و هوس نگردو مات *(Bedil)*

O Bedil! Islam will not benefit you till you do not purge materialistic desires from your mind.

ڪو گھُمندي گھور، آيم ٻاروچن جو،
چڏيندیس ڀنپور، هنئون هت نہ وندري.

5/1. While I moved about I was assailed by some thoughts of the Baluchi (Lord). It is quite evident now that my heart shall have no peace here, and I must, therefore, quit Bhambhore.

ڀنيور جي سکن، مون کي ساڻان کاريو،
هاڻي ساڻ ڏکن، تان ڪي، ڏونگر ڏوريان.

6/2. (The tragedy is that) it was the comforts of Bhambhore (i.e. this world) which detained me from accompanying the Lord, with the inevitable result that I must now 'probe the mountains for him, accompanied by sorrows.

ڀينرا ڀنيوران، ڀڄو تان اُبھو،
اڳي ان ماڳان، سرتين سور پرائيا.

7/3. My sisters! You must quit Bhambhore, so that you may attain to salvation. Ere this my other friends earned woes at this place.

Note: Here Bhambhore may imply the nafs or materialism.

فکر عیش از سرِ شوریده بدر باید کرو
فتنہ چوں در وطن افتاد سفر باید کرو *(Bedil)*

Purge all thoughts of comfort from your rebelious brain. When you find that mischief has been committed at your place, you must quit it.

ڀينرا! هن ڀنيور ۾، دوزخ جو دونهون،
سوارو سونهون، پُڇي پورج، سسئي!

8/4. My sisters! (I can see) the smoke of Hell emanating from Bhambhore. O Sasui! Get hold of a guide as promptly as possible, and then start your journey (to the Beloved) under his advice.

Note: Here Bhambhore may imply the nafs or materialism.

Wherever is entangled in the intricacy created by the nafs, he goes to Hell. (lmam Ghazali).

ڀينرا! هن ڀنيور ۾، گھايل ٿي گھاريان،
سڃڻ جي سانگ ويا، سيئي ٿي ساريان،
اُهي ڪيئن وساريان، جي وڃان مون واٽ ٿيا.

9/5. O sisters! I have passed time in this Bhambhore suffering from the effects

of love. I have always been remembering the beloved, who has set off on a journey. How can I forget him who took to the road from my place?

پنيوران اُجاڙ، سرتيون! سکر پائيان،
مون سين تنهن پهاڙ، ڏکان هڏ نہ ڏوريو.

10/6. O friends! Now I hold even wilderness better than Bhambhore. Due to its woes I could not be able at all to probe the rocks. (I am absolutely incapacitated).

اُجاڙان پنيور، سرتيون! سکر پائيان،
آرياڻيءَ اتور، ڏڻم جت اکين سين.

11/7. But friends! Bhambhore is better than a barren and unprofitable wilderness, particularly because it was here that I had the occasion to behold my matchless beloved. (This means that monasticism without faith is gratuitous. It is forbidden in Islam. It may also mean that the world is better than the void that proceeded it particularly because the Prophet also came into it and favoured the people with his association and guidance.)

But monasticism - which they invented for themselves - We did not prescribe it for them - for the seeking of Allah's pleasure. (27, Al-Hadid).

VAI

لڳو مَنجهه لکن، آيل! تازو پير پنهونءَ جو.
نہ ڪنهن واءَ وڄائيو، جهوريو تان نہ جهڪن،
آيل! تازو پير پنهونءَ جو.
ڪهه ڪٽوريان اڳري، هاري جا هوتن،
آيل! تازو پير پنهونءَ جو.
بورائو برن جو، رڙهيو منجهه رندن،
آيل! تازو پير پنهونءَ جو.
"لطف ساڻ،" لطيف چئي، "ڪندو ور ولهن،
آيل! تازو پير پنهونءَ جو.

O mother! I have just come upon a fresh footprint of Punhoo amidst the mountain passes. It has not been tampered with in any wise by winds or obliterated by storms.

The dust dropped by his feet is indeed more fragrant than musk. It would guide me in the desert, along its meandering path ways.

گرچہ می دانم کہ بجای نبرد راہِ غریب من ببوی خوش آں زلفِ پریشان بروم *(Hafiz)*

I know that this strange road will not lead me correctly, but I am guided by the perfume of the disarrayed curls of the beloved.

Latif says: "The Lord would kindly aid the destitute persons". (i.e. he would get salvation to the sinners).

Note: وَر means aid, help.

Note:Punhoo in the Vai clearly implies the Prophet.

SUR HUSSAINI

CHAPTER - IV

لڄايا مونهان، ساجهر اُٹي سيڙ ويا،
پين پنيوران، سُڌ مُنهنجي ذات جي.

1. My relatives felt ashamed (or disgraced) because of (their relationship with) me. Hence they left early. Obviously they had no information in Bhambhore about my caste (or profession or commissions).

هيس جي آئون، ٻانهي ٻاروچن جي،
هوند نہ ڇڏيائون، ڏکيءَ کي ڏکن ۾.

2. If I were even a bondwoman of the Baluchi Lord, he would not have left me behind as a victim of woes.

آئون جي هيس هڏ، اديون! آريچن جو،
ساڻ لڏيندي سڏ، هوند کوهيارا کرينِ مون.

3. O sisters! If I had been an accredited relative of the Aricha Lord, he may have beckoned man while getting ready for the journey.

هُيس جي سياڻِ، تہ کيم ڏک ڏيرن تي،
ادب وچان ان سين، ڳالهہ نہ کيم کاڻِ،
ذات منهنجي ماڻِ! ڪچي ٿي کيڇين کي.

4. If I had been their blood relative, I could have blamed my husband's brothers for their conduct. (But due to my reverence for the Lord,) I did not even approach the subject with them. My mother! The fact is that it was my caste which the Kechis considered unedifying.

منم خوار و نگارِ من عزیز است *(Razai)*

I am a worthless plebian, whereas my beloved is a great personage.

اونٽين اُمارو، مون جهليندي نہ رهيا،
ساڻين سوارو، کيو کيچ اکين ۾.

5. I tried to restrain the camel party when they were about to be off early in the morning, but they did not heed me. Straightaway they made for Kech.

ساڻي توءِ هلن، پٽر جي وار کريان،
جيڪس ٻاروچن، کو ڏنو عيب اکين سين.

6. Even if I had made a bed of my hair for the Baluchi (Lord,) then too he would have gone away. Perhaps he detected personally some fault in me.

ساڻين سين نہ جاڳينءَ، پوءِ ڪجاڙئا روءِ؟

ايءَ پر ڪپر هوءِ، جو هو سانگي، تون سُمهين.

7. (To Sasui) You did not keep awake while your Baluchi companion was with your. (or) You did not awaken simultaneously with your comrades. Why do you weep now? It is definitely reprehensible that while he left on the journey you were sound asleep!

ساڻي نہ پسان سي، هي هُئم هنئين ٽوٽيون،
هاڻي ڪنين جي، وجيو اگڙ اُڀيان؟

8. At present I do not find that companion who was the prop of my mind. For whom now should I go and stand expectantly in the countyard?

آن ڪي ساڻي ڏٺ؟ جي مون ويڑهه وجائيا،
رئان رت مجٺ، هاڻي تن پرين ڪي!

9. (O fellow traveller!) Did you chance to see anywhere my companion whose track I have lost in the wilderness? For that beloved now I shed blood-red tears.

مون سڏيندي سڏڑا، ساڻي سڏ نہ ڏين،
ولهيءَ جي وڻاڙ تي، توڏ نہ تورين،
هيڏا هاجا ٽين، بُري هن پنيور ۾!

10. I called the camel-riders but they did not respond. Even the camels did not snort at the abode of this forelorn woman. (How tragic?) The commission of such heinous mischief is practised in this evil Bhambhore.

ڪهان تان ڪيچان پري، وهان، تان وٽ مون!
پُلي ڏوريم پون، عبث آريءَ ڄام لئي.

11. If I undertake a journey for Him, I find Him to be far away from Kech; but if I stay at home and look within, I discover Him to be with me, (nay in my heart). It was inadvertent and gratuitous for me to have searched for Him far and wide. (i.e. to have resorted to monasticism.)

در پس منگر دمی و درپیش مباش
با خویش بباش خالی از خویش مباش
خواہی کہ غریق بحر توحید شوی
منکر مشو ونیز بداندیش مباش *(Kkayam)*

Look not at past, nor after future flee,
Stay in thyself and ever bubbling be,
Reject the Nihil, face no phantasm,
Thus swim in His eternal sea.

ڪهان، تان ڪيچان پري! سُمهان، تان سر هيٺ!
ٻاروچي سين ڏيٺ! جيڏيون جيهيءَ پر ٽئي.

12. If I proceed in this quest, He is not available even at Kech. He is said to be further off. But if I lie down (i.e. gather myself to Him) I find Him just beneath my head. My friends! That is how I found the Baluchi Lord in my experience.

هوت! هوت! اي هوتا! ڏيندیس ماه مرن کي،
آئون ذرا جيءُ ڪري.
ڏيئي باه پنيور کي، آئون آيس تو ڳري،
ڏيندیس ماه مرن کي.
آرياڻيءَ پنهونءَ ري، مونکي، سرتيون! تان نہ سري،
ڏيندیس ماه مرن کي.
جنڊي پايو جان ۾، ڏکي ڏک ڏري،
ڏيندیس ماه مرن کي.
پيالي پرين جي، موهيس ميٺ ڪري،
ڏيندیس ماه مرن کي.
آريءَ جي عشق جي، مون کي اندر آگ ٻري،
ڏيندیس ماه مرن کي.
توکي توءِ نہ ڇڏيان، جي وڃان ٻونءَ تري،
ڏيندیس ماه مرن کي.
ڏڙ وجهنديس ڏوڙ ۾، مٿو ڏار ڏري،
ڏيندیس ماه مرن کي.
هلڻ سڻي هوت جو، ڏکي، پس! ڏري،
ڏيندیس ماه مرن کي.
پرين! ڪڍج پانهجيون، اکيون ٻاجهه ٻري،
ڏيندیس ماه مرن کي.
"اديون!" عبداللطيف چئي، "من کا مهر ڪري!"

O Beloved! My Beloved! O Dear me! I would cut into pieces my body including the heart, and give it over to the beasts of prey (in case you reject me).

I have burnt my boats so far Bhambhore (i.e. the world) is concerned, and I have come to you (without the least inclination of going back).

O Friends! I cannot exist without Ari Punhoo.

The miserable woman is internally grinding (suffering) woes as corn is ground in a millstone.

The cup of love, served by the Beloved, has captivated me because of its sweetness.

The flame of Ari's love is burning within me.

I would not forsake you even if I were to sink to the lowest stratum of the earth, (i.e. even if I die and am buried).

I would immerse my trunk into the earth and keep my head above it (or) I would spray with the dust my body and head separately.

The miserable woman gets very much shaken on hearing of her beloved's intended departure.

O Beloved! Kindly raise your eyes and look at me mercifully.

چشم رحمت برکشاو موئ سفيد من نگر (Jami)

Kindly open your eyes mercifully and notice my grey hair.

Abdul Latif says: "O sisters! May the beloved relent to me!"

VAI-2

ڏونگر ٿي ڏوري، وندر ٿي ووڙي،
جتن لءِ، جيڏيون! ڏونگر ٿي ڏوري.
سور پائي ٽيس سڃ ۾، جام پُنهل کان اوري،
جتن لءِ، جيڏيون! ڏونگر ٿي ڏوري.
اُٺ چاريندیس ان جا، ٽکر پاس ٽوري،
جتن لءِ، جيڏيون! ڏونگر ٿي ڏوري.
مهارون تن مين جون، خوب خوشيءَ مان جوڙي،
جتن لءِ، جيڏيون! ڏونگر ٿي ڏوري.
کاهي کي کيڇين جي، کين پڇي، تڙ توڙي،
جتن لءِ، جيڏيون! ڏونگر ٿي ڏوري.
"اديون!" شاهُ لطيف چئي، "آءُ، آري م جام! اوري،"
جتن لءِ، جيڏيون! ڏونگر ٿي ڏوري.

Sasui is probing the rocks and exploring Vindar. O sisters! She is doing it for the Baluchis.

While searching for Punhoo woes were her only companions in the wilderness.

I would like to graze his camels by taking them to hill side. I would very joyfully prepare their reins.

During her persuit of the Kechis she does not bother or enquire about the route leading to the "ferry". She simply marches onwards and avails of the "ferry" etc. which she comes across on the way.

"O sisters! " Shah Abdul Latif prays: "O Ari (Punhoo)! Pray come near me.

SUR HUSSAINI
CHAPTER V

ليڙن لنگهي لس، مانباڻيان متي ويا،
ونڃي ور واٽ ٽيا، پُنهون جام پهس،
هئا وڏي وس، ٻاروچا ڇڏيور ڀ.

1. The camels (of Punhoo's party) seem have crossed the plains and gone beyond Manban river. They took to the road after forcibly carrying away Punhoo. What a pity that the Baluchis left! They constituted a great force in Bhambhore, (or) they were a source of great social activity (or influence) in Bhambhore.

وڏي وس هئا، ٻاروچا ڇڏيور ڀ،
وڃي دور پيا، سانگن پڃيءَ سُپرين.

2. The Baluchi (i.e. the Prophet) was indeed a great asset in Bhambhore (i.e. this world). Now he has gone away (to the other world) in the wake of those who have already gone there.

سانڍ پنهنجي ساه، ٻاهين ٽي ٻورا ڪريان،
واڱيون جي ورن سين، تن سرتين سيڄ سهاڻِ،
مون کي طعنا تي ڏئين، مون جيئن منينءَ نہ ماڻِ!
آريءَ جي آکاه، رلايم روهن ڀ.

3. (O mother!) Keep to yourself the ornaments (that you had given to me in dower). I am reducing to powder the armlets. The bridal couch suits as a privilege, only those who are united to their grooms. O mother! They reproach me obviously because they have not suffered like me. The scions of King Ari have forced me to roam about amidst mountains.

ماڻِ! وهاڻو وار، ڪڍ پٽراڻي پانهنجي،
جيڪي ڏُنُءِ ڏيج ڀ، سو سيوئي سار،
وڃان ٽي وڻڪار، ڏٺم پير پنهونءَ جو.

4. O mother! Please take back meticulously the pillow and the mattress and whatever (else) you had given to me in dower. I am going towards the oasis as I have seen the footprint of Punhoo.

ڇپون ڇپر ڪٽ، پهڙ پٽراڻيون پائيان،
جتي پويم راتڙي، مرون منهنجا مٽ،
ساجن جي سهٽ، ڏونگر ڏولي مون ٽيو.

5. For me a slab of rock would be as good as a bed post, and a smaller slab as a mattress. Wherever I am forced to pass the night, I shall treat the beasts as my relatives. The craving for my beloved has made the mountain as comfortable to me as a palanquin.

ڏني سڪ سسئيءَ کي، ٻيلياڻي ٻروچ،
لوڪ وچائين لوچ، نيئي پهچائي پنهونءَ سين.

6. The yearning, which the Baluchi (Lord) had created in .Sasui as a companion or, hand-maiden, accompanied .her in her search for him amidst other people (Or inspite of them), and united her ultimately to him.

مسافرنِئون، ماءِ! ورهه وهايم وترو،
اچي ٿيم اوچتي، تن سانگين سين ساڃاءِ،
"جيجان! جهل مَ پاءِ، هِيون هوت هٽي ويا!"

7. O mother! My acquisition from Punhóo, the alien traveller, is merely travails in abundance. My acquaintance with him was rather sudden and he robbed me of my heart. O mother! Do not try to detain me (from going to him).

ڪيئن اَڙاءِ پاند، پلءُ پرڏيهين سين؟
متيون موڙهيءِ، سسئي! ڪيءِ ڪوهيارو ڪانڊ!
رليءَ! پاينءِ راند، ٻانيڙ! عشق ٻروچ جو.

8. O Sasui! Why did you entangle your kirtle and hem with the aliens? you were without wits. O Sasui! Why did you make the mountaineer your consort? Miserable woman! O Brahmin! you treated love of the Baluchi as a mere pastime!

منهنجو پاڙيچن ڪچو، ڪونہ ڏيکيو،
پاسي ويهي پنهونءَ جي، ذات سلتي جن،
تيلاهه ٻاروچن، نڊر ڇڏي ننڊ ۾.

9. My neighbours did not cover up my deficiency (or defect). They contacted Punhoo and conveyed (secretly) my caste to him. It was on that account that the Baluchi Lord deserted this helpless woman while she lay asleep.

نی حریف آں ہرکہ انیاری برید
پردہایش پردہای ما ورید *(Roomi)*

That person is not my companion who has separated me from my friend. He has by his notes (or statements), torn off my veils.

نالہ از اخوان کنم یا از زنان
کہ فگند ندم چو آدم از جنان *(Roomi)*

Against whom should I wail - the brothers or the (neighbouring) women? They got me out of paradise like Adam.

"حسينيءَ جي هاڪ"، مادر! "ماري آهيان،"
"ڏينهان ڏور ٽ ڏک سين، راتيان چکن چاڪ"
"ڊجان پر فراق، متان پويم پرينءَ سين."

10. "O mother! I am infatuated with the voice of Hussaini. I pass the days in woefully searching for him and the nights in mental anguish! I am mortally afraid lest I may be separated from (him) my Beloved (on the Day of Judgement)."

جيڪي فراقان، سو وصالان نہ ٿئي،

اچي اوطاقان، مون کي پرين پري ڪيو.

11. But the benefits that accrue from separation are incomparable to those of union. My beloved separated himself after union with me at mine.

میل من سوی وصال و میل او سوی فراق
ترک کامِ خود گرفتم تا بر آید کامِ دوست

I was inclined towards union but he was inclined towards separation. I dropped my desire so that my friend's desire may be realized.

"The true lover approaches him (i.e. his beloved) not with a view to lose him 'If but in order to regain himself, to come to his own and to develop the best of his capacities for action. He would rather be at a distance from his beloved in order to maintain his independence than approach him and lose it because that is the way in which he can be true to his love. (Ideology of the future)

ڦري آءٌ، فراق! مون کي وصالان وچ پيو،
جي ٿي چڪيم چاڪ، سي پرينءَ گڏجي پوريا.

12. "O separation! Turn round and come to me, because union with the beloved has created a partition between us. The wounds of separation that I used to nurse (so devotedly), exist no more due to union with the beloved. (Hence the pleasure of nursing them is lost to me.)

Note: In a letter to Khawaja Hassan Nizami, Dr. lqbal wrote as under:

"Hazrat lmam Rabani had discussed in one of his 'maktubat' "Whether union is better than separation." In my opinion separation is consistant with Islam and union with monasticism. It has its origin in the Iranian 'tasawuf'. You remember when you had addressed me as a champion of union, I had requested you to call me as the champion of separation. Even at that time my views were the same as those of Mujadid AIif Sani".

VAI -1

پنهوا پريشان، ہرا ہرا نہ ڪو خان نہ مان،
هَيءِ! هَيءِ! حال مُنهنجو.
مون کي بک بوتن جي، ناقي پانيان نان،
هيءِ! هيءِ! حال مُنهنجو.
شهر صحرا پائيان، مون ليکي ميدان،
هيءِ! هيءِ! حال مُنهنجو.
رئان ٿي رجن ۾، آريءَ لءِ عريان،
هيءِ! هيءِ! حال مُنهنجو.
پِتيان مُنهن پسڻ لءِ، هتي ٿي حيران،
هيءِ! هيءِ! حال مُنهنجو.
آهي آريءَ ڄام جو، مون کي ڪاري ڪان،
هيءِ! هيءِ! حال مُنهنجو.

ديوانيءَ جي دل ۾، سورن جو سامان
هيءِ! هيءِ! حال مُنهنجو.
وجهج پڪ پينار تي، پريم! ڪائي پان،
هيءِ! هيءِ! حال مُنهنجو.
ڪڏهن ٿيندو ڪيچ ۾، مُنيءَ جو مڪان؟
هيءِ! هيءِ! حال مُنهنجو.
آهئين، عبداللطيف کي، اڳيان تون اڳوان،
هيءِ! هيءِ! حال مُنهنجو.

Alas! alas! Punhoo has very much distressed me. I have no house or prestige. Alas for my condition! I starve for (i.e. I hanker after his) camels. If I meet them it would be tantamount to my having been served with meals.

I now consider the town (of Bhambhore) a desert, a wide (desolate) plain without any habitation.

I roam about naked (or exposed to danger) in wilderness and weep for the Ari (i.e. Punhoo).

I am very much beside myself and I strike my face to invoke him to favour me with his view.

And King (i.e. Punhoo) has fatally pierced me with a dart.

I am veritably a mad woman and my heart is a house of woes.

"My sweet-heart! Pray favour me, a supplicant, with your betel-leaf saliva."

When would this miserable woman have her abode in Kech?

For Abdul Latif you are his leader or patron on the Day of Judgement.

VAI-2

پاڙيچيون! ڪا پچار؟ منهنجا ڏير ڏ مر ڪنهن ڏيهم ويا.
وينِي ڳوڙها ڳاڙيان، تن جامن لاءِ جمار،
منهنجا ڏير ڏمر ڪنهن ڏيهم ويا.
ڪر ڪانگ! اڇڻ جي، تن جي ڪا تنوار،
منهنجا ڏير ڏمر ڪنهن ڏيهم ويا.
مئي ماري هليا، ڪيچي ڪاهي قطار،
منهنجا ڏير ڏمر ڪنهن ڏيهم ويا.
"ساجن لاءِ" سيد چئي، "ڄڄهيس سپ جمار،"
منهنجا ڏير ڏمر ڪنهن ڏيهم ويا.

"My neighbours! Do you have any information as to where the angry brothers of my husband went?"

I have been shedding tears all my life for the Jams (Punhoo and his party).

"O crow! Please caw the welcome news of their coming."

The Kechis led their camels in a line after smiting this miserable woman (with misfortune), (and rendering her wretched by separation).

Syed says: "I have pined for my beloved all my life".

Note: Here the beloved implies the Prophet.

SUR HUSSAINI
CHAPTER - VI

آيا، آس ٹيام، ٻاروچا ٻنيور ٻم،
پسي پهر پنهونءَ جي، نُنهن سيئن نيڙ نريام،
گوندر وسريام، سُکن شاخون مکيون.

1. The Baluchis have come to Bhambhore. My (heart's) desire has been realized. Seeing entourage of Punhoo my whole system - from toe to nails to eyes - has been tranquilized. My sorrows are clean forgotten, yielding place to manifold joys.

ڈيکارئس ڈکن، گوندر، گس پرينءَ جو،
سونهائي سورن، ڪئي هيکاندي هوت سين.

2. Her grief and woes kept company to Sasui and they showed her the way to Punhoo. Her sorrows actually guided her and joined her to him.

نفس چوں بادل موافق شد رفیق راہ گشت
اژدھا گر درکف موسیٰ بود چوب عصاست *(Mir Janullah Shah)*

When the self became congenial to heart, it became its companion in the journey. The dragon while in the hands of Moosa was a mere stick.

ڪني ڪني ماڻهين، گوندر وڏي وٽ،
ٻڌي گوڏ گرٽ، سانو ڪجي سور جو.

3. Some persons view grief as a precious commodity. Verily one should carry adequate money rolled up in his loin cloth and purchase grief therewith.

آنکس کہ بخوباں لب خنداں دادہ است
خون جگری بدردمنداں داوہ است
گر قسمت ما نداد شادی، غم نیست
شاویم کہ غم ہزار چندان داوہ است *(Khayam)*

The one who decks with smiling lips the fair,

Gives hearts to lovers that would bleed and wear,

He gave no joys unto me, but happy I feel,

For thousand pangs I have ever to bear.

سئو سُکن ساڻي ڈيان، سر پڻ ڈيان ست،
جي مون ميڙي مِٽ، تہ ورهہ وهايان هيڪڙو.

4. I would like to barter in one deal hundreds of joys plus my life if I could

secure travails of love in the bargain.

سئو سُکن ڈيئي، ورھ وھايم ھيکڙو،
مون کي تنھن نيئي، پير ڈيکاريو پرينءَ جو.

5. In fact I have exchanged a hundred pleasures for one item of distress. It has led me along the track of my beloved, (and that makes it an excellent bargain.)

سورا! مَ ڈي ڏوڙ، آئون اڳ ڈکوئي آھيان،
جا پر پاڻيءَ لوڙ، سا پر منھنجي جندڙي.

6. O (heart) ache! Please see that you do not shake or harass me unduly because I am already woe ridden. Just as the salt dissolves in water, similarly my heart too melts when pressed by grief.

Note: The second half of the first stanza has been rewritten as under as per the Bombay edition:

سورا! مَ وڃيجاھ، سڃڙ جيئن سانگ ويا،
پرينءَ پڃاڻاءَ، آئون اوھان سين اوريان.

7. O affliction! Do not part company with me since the beloved has gone away on journey in his absence I propose to speak out my mind to you.

سورن سانگھارو، کڏھن تان کونہ کيو،
آيل! اوپارو، ٻاڙوڏو ٻوڙ وھي.

8. My sorrows show no decrease at any time of the year. O mother! There is a marked increase in them like water (in the river) which reaches high floods level and consequently the persian wheels draw off water at full capacity (i.e. my eyes shed tears profusely).

Note: The verse means that springs sprout up in the valley of sorrows in the region of my heart; and their water collects and forms into a river. Since the water level in the latter is always on the high side and there is danger of the heart getting submerged and put out of action, the eyes have to work, like persian wheels, at top speed to draw off water above the danger point.

سر اشکم رفتہ رفتہ بی توجیوں شد، تماشا کن
بیا در کشتی چشم، نشین و سیر دریا کن *(Nawab Soofi)*

My tears have gradually formed into a river. To enjoy the sight you have only to come and use my eyes as a boat.

سانگھارو سورن، کڏھن تان کو نہ ڏنو،
ٻائڙ ٻوڙ وھن، کالھوٽان اڄ گھٽا.

9. My afflictions have never abated. On the contrary they have simply multiplied inordinately and they are daily on increase. The persian wheels are drawing off more water today than they did yesterday, (i.e. my eyes are shedding more tears today than they did yesterday.)

سور نہ ساگاھين، ڏين اڏما اوچتا،
مون کي مون پرين جا، اميا آھين،
لڇون جي لاھين، سيئي ٽيڙم سامھان.

10. The afflictions have no consideration for me and they do not decrease. Nay, they flare up suddenly (and overwhelm me). The fact is that the beloved has caused me innumerable woes, some of which are likely to force me to cast off my modesty in expression.)

حسن و عشق پاک را شرم و حیا در کار نیست
پیش مردم شمع در بر می کشد پروانه

Beauty and pure love need not be bashful. The lamp takes the moths openly in its embrace.

سورن لڏو سجھ، پاڻھين پيھي آيا،
ڪنھن کي ڏيان منجھ؟ مر تان چٽڪن چت ۾.

11. The afflictions got a good opportunity and moved into my mind en masse. To whom should I communicate their secret invasion? Better allow them to flourish there.

و من بعد ھٰذا ما يرق صعبة
وما كتبه حظى لديه اجمل

After this there is a thing whose description is very difficult and subtle and whom to keep secret is pleasant and very desirable.

سور! مَ متج ساءُ، آئون نہ وڪني آھيان،
وڃج مَ ويل ڪھين، وره! مون وٽاءُ،
تون پڻ تڏھن جاءُ، جڏھن ٽيان ھيڪاندي ھوت سين.

12.O affliction! Do not change your taste (or intensity). I am not yet satiated with you. Kindly do not leave me at any time. Of course, you may go away when I meet the beloved.

تن سورن کي شاباس، جن گھنگھر مون سان گھاريو،
ھوتن ڏي نا ھيڪڙي، سپ ھماري پاس،
جڏھن آئون مياس، تڏھن ويچارا وري ويا.

12-A. All credit to the pains which remained with me in my pathos. I alone have all of them. None of them has affected the beloved (or I am responsible for all of them. The Lord has nothing to do with them). When I die, the poor things will have to part company with me.

Whatever of good comes to you is from Allah, and whatever of evil befalls you is from yourself. (79, Al-N isa).

سور پہ پَتو پَت، ھيءُ چٽڪيو، کي ٻيو،
پريتڙي پرين جي، ماءِ! منجھايم مت،
پينرا! پليءَ پت، لڳم پاڻ ھروچ جو.

13. Afflictions are of different kinds, (but mine are different from others). One hardly shoots up, when another originates and takes roots. O mother! My love for the beloved has confounded me. O sisters! The Cupid's dart of the Baluchi has struck me well.

مذہب عشق از ہمہ دینا جداست *(Roomi)*

Categorically love is different from all religions.

لڱم ٻاڙ ٻروچ جو، ڪرها ٽيا قضاڪ!
اُهڪي جا اُٺن کي، سامين پوي مَ ماڪ!
اڪڙين خوراڪ، پسڻ پرڏيهين جو.

14. I was smitten by the Baluchi's arrow. Simultaneously his camels acted like the Cosak marauders and carried away my beloved! O Allah! May not dew drops fall on his camels if they are likely to inconvenience them! Verily it would serve my eyes as a nourishment, if they behold the foreigner (i.e. Punhoo) again.

لڱم ٻاڙ ٻروچ جو، امڙ! پل م مون،
سپ رگيندیس رت سين، ڪيچان اوري ٻون،
مادر! مٿان مون، ڪانگ لوندا ڪڏهين؟

15.O mother! Do not hold me back. I have been smitten by the Baluchi's arrow. (I must proceed to Kech; and) I shall stain all the intervening area with my blood before I reach it. My mother! It is most likely that some day the crows will hover over me, (i.e. my corpse). But when would that be?

ڏڪُ لڳو، ڏونگر ٻريو، ٻينر! ڪاڻي ٻون،
منان لاڙو مون، سندو جيڙ آسرو.

16.O sisters! The afflictions raided me. In their wake the rocks burnt and the earth got scorched. Consequently I have lost all hope of survival.

ڏکويون ڏيهان، جيڪس لڏي ويئيون،
هاڻي ڪن ملان، پڇان پرين خبرون؟

17. Those (who were similarly) afflicted have possibly quit the world. As such from whom should I try to get news of the beloved?

ڏکيون جان نہ مڙن، تان تان پنڙ نہ ٽٽي،
ٻيون هُئين هٿ هٽن، رئنديون رئڙ واريون.

18. So long, the (truly) afflicted persons do not gather together, the bonafide lamentations are out of question. Some others, (who are rather malafide mourners,) merely wring their hands. It is only for the really afflicted persons to lament. (This means that the truly devout persons who really seek the pleasure of Allah, approach Him with genuine tears). The hypocrites are merely demonstrative.

نہ کي رئڙ واريون، نہ کي اوسارين،
مُنهين کي مارين، مُنهين سندا ڏکڙا.

19. (Those who assemble to console me on my bereavement, have no personal affliction or grief, nor do they lament like me. (The bonafide sympathisers do not exist. The fact is that I alone bear my grief and its attendant anguish. The malafide grief of others merely increases my own grief.)

سور وراهيان، سرتيون! جي وراهيا وجن،
ٻيون ڪوهه ٻُجهن؟ جن سندا، تن سامهان.

20. O friends! I would certainly like to distribute my sorrows if they were

divisable. But who can comprehend the grief of others? Those who are afflicted have their grief uppermost (in their mind and reflected on their faces).

مُٺ مُٺ سورن سيڪهين، مو ن وٽ وڻاٽان،
پريون ڪيو پٽان، ويا وهائو نڪري.

21. Every human being has a handful of sorrows. But I have tons of them. In fact I carry them in bags for disposal but their prospective purchasers (i.e. true seekers exist no more).

ترازو آوريم و غما بسنجيم
هرِ آں غمگيں تريم وزنين تريم (Baba Tahir Of Iran)

Let us bring the scale and weigh sorrows. We shall be found more sorrowful and weighter in that respect.

پيڙي پيڙي بَنڌ، سورائتي! سندرو،
ڪيچ اڳاهون پنڌ، متان لکن سين لڳي مرين!

22. (To Sasui)"O afflicted woman Gird up your belt well. Kech is far ahead of you. See that you do not get worn out amidst passes of the rocks and die there struggling".

Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers. (139, Al-Imran).

پيڙي بڌ ٻيهار، سورائتي سندرو،
ڏونگر توهان ڏار، ڪانڌ ڏورينديِ ڏڪ سين.

23. O afflicted woman! Gird up your belt once again. It is impossible for you to probe the mountains without sorrows (keeping your company in full strength).

درد بود رهبر راهِ خدا
شاه شوی گرچه تو باشی گدا (Sachal Sarmast)

Woes would guide you on the way of Allah. Even if you were a mendicant otherwise, you would be exalted as a king.

ڏک سُکن جي سونهن، گهوريا سڪ ڏکن ريءَ!
جنين جي ورونهن، سڃڻ آيو مان ڳري.

24. Sorrows (by their contrast) increase the value of joys and as such are their decoration. Banish joys which are not accompanied by sorrows. In fact the beloved (held them in regard and) came to me to requite me for the same.

I shall surely show the road to Myself to those who suffer hardships in My way. (69, Ankabut).

هرکجا وردی دوا آنجا رود
هر کجا رنجی شفا آنجا رود (Roomi)

Medicine follows pain and cure follows malady.

ڪوهياري جي ڪاءِ، ماريندم، ماءِ! جا من اندر ڳالهڙي.
چڑهان ڏونگر چوٽئين، سُپريان جي ساءِ،
مون کي من اندر جا ڳالهڙي.
نهاريندس نڪري، هاڙهو هوتن لاءِ،
مون کي من اندر جا ڳالهڙي.
پانڌيڙا! پير پري، پريان کي پهچاءِ،
مون کي من اندر جا ڳالهڙي.
مولا! مون کي ميڙين، سنديءَ جانب جاءِ،
مون کي من اندر جا ڳالهڙي.
هوت هلن، آئون وهان، اي ڪا مون جڳاءِ؟
مون کي من اندر جا ڳالهڙي.
سسئيءَ جي سريءَ کي، اوڏاهين اُناءِ،
مون کي من اندر جا ڳالهڙي.
پيراندي پنهونءَ جي، مُنهنجو لوڙهه لٽاءِ،
مون کي من اندر جا ڳالهڙي.
"الا" عبداللطيف چئي، "اها آس پڄاءِ"
مون کي من اندر جا ڳالهڙي.

O mother! Whatever is in my mind with regard to the mountaineer (i.e. my love for him) it shall surely kill me.

I shall climb to the summits of the mountains for the sake of the beloved.

I shall move out and explore the Harho range for him.

"O pedestrain traveller! Please proceed briskly and convey to him what is in my mind."

O Allah! Kindly take me to the abode of my beloved.

Would it have been appropriate for me to stay indoors while the beloved has moved out?

Kindly take Sasui's corpse to his (the Prophet's) place and bury her by the feet of Punhoo (i.e. the Prophet).

"O Allah! Kindly grant me this wish". says Abdul Latif.

SUR HUSSAINI

CHAPTER - VII

پچن سي پسن، جڏهن تڏهن پرينءَ کي،
ڏريندیون ڏسن، اگٹ عجيبن جا.

1. Those persons, who are solicitous of the beloved, shall inevitably behold him; and those who search for him, shall reach his abode (and meet him).

Whoso is keen on something and he tries for it, he will have it.
(Saying of Hazrat Ali)

پچيوئي تان پور، نات پچٹ هوءِ مَ پرينءَ کي،
ڏورٹ واريون ڏور، هڏ نہ آهين هوت کي.

2. In case you express your solititude for the beloved, you should be on his track searching for him; else you should not enquire about him. Those who search for him, shall find the beloved not far from themselves.

ڏوريان ڏريان مَ لهان! شال مَ ملان هوت!
من اندر جا لوچ، مُچٹ سان مائي ٹئي.

3. Let me search for the beloved and continue the search od infinitum. Would that I may not find him or meet him, lest the craving in my mind for him may be abated or even silenced on meeting him!

It is better to be at home and think of Kaaba than to be in the Masjidul Haram and remember home. (Imam Ghazali).

Note: It is said that once the poet saw a flock of goats galloping to a water-pond to drink water. After they quenched their thirst, they urinated and passed stools in the pond itself and went away. Shah was disgusted at their ingratitude and bad return.

The demand of his love is to seek the beloved for ever without reaching him. He knows that the actual approach, should it come, will diminish his joy and he therefore tries to keep apart from the beloved, so that he may ever have the unique joy of winning his pleasure and gaining his nearness by action and effort. (Ideology of the Future).

ڏوريان ڏوريان مَ لهان! ساڻي کالهوٹا،
لاهي لاڏوٹا، سفر کنهن سانگ ويا.

4. Let me search and ever search and not find the companions of yesterday. Possibly they disburdened themselves of their goods and then went away somewhere else.

Note: The man is mortal. He must die someday and abandon all his worldly goods here. His destination is the Hereafter.

آئون ڏورينءِ، شال مَ لهان، پرين! هُجين پري!

هڏ نہ ساہ سري، تن تسلي نہ ٽئي!

5. "O Beloved! let me search for you but not find you. Would that you were remote from me! May my mind not bear the separation from you' Simultaneously it may not have the satisfaction of meeting you."

آئون ڏورينءَ شال مَ لهان! تن مَ ملين تون!
لُنءَ لُنءَ منجهان مون، لوچ تنهنجي نہ لهي!

6. "(O Beloved!) Let me search for you and not find you! Would that there be no physical union with you, so that on that account let there be no abatement in my craving for you anywhere in my system!"

در وصل بود بیم از ہجران لیکن
در ہجر بود ہمیشہ امیدِ وصال

In the wake of union there is always the apprehension of separation. But in separation here is always the hope of union.

آئون ڏورينءِ شال م لهان! ساجن! مڃ سوال،
سڪ تنهنجي سپرين، ٽئي جان زوال،
وهاڻيءَ وصال، اُٽان آرامي ڪري.

7. "O Beloved! Kindly grant me the wish that I may always search for you and not find you! May my craving for you contribute to my death; and that at day break tomorrow, (i.e. on the Day of Judgement) I should be with you, after having slept for some time (in grave)."

TRADITION: (In the Hereafter) a person shall be with those whom he loves (in this world).

چڙيم حُج هلڻ جي، چُڪيم چاڙهيڪا،
اديون! آڙيڪا، هينڙي پيم هوت سين.

8. "O sisters! I have got on the summits, and (since I failed to find the beloved there and have been fatigued,) I have dropped the idea of pursuing the journey further. But no. My mind is entwined with the beloved, (and I hope to meet him somewhere)."

چڙيم حُج هلڻ جي، چاڙهيڪن چڙهي،
آڙيڪن اڙي، پيم هوت پنهونءَ سين.

9. I have climbed to the summits of mountains, (and since I could not meet the beloved even at that high place), I have given up the idea of going further in his search. The fact, however, is that I have got entangled with the beloved Punhoo, (and as such further journey is unavoidable).

چڙيم حُج هلڻ جي، چاڙهيڪا چڪايم،
آرياڻيءَ جي آسري، ڏونگر ڏينهن لڳام،
پڇج، پرين، سندام! وينيس، وک نہ اُپڙي.

10. I have reached the summits and due to weakness, I have now abandoned all thought of pursuing the search. Relying on the hope that I shall meet the beloved I have passed many days amidst the mountains. O beloved! kindly take some interest in me. I am now resting, having been completely knocked out. In fact I cannot take one step further.

وينيس، وک نہ اُپڙي، اڃ، آرياڻي! تون آءُ،

چُڪيءَ توسين چاهُ، پاسي پر پيئي رڙهي.

11. I am forced to sit because I am dead tired; and I cannot go one step further. O Aryani! Kindly come to me today. The worn out woman is in love with you, and on that account she is crawling towards you side ways.

جيڪا ڪندي نينهن، مون جيئن ٻاروچن سين،
سڪڻ سارو ڏينهن، چڑهڻ چاڑهيڪن تي.

12. Whoso like me makes love to the Baluchi, she will have to long for him for her entire life; and in addition she will have to ascend to the summits of mountains (i.e. endure hardships).

Verily We have created the man to face hardships. (4, Al-Balad).

جيڪا ڪندي سگ، مون جيئن ٻاروچن سين،
انگُن چاڑهي انگُ، روئيندي سارت ڦڑا.

13. Whoever has relationship like me with the Baluchis, she will have to shed tears of blood and end on scaffold.

جيڪا ڏيندي منجهه، مون جيئن ٻاروچن ڪي،
مٿان ڳلن هنج، ڪين لاهيندي ڪڏهين.

14. Whosoever speaks out her mind (i.e. expresses love)Iike me to the Baluchi, she would never cease shedding tears and staining her cheeks.

VA1

منهنجي حجت ناهي واٽ، ڪانهي واٽ،
جيجان! تن جتن سين.
ڪاڻي ڪي ڪانئي ٽي، جيري جي جراٽ،
جيجان! تن جتن سين.
ڪنديس ڪيچ ڏٽين لءِ، لکن ۾ لولاٽ،
جيجان! تن جتن سين.
تازو پير پنهونءَ جو، لُڙيو مُنجهه لُڙاٽ،
جيجان! تن جتن سين.
آهيم آريءَ جام جي، اندر منجهه اساٽ،
جيجان! تن جتن سين.
ماريو ڪيم مُنيءَ ڪي، ڪيچي! ڪاهي ڪنواٽ،
جيجان! تن جتن سين.
ڪٽيو نيٽ نهاريان، ڳوڙهن پريو ڳاٽ،
جيجان! تن جتن سين.
سبب تنهن سُتيءَ ويا، جهوتي ڏنيم جهاٽ،
جيجان! تن جتن سين.
ڏٺم ڏکوين جا، چپر ۾ چنچاٽ،
جيجان! تن جتن سين.

"اديون!" عبداللطيف چئي، "لعل ڏنائين لات،"

جيجان! تن جتن سين.

O mother! I have no argument, nor influence or social intercourse, none whatsoever, with the Baluchis.

The burning heat of the fire (of love) scorches me who am already scalded

I will movingly approach and entreat the Lord of Kech amidst passes (for his forgiveness and reunion).

I have come upon a fresh footprint of Punhoo, rather indistinct due to mist.

I bear thirst (i.e. yearning) for King Ari (i.e. Punhoo) in my mind.

O Kechis! Do not drive off the camels (bearing Punhoo) and thereby kill this miserable woman.

I raise my countenance stained with tears and gaze in his direction.

It was because sleep suddenly overpowered me momentarily and they slipped away while I was asleep.

I saw the love affected women sobbing and shrieking among the mountains.

"O sisters! "says Abdul Latif," he saw the Divine light of the Prophet (or) the light of the fire kindled by Punhoo's caravan.

Note: The Prophet is described in the Quran as the lamp that gives 'Divine light.

SUR HUSSAINI
CHAPTER - VIII

آٽڻ اورانگهي ويا، آئون ٽي مران ماءِ!
پٽون ٽيندیس پير تان، "هَيءِ هَيءِ!" ڪري "هاءِ!"
جيئڻ مون نہ جڳاءِ، پرين تان پاسو ڪيو.

1. (The Baluchi) has left my house. O mother! I am wretched on that account. Alas, Alas! I shall give vent to sighs and be reduced to bits while tracking the beloved's footprints. Actually since the beloved has left my side, it does not befit me to live in this world.

آٽڻ اورانگهي ويا، اگڻ مون افسوس،
ديوانيءَ سين دوس، ساڻي آهين سچ ۽.

2. He has got away from my house. I am left with remorse in it. It would keep company to this insane woman out in the wilderness.

آٽڻ اورانگهي ويا، پڻيءَ توڙن، تاڻ،
ويهہ مَ، منڊا! پنيور ۽، هُن پڇندينءَ هاڻ،
رائي مَنجهہ رهاڻ، هل تہ ٽيئي هوت سين.

3. (To Sasui:) He has left your house. You must march after his camelcade. O woman! Do not stay in Bhambhore now but try to reach, and overtake him. Start the pursuit at once, so that you may overtake the beloved and chat with him amidst the mountains.

آٽڻ اورانگهي ويا، ڪري ڪميٽي ڪيئن؟
هاڻ گهرجي هيئن، جو ڏجي باه پنيور کي.

4. He has left my house. What should this plebeian do now? The best course (that suggests itself to me) is to set fire to Bhambhore (i.e. to dissociate from the world and clear out).

Note: Replaced **تہ** by **جو** as per Mr. Trumpp's edition.

آٽڻ اورانگهي ويا، پاري ڇڏي پوءِ،
آريچا اُڻن تي، هيءَ تان جڏي جوءِ،
ڪي هلي، ڪي هٽ ڪٽي، ڪي رڙهي، ڪي روءِ،
ڪو پنهونءَ کي چوءِ، "مُنيءَ ماتم آئيو."

5. He has quit my house abandoning me, his bondwoman. His party is mounted on camels, whereas I, his wife, am a mere decrepit woman. I walk a little; then I invoke his pity and forgiveness, and then crawl and shed tears to move him (out of sheer incapability to move further). Let somebody (intervene and) inform Punhoo that the wretched woman is near her end, (or that she is deeply mouring her loss).

آن نیست کہ من ہم نفسا نرا گذارم
با آبلہ پایان چہ کنم کہ قافلہ تیز است

Not that I lag behind of my own choice. What else can I do when I have blisters on my feet and the caravan is marching apace.

ڃاڻي سڃاڻي، مون کي ڇڏي هليا،
اديون! آريچن لءِ، آئو ن ڪُوريءَ جيئن ڪاڻي،
پاهڙ ۾ پاڻي، هاريون! هارڙ آئيو.

6. With full knowledge and intention he left me behind. My sisters! I am, as if, burning in a furnace for the Aricha. O simpletons! It seems to be my fate to shed tears amidst mountains.

ڃاڻي سڃاڻي، مون کي ڇڏي هليا،
آئون ڪيئن ڇڏيان پنهنجو، اديون! آرياڻي؟
پريُم جو پاڻي، سو ڪيچين ڪم نہ آئيو.

7. He has abandoned me deliberately. But O sisters! How can I forsake my own Aryani (beloved)? Whatever services I rendered to the Kechi were obviously discarded by him.

ڃاڻي جي ڃاتوم، تہ پوندو فرق فراق جو،
اڪر ارادت جو، ڏريائين ڏوتوم،
پوءِ تان ڪونہ پيوم، هوند ڪشالو ڪاف ڏي.

8. If I had only known that the misfortune of separation would befall me, I would have effaced the entry (about my marriage) from my destiny's tablet at the outset. In that case I would have been spared the odium of journey amidst the mountains.

وارو! وڃن ٿا، سيڙ تنهنجا سسئي!
هڏا، ٻاروچا، ڪين لهنديئن ڪي ٻيا.

9. O Sasui! (cease the remonstrances.) Get along. Your relatives are going away. You shall not come upon such Baluchis anywhere else.

واري، ورائي، تو پنهنجا نہ ڪيا؟
پوري! رنجائي، هوند نہ پئينءَ هيتري.

10. Why did you not entwine (or inveigle) him and win him over to yourself? O stupid woman! (Obviously) You annoyed him, else you would have been spared what has befallen you in the shape of sorrows.

جتان واري وڃ، اوٺي ٿيا ڇلنگيون،
مٿي تنهن مارڳ، پيئي پرزا نہ ٽئين؟

11. Wherefore did you not place yourself on the road along which the camelmen later troted in groups, so as to be broken into bits by them?

دکائيندي دونهڙا، منڌا! سيڙاني وچ،
پرياڻون مَ پڇ، ساڻ چڙهندو لکيين.

12. O woman (now) keep the flame (of love) alive and go with the party. Do

not dissociate from them as ahead of you are mountains (i.e. difficult and dangerous tracts) through which the Baluchi party shall have to pass, and it is desirable that you should not be isolated from them.

Note: Perhaps the reference is to 'Pul Sirat' which is a very precarious bridge to cross in the Hereafter. All persons shall have to cross it or fall in Hell. It is to be crossed with the aid of Divine light. (2) It may also imply the grave which is a difficult place.

چڃ مَ قطاران، ساڻ چڙهندو لکيين،
مڃڻ ٽئين پئان، وڃ واٽ ئي نہ لهين.

13. Do not get detached from the group of your companions as they have to .journey through (the mazy) passes. Else you may fall behind and miss the road which your companions might take.

And be not like those who split up and differed (among themselves) after clear signs had come to them. And they shall have dreadful torment.
(105, AI-lmran).

Note: Those persons who fall back, shall miss the Divine light, and they Would not be able to cross the "Pul Sirat".

کا جا کيائون، وائي واري ونگڙي،
آيل! تنهين آئون، ٻولي ٻاتاڙي ڪئي.

14. O mother! They conversed among themselves with a twist (of tongue) in a dialect which left me non-plussed. (It was not intelligible to me and) it made me inarticulate due to consternation.) -

وائي واري ونگڙي، ٻولي ٻولي نہ ڪن،
الا! ڪيچ ڏڻين، مون سين پوي مَ مامرو!

15. They persisted in conversing in that confusing dialect only. O Allah! Let the master of Kech have no controversy or quarrel with me!

کا جا آندي ڪيچين وڻکاران وائي،
سڻي مون سائي، نيڻين ننڊ وه ٽئي.

16. The Kechis brought the dialect from their oasis. When I heard it (though not understood it), my eyes lost all sleep (i.e. it created misgivings in my mind and made me apprehensive.)

پچيوئي جان دوست، تان پاسي ڪر پرهيز ڪي،
جنين ڏنو هوت، تن دين سپيئي دور ڪيا.

17. When you are solicitous about the friend (Allah), shake off all (religious) restraints (or shackles). Those who saw Him, kept away from all religious (i.e. they brushed aside the religious mandates for the time).

آنرا کہ فنا شیوہ و فقر آئین است
نہ کشف نہ یقین نہ معرفت نہ دین است *(Roomi)*

He whose mode of life is annihilation and self-contentment, has neither a manifestation, nor belief, nor gnosis nor religion.

گو ایں کلمہ کفر است گر گوی شوی کافر
برو ای مدعی نادان، چہ دانی سرمستانرا *(H. Bu-Ali Qalandar)*

Do not say it. Such a statement amounts to disbelief. It may brand you as an

infidel. Go to, O stupid cynic! You do not know the secrets of the ecstatic persons.

Note: According to some sufis, mostly the followers of lbn Sabaeen, the difference between conformity to the Divine orders as prescribed by all religions and the sinfulness ceases to exist at that highest stage of evolution. They hold that offering of Namaz at that stage is tantamount to pantheism. Such persons say that they are not to suffer due to sinfulness.

شیخ گر شارب خمر ای مرغ خاک
بحر قلزم را از مرداری چه باک *(Roomi)*

O plebeian! If a holy man takes wine it means nothing. An occean's water cannot become polluted if a carrion were there. -

هلو ۽ ملهو ڏک مَ پسو ڏوٹيا،
سونهون جو ساڻ جو، سو مون هوت سلو،
آن پڻ ٽئي پلو، آئون بہ گڏجان پرينءَ کي.

18.O you nomads! get along. Buck up. May you folks not come to grief (for the trouble which I propose to give you)! Kindly inform me about the beloved who leads the party of camelmen. If you do it, the advantage would be mutual. It would benefit you (as a good act). At the same time it would help me to meet my beloved (the Prophet).

TRADITIONS:

(1) The claims of the road in brief are:
   a) help one in hardship, and
   (b) guide one who has lost his way.
(2) Help a weak person. Allah will extend His patronage to you.

VAI

مون کي ڇپر مَ ڇڏيجا، ٻاروچا! پلءِ لڳي آهيان.
ڇوري ڇني آهيان، نينهن نباهي نيجا،
ٻاروچا! پلءِ لڳي آهيان.
ڇوري ڇڏي ڇپرين، ڪيچي! ڪيم وڃيجا،
ٻاروچا! پلءِ لڳي آهيان.
پنهون منهنجو ان سين، ساڻ سلامت نيجا،
ٻاروچا! پلءِ لڳي آهيان.
مون تان وَڙُ وڃائيو، آئين پنهنجو وڙ ڪريجا،
ٻاروچا! پلءِ لڳي آهيان.
جوڳئڪو ويس ڪري، سگهڙي سار لهيجا،
ٻاروچا! پلءِ لڳي آهيان.
"آرياڻي!" عبداللطيف چئي، "مون تي وهلو ور ڪريجا،"
ٻاروچا! پلءِ لڳي آهيان.

O Baluchi Lord! Pray do not abandon me amidst mountains. You are my anchor. I am a resourceless orphan. Kindly take me in fulfilment of love with

me.

O Kechi! Kindly do not forsake this orphan girl amidst rocks.

(O Allah!) Kindly take the caravan safely to their goal. My Punhoo is with them.

O Punhoo! I have lost all propriety. Notwithstanding you kindly extend to me your grace as per your well known nature.

> *"Notwithstanding it, deal softly with them on account of Allah's mercy to you"(159, Al-lmran).*

In the garb of the ascetics, kindly attend to me soon.

Abdul Latif says: "O King! Kindly show your mercy to me at your earliest convenience."

Note: Kechi, Baluchi Lord and Punhoo signify the Prophet.

SUR HUSSAINI

CHAPTER - IX

ڪاتيءَ تان نہ ڪهين، منُ وڃلڻ وڌيو،
ماريس سور تهين، جو نہ جياري جيڏيون!

1. It is not the knife that has killed me. My mind is cut by anguish caused by separation (from my beloved.) My friends! I am neutralized by the pain which veritably shortens the span of life irreparably.

ڪاتي تان نہ ڪُنو، ماءِ، منهنجو جندڙو،
جنهين ماءِ مُنو، سي جت نہ پسان جوءِ ۾.

2. "O mother! A knife has not killed my heart. It was the Baluchi, whom I do not find now in Bhambhore, who is responsible for my liquidation."

جيءُ منهنجو جن، انگڙيارو وڌيو،
پڃاڻان پرين، سڀان سڃو نہ ٿئي!

3. The beloved has cut my body in a zigzag manner. After his departure, even though mended, it is not normal as before. (No circumstance or treatment soothes much less heals it.)

اچيو مر اچن، ڀاروچا ڀنيور ۾،
پنيءَ لڳي جن، ڪميٽي، ماڻهو ٿئي.

4 The Baluchi is always welcome, very welcome to visit Bhambhore, as this abject creature will become a refined human being by following him (i.e. his teachings).

رو، وساري راند، پهم پروڙ سات جا،
هوتن سين هيڪاند، هُئينءَ ٻہ ٽي ڏينهڙا.

5. The poet advises: "Shed tears (i.e. get into humble mood). Abandon frolicsome-ness (i.e. assume spiritual receptivity and serenity). Study, reflect upon and understand counsels of the leader (the Prophet) and his companions. (It is a pity that) you were with the beloved for a few days only."

رئڙ ۽ راڙو، مون نماڻيءَ جي نجهري،
ڪنل ڪي قلب ۾، قرب جو ڪاڙهو،
هوتن لءِ هاڙهو، رجائيندیس رت سين.

6. The fact is that lamentation and mourning are the characteristic feature of this humble woman's abode. I bear the flame of love in my heart and am nearly dead on that account. (In his persuit and) for his sake I shall flood the Harho mountain with blood.

They must laugh little and weep much on requital for what they have earned. (82, AI-Toba).

بہر گریہ آدم آمد بر زمین
تابود گریان و نالان و حزین *(Roomi)*

Adam came to earth for lamentation, that he should weep, wail and grieve.

روئي ڪندينءَ ڪوهہ؟ هاڻي ڪو هوت وري؟
جيڏيون! جيڏوئي ڪيو، ساڻم سيڙ ستوهہ،
ڏوهي اٿو! ڏوهہ، متان ڪا مون سين ڪري!

7. (O Sasui!) "Wherefore are you mourning? Is it likely that the beloved would return to you now?" My friends! Punhoo had definitely been very unkind to me. I beseach you in Allah's name not to be perfidious to me (as a counsellor or co-mourner)."

فتادم ناگہان اندر محیط عشق بی پایان
کجا باد دگر بینم ازین گرداب ساحل را *(Sabzposh)*

I have suddenly fallen in the fathomless vortex of love. It is doubtful if I ever come out of it and see the shore.

رڙان، تان راند، ڪلان، ڪامي هِيون،
اکڙيون ويساند، پرينءَ گڏجي ڪنديون.

8. The real pleasure comes to me from tears, and the heart burning ensues from laughter. My eyes will have tranquility only by meeting the beloved.

آب شوم سجدہ کناں بگلستان بروم

Let me be water (i.e. shed tears profusely) in humble prostration so that I may reach the garden (and be tranquil.)

اکين ڪين ڪيو، رت نہ رنائون،
اُيي ڏنائون، ڦوڙائبا سپرين!

9. My eyes failed me utterly by not shedding tears of blood. They merely gazed at the departing beloved with frustration.

ڪاڻيون، لونيون اکيون، ڪُنيون ڪين ڪچن،
منيون ماڻ نہ ڪن، هَنيون وهن هوت ري.

10. My eyes are consumed (by love), and they have become unemotional. They say nothing. (They do not show any sign of life). The miserable things! They do not, however, stop shedding tears. All the time the wretched ones refuse to remain tranquil during the absence of the beloved.

وسي وساڻيون، رت روئي پرينءَ ڪي،
پييون ڪٽن پب ڏي، نظر نماڻيون،
سي ڪيئن ٻيلياڻيون؟ جن ويندو هوت نہ واريو.

11. After shedding tears for union with the beloved my eyes are now worn out. They merely gaze meekly in the direction of Pub. How can they be helpful (or serviceable), since they were not able to detain the beloved? (i.e. they were closed in sleep when the beloved left me and thus they did not serve me well).

وسي، وسي مينهن، جيئن لٽي ويس ڪيهہ،

توءِ پريان جي ڏيهه، پيئي پچي خبرون.

12. Due to incessant rainfall the tracks of Punhoo are (missing, having been) covered up by dust. Consequently Sasui is making enquiries from others about the land of the beloved.

ڪاٽيءَ مَ ڪانيو، منيءَ منگر مَ ڏيو،
هيڪر اُجهايو، ڏيئي ٻر لهار جيئن.

13. (To Punhoo!) Do not burn Sasui as she is already roasted. Do not put the wretched woman on the stove containing charcoal fire. Like the ironsmith, please put out the fire at least for once by sprinkling water on it (and then rekindle it with fresh intensity). (Thereby two objects would be served:(a) Sasui will have got some respite from the fire, and (b) by being put to fire again she would be purged of all extraneous thoughts).

ڪاٽي ڪيرن هيٺ، وينِي روئي رت ڦڙا،
ڪڏهن ٿيندم ڏيٺ، ٻيهر ٻاروچن سين؟

14. The love-consumed woman is shedding tears of blood beneath the wayside dwarfish trees. She wonders if and when it is likely at all that she would see again the Baluchi Lord.

پنهونءَ پيرڙيون، گهر گهمندي جي ڏنيون،
سي مون سيرڙيون، نت نهارڻ پيئيون.

15. I have preserved the footprint impressions which Punhoo had left while moving about in my house. I look at them (to satisfy my longing for him).

Note: This verse possibly refers to the traditions left by the Prophet in this world, and the poet refers to them as his relics. In importance they rank next to the Quran.

ميس! مر مران! سُيس وچ سرتين،
پورهيت ٿي پران، پاڙي جام پنهونءَ جي.

16. If I die during the search for him (i.e. in the cause of Allah), there is no harm. On the contrary I would be famous among my contemporaries. My sole ambition is to grow up as Punhoo's bondwoman in close proximity to him.

ماريو جي معذور، تہ هيڪاري هور لهي،
ساجن آهنجي سور، ڪين جيان ٿي ڪيچيا!

17. If you kill this miserable woman, so much the better for her, as she would be relieved of all worries. O beloved! O Kechi! I cannot survive these travails of separation from you. They have virtually killed me.

نڪي ٿي جيان! نڪي مئي آهيان!
ساجن! ساه ڏيان، توکي ساريو سپرين!

18. In fact I am neither alive nor dead. O beloved! I wish I were to give up my soul while remembering you.

نہ جیتی ہوں نہ مرتی ہوں، خون جگر پیتی ہوں
بس غم میں تیرے یار!

I do not live; nor do I die; I drink the blood of my heart due to anguish of

separation from you! O friend!

تون جي ڪالھ مئي، تہ ڪالھ ئي گڏي پرينءَ کي،
ڪڏھن ڪان سئي، تہ ڪا سگھي گڏي سڃٽين.

19. (O Sasui!) If you had died yesterday, you would have joined the beloved on that day. Personally I never heard that a person, not bearing the unalloyed (Divine) love, ever met the beloved.

اڄي پوءِ مران، مر مران مارڳ ۾!
مٿي پوءِ پريان، خون منھنجو جيڏيون!

20. I have to die some day. Why not then to die in His way? O friends! Blood money for my death would then be due from the Beloved.

They rejoice at the favour of Allah and His bounty, and at the fact that Allah suffers not the reward of the believers to be lost. (171, AI-Imran).

TRADITION: Allah says: "his blood money is on Me whom I have killed."

مر مٽا ڏئي، پنھونءَ ڪارڻ پب ۾،
تہ سرتيون سپيئي، واکاڻينئي ويڻيون.

21. Toil hard and die in the Pub region for the sake of Punhoo. If you do so, all your friends will admire and praise you at all times.

سُتيءَ تان نہ سياڻ، جي ڪوھيارا ڪيچ جا،
انگھن چڑھيو آءٔ، جي نالو ڇيڙ نينھن جو.

22. The mountaineer of Kech shall not accept you as a relative if you are given to sleep. In case you have any pretensions for love, you shall have to mount scaffold (any number of times).

مٽان جيءُ جتن، گھوريو گھوري سسئي،
پاڙيچا پنھونءَ جا، ڪارون ڪري تن،
ڪيچ متان ڪا ڪن، بي شُڪري پنيور جي.

23. Let life be sacrificed for the Baluchi. Let Sasui too be similarly sacrificed. In fact she cries to (and implores) those nearest to Punhoo (i.e. angels), lest they may utter a word of complaint against Bhambhore (i.e. against her life passed in this world).

Note: Here Punhoo more fittingly implies Allah.

Those who bear the Throne, and those who are around it, glorify their Lord with His praise, and they believe in Him and ask forgiveness for those who believe.(7, Al-Momin).

VAI

ھتان ٽي ھلنديس، ميان! سامُھين ساڙيھ ڏي.
وڏا پيندا پنڌ جا، منزل ماڻيندیس، ميان!
سامُھين ساڙيھ ڏي.
الا ھر عجيب کي، لکن مان لھنديس، ميان!
سامُھين ساڙيھ ڏي.
جيڏيون! جوڙ جتن جو، جڏھن آئون ٽيندیس، ميان!

سامُهين ساڙيهَ ڏي.

حُجائتا هوت کي، ڏوراپا ڏيندیس، ميان!

سامُهين ساڙيهَ ڏي.

فريادیون فراق جون، پُنهل کي چوندیس، ميان!

سامُهين ساڙيهَ ڏي.

"اديون!" عبداللطيف چئي، مَنَهِ آئون ملندیس. ميان!

سامُهين ساڙيهَ ڏي.

O Sir! From this world I shall go back directly to my yonder original homeland (or to Punhoo's homeland). I shall cover long distances and surely reach my goal.

Relying on Allah's support I shall find out the wonderful beloved amidst the mountain passes on the way.

O friends! When I am united to Punhoo, and become one with him, I shall, through priggishness, give him good many reproaches and complain to him about what I have suffered due to His separation.

گر بتو افتد نظر چہرہ بچہرہ روبرو

شرح و ہم غمِ ترا نقطہ بہ نقطہ موبمو *(Quratulain Tahira)*

When I meet you face to face I shall convey to you my grievances in details.

Abdul Latif says: "O sisters! I shall meet him in my cottage".

SUR HUSSAINI

CHAPTER - X

واکيو واکيو وک، پاڻهوهيو پير کٽي،
سي نہ چڑهنديون ڏِک، موڙي پير مَرن جي.

1. A true lover (like Sasui) remembers or calls loudly the beloved at each step that he takes and becomes happy there at. On the other hand they shall achieve nothing, much less meet the beloved, who retrace their steps and die (in their homes.)

وجهه وڌندي وک، مڇ لک لکائيين،
ڏک تنين کي ڏک، حب جنين کي هوت جي.

2. Accelerate your pace. Do not betray the least remorse at having undertaken the journey (or at the symptoms of fatigue during its course). They who have a craving for the beloved, take grief as an embellishment.

واکو هڏ مَ لاه، سڏن مٿي سڏڑا،
مان تنهنجي کاءِ، سگر ۾ سار ٽئي!

3. Never cease calling the beloved. On the contrary repeat your calls in a chain, It is possible that he may (hear your calls and) look after you on the high way. This means that we should remember Allah always.

اندر ایں رہ می تراش و می خراش
تا دمِ آخر دمی فارغ مباش *(Roomi)*

On this way continue to cut and scratch with your nails; and never sit idle till your last breath is out.

سڏن پٺيءَ سڏڑا، واکو منجهه وٽين،
سڃڻ پنڌ گهٽي، مان کوهيارو کوک سٽي!

4. Repeat your calls, one after the other, so that they may be echoed among the wayside trees. Though there is a long distance between you and the beloved, still it is possible that he may hear one of your calls.

کوهيارو ٽي کات، مُيون مارڻ آئيو!
هوءِ مر هوت حيات! آئون ميائي گهوري!

5. The Mountaineer has come with a dagger to slaughter those who are already dead. May the beloved live (for ever)! If I died, it would mean only an offering to him.

وهين ۽ ويلا کرين، پچين ٽي پانڊي،
هاري! هيکاندي، کنهن پر ٽيندينءَ هوت سين؟

6. You are inclined to halt on the way and thus procastinate the journey. Then you make inquiries from way-farers about the beloved! O imbecile! Do you expect to join him (by these tactics?)

وهين ۽ ويلا ڪرين، ايءَ نہ اُڪنڊ آهہ،
سي لاڀاپا سپ لاهہ، اوري اُپيارين جي.

7. You halt on the way and thus delay pursuit of the beloved. That is not what love requires. Break off all such connections which act as hurdles in your progress.

عاشقی دانی چہ باشد، بیدل و جان زیستن
جان و دل درباختن، بربوی جانان فریستن *(Urfi)*

Do you know what the lover is? He loves without life. He gambles with his life and lives on the beloved's fragrance.

وهين ۽ ويلا ڪرين، سڏئين ساگاتُو،
هاري! آپاتُو، توسين سونهن نہ، سسئي!

8. You halt on the way and thus delay the journey. Still you claim relationship (with Punhoo)! O stupid Sasui! You are not fit (as a relative) for the aliens!

Note: Rewrote **سُنهن** as **سُونهن** as per Mr. Advani's edition.

پاڙي ناهہ پروڙ، تہ ڪا رات رنجائي گذري،
ٻانيڙ ٻروچن جي، گهائي وڏي گهور،
هڪ سسئي ٻيا سور، ويا پٽيندا پاڻ ۾.

9. The neighbours did not know that Sasui had passed a distressful night. The fact is that memories of the Baluchi had blasted her peace of mind, with the result that Sasui and her woes kept mutual company exclusively and shared the mourning together.

پاڙيچي روئي، چاڪ منهنجا چوريا،
پگهر وجهنديس پرينءَ جو، ڏکن ۾ ڏوئي،
ساجن! سيوئي، ساهہ اوهان تان صدقو.

10. A neighbour woman (came to me and) wept to console me in my bereavement. (But the result was quite the reverse). She freshened (or reopened) my wounds of love. (As a medicine for it), I propose to wash off the prespiration from the beloved's person (or clothes) and put it in my wounds. O believed! Hereby I offer to you as sacrifice everything that I own including my life.

اڄ نہ مون قرار، ڏٺم سنڇو ساڻ ۾،
ٻنڌن وينا بار، مٿي ساڻيهہ سپرين.

11. Today I had no peace of mind, as I saw Punhoo's party making preparations for departure. They had packed up their goods and loaded the camels therewith, destined for Kech.

ڪيا ويچاريءَ وس، ڪارڙ ڪوهياري گهٽا،
گهٽو پڇي پانڌيين، سندا ڏيرن ڏس،
لمون ڏوري لس، ستي سڳر پٽين.

12. The poor woman did her very best to join the mountaineer (Lord). She made maximum number of enquiries from wayfarers about Punhoo's brothers. The chaste woman, (that she was), continued her search for Punhoo, and in its course she had to climb the Lamoo mountain and then cover the extensive plains of Lasbella.

وري کا ڪجاه ور، ڪميٽيءَ تي ڪيچيا!
آئون اوهان جي آهيان، بندي بي سمر،
اچي ڪوهيارا ڪر، دلاسو دلگير ڪي.

13.O Kechi (Lord)! Kindly relent to this plebeian, who is your destitute bondwoman. O mountaineer (Lord)! Kindly come and console this distressed woman.

وري کا ور ڪجاه، ڪميٽي تي، ڪيچيا!
آئون! اوهان جي آهيان، ٻانهي ٻاروچاه!
دلاسي دوساهه! متان مون کي ڇڏيو.

14.O Kechi (Lord)! Kindly be merciful to this low-born woman.O Baluchi Lord! I am your slave. O friend! Kindly see that you would not leave me here forlorn. Let it be a positive assurance and not a bit sympathy.

هو جي سور سڃن، سي مون پينگهي ۾ پرائيا،
سانڊيس منجهه سکن، سورن ڪارڻ، سرتيون!

15. I received assignment of all conceivable sorrows while I was a baby (swinging) in a cradle. I was fostered amidst the homely comforts only to suffer these sorrows later, O friends!

سورن سانڊياس، پورن پالي آهيان،
"سکن جي"، سيد چئي، "پکي نہ پيياس،"
"جيکس آئون هياس، گري گوندر ول جي."

16. I have been fostered by sorrows and reared by worries. Syed says: "comforts do not seem to have been decreed for me. Perhaps I was a fragment of the 'creeper' of woes."

سرجي، تان سور، سامائي، تان سُک ويا،
اهي ٻئي پور، نماڻيءَ نصيب ٿيا.

17. I got woes at the time of my birth; and when I became adult, comforts parted company with me. This humble creature had these two prominent rungs in her destiny's ladder.

مونهان مهند ٿيا، سورن ٻڌا سندرا،
هلو تہ ڏوريون ان کي، وندر جي ويا،
ڪنديس کين ٻيا، هوت متائي اڳيان.

18. My woes became determined and more determinent and they got in advance of me, (i.e. they changed their position from being my companions to that of my leader). They suggested to me: "Let us search for those who have already gone to Vindar". But the fact is that I shall never change my beloved in favour of others.

Note: The verse means that her companions, the woes, suggested to her to appeal to some other agency for improvement of her plight. But she rejected the proposal and stuck fast to Punhoo i.e., the Prophet it may also mean that finding the woes comfortable she suggested to them to accompany her resolutely to Vindar in search of the beloved, pleading that she would not forsake him in favour of another person.

پڻ وهاٽيس رات، هلي هاڙهي سامهون،
پنهونءَ جا پريات، اُيي پچي پهيڙا.

19. Night had expired when she got in front of Harho. But then and there, at early dawn time, she was on her feet enquiring about Punhoo's messengers (if any). (This means that the true seeker passes the entire night in remembrance of Allah and without having any rest, he is ready again for the morning prayer.).

نہ کا تات، تُوت کا، نہ کا تات تنوار،
کانهي پرت پچار، لنءُ ويچاريءَ لڏيوا!

20. These days there is no talk or discourse or even a casual reference to (Divine) love. None seems interested in it. The poor thing appears to have evaporated.

کينهن طالب تات جا، نہ تہ آهي تات تيار،
ڏوريان، پيو ڏکار، کيڙائو کٽي ويا.

21. The (theme of the Divine) love is always present, but its seekers have disappeared. There is an acute shortage of such persons. Even when I search for them, I do not find any. It seems the true seekers have taken away with themselves all interest in such a topic.

جيکي طالب تات جا، تات بہ تنين وٽ،
هڏهن کانهي هٽ، گهور، تہ گهرائين لهين.

22. Those who are seekers of the (Divine) love, will find the latter easily available. But it is not a marketable commodity to be available on a shop. If you search for it, you will find it within yourself.

Note: The verse bearing the original No. 23 was hot composed by Shah Abdul Latif. It was composed by his father as explained under the following verse. Hence it is expunged. The following verses have been renumbered).

متان ٽئين ملور، کين آڳاهون آهيان،
ڏسڻ ۾ کر ڏور، حد ٻنهين جي هيکڙي.

23. The poet wrote to his father in reply!) Do not get melancholy (on account of my absence). I am not remote from you. Though we seem to be away from each other, yet our goal is the same.

Note: This verse was composed and sent by Shah in reply to the following verse (original No. 23) of his bed-ridden ailing father, who died soon afterwards.

کنهن جنهن نينهن نڌاه، جيئن مون واجهائيندي نہ ورو،

جيڪي مئي ڪنداه، سو جانب ڪريو جيئري.

You seem to have got entwined with such absorbing fascinations, that you do not come to me despite my longing for you. Dear me! what you would do for me after my death, please do the same while I am alive.

The poet's nonchalant attitude was possibly based on the higher spiritual philosophy and the Quranic conception of patience. But Hafiz, as per his following couplet, would perhaps have felt differently.

الا ای یوسف مصری کہ کروت سلطنت مغرور
پدر را باز پرس آخر کجا شد مہر فرزندی

HuIIo O Yousuf of Egypt! You seem so much ego-conscious due to Kingship' Show interest in your father. What has happened to your filial love?

آن جي ڏنا هون، الله ڪارڻ ڳالهه ڪريو،
نيڻ منهنجا رون، راتو ڏينهان ان کي.

24. (To co-travellers or companions:) "If you have seen him (i.e. the beloved) somewhere, please tell me about him in the name of Allah! My eyes are shedding tears incessantly for (union with) him."

اڄا رات رتوم، ڪوڏ، ڪوهيارو ڪنجرو،
پينرا! پڇايوم، سُپاٽي سورن سين.

25. It was only last night that out of exhileration in the society of the mountaineer Lord, I had dyed red my shirt. O sisters! On the very next morning I moistened it with (tears shed due to) the woes caused by his separation."

سرتين سهج منجهاءُ، ٿي ڪوڏ وراهيا ڪپڑا،
تڏهن منهنجي ماءُ، ٿي پهڻ آڇيا پب جا.

26. When on my bridal night my friends were joyfully offering clothes out of love for me, my mother as if, gave the stones of Pub (i.e. hardships) to me (in dower). (This means that all my hardships came in the wake of my marriage as its inter linked dowery.

ڪڏهن ڪڏهن، جيڏيون! ڪو پهر اچيو پوءِ،
سو پڻ ساڙو هوءِ، هيءُ جو ساه سرير ۾.

27. O friends! Sometimes I am assailed by a thought that my life itself is a self-consuming torture.

ڪجي جيئن ڪيچين لءِ، تو تان ڪين ڪيو،
ويجهائي وڏوءِ، وک نہ ڪينءِ هيڪڙي.

28. (To Sasui) You did not treat the Kechi Lord as he deserved. You unduly procrastinated the service to him where extremely short shift would have served the purpose (and pleased him). In fact you hardly took any action in this connection. (This means that immediate and swift compliance with the Divine orders or the Prophet's directives is much better than its procrastination and delayed compliance.)

چراں حافظ چوں می ترسیدی از ہجر
نکردی شکر ایامِ وصالش *(Hafiz)*

O Hafiz! when you were so much afraid of separation, why were you not adequately grateful at the time of union?

VAI-1

هو ارمان اُڻن، ميان! سسئي جي سورن لءِ،
ڪجاوا ڪرهن تي، جوڙيا جال جتن، ميان !
سَسُئي جي سورَنِ لءِ.
پير نہ ٽڪن پوءِ تي، ٿا ڪامن سان ڪٽجن ميان!
سَسُئي جي سورَنِ لءِ.
مهارون مين جيون، واڳون وس ڏٽين، ميان!
سَسُئي جي سورَنِ لءِ.
ٽڪر ۾ ٽونڪار ٿي، صبح ساڻيڙن، ميان!
سَسُئي جي سورَنِ لءِ.
سانگ نہ تنهنجو سسئي! هاڻي هوت ڪن، ميان!
سَسُئي جي سورَنِ لءِ.
"اديون!" عبداللطيف چئي، "سي مرمحب ملن، ميان!
سَسُئي جي سورَنِ لءِ.

O Sir! The camels felt sorry for the woes of Sasui. However, the Baluchis saddled them elaborately (for the journey) and beat them mercilessly with thick sticks with the result that they went at high speed. (This means that the true seekers do not spare their persons in remembrance of Allah. They subject them to great straits e.g. sleepless vigil during night.

Their masters held their reins. Early next morning the mountain echoed with their movements.

Note: The masters may mean the guardian angels.

O Sasui! the beloved does not care for you now.

And know that Allah is the Self-sufficient, the Praise worthy!
(267, AI-Baqarah).

Abdul Latif says: "O sisters! I wish the beloved to come to me (inspite of his alleged lack of concern for me!)

VAI -2

وڃي وڃي وينڙي تتي، جت پير سجاتائين پرينءَ جو.
پير سجاتائين پرينءَ جو، منجهان نينهن نرتي،
پير سجاتائين پرينءَ جو.
هو ويا وٽڪار ڏي، هن پوريءَ پانئيا هتي،
پير سجاتائين پرينءَ جو.
جنهن ڇيڙي وڏيس ڇپرين، سو ڪوهيارو ڪٽي؟
پير سجاتائين پرينءَ جو.

آما، ليما، ڦل ڦاڙها، ڳاڳا، راڳا جتي،
پير سڄاتائين پرينءَ جو.
مري رهنديس ماڳهين، نہ تہ، هادي! اڇج هتي،
پير سڄاتائين پرينءَ جو.
مون کي ڇڏي هليا، ڪا پيئَن مٿي پتي،
پير سڄاتائين پرينءَ جو.
"لکن منجهہ،" لطيف چئي، "ملي سان سرتي،"
پير سڄاتائين پرينءَ جو.

Sasui slowed and sat down wherever she could, with the eyes of ardent love to identify the footprints of her beloved.

Punhoo's party had reached the oasis (i.e. the Hereafter) though this stupid woman thought that they may still be there (in Bhambhore i.e. in this world).

By the way where is the mountaineer who has forced her to take to mountains (in his search)?

He is (in Paradise) where the trees bearing mangoes, lemons and other fruits and other local varieties of trees abound. O Guide! Unless you come to me here, I shall roam on the highway and die here (without finding you).

> *And We produce therewith gardens of grapes, and the olive and the pomegranate similar and dissimilar 99, Al-Adam).*

He has abandoned me perhaps because He was annoyed at something in me.

Latif observes! "she did meet her friend (beloved) amidst the mountain pass.

> Note: In both the above Vais Punhoo or the beloved may be identified as the Prophet.

SUR HUSSAINI
CHAPTER-XI

سُپريان جي ڳالهڙي، رڳو رنجائو،
ڏونگر ڏولائو، ڏيندا مون ڏير ويا.

1. The story of my love is indeed very pathetic. My husband's brothers went away (with him) and put me to strenuous toil amidst mountains.

آريءَ اُتن جيئن، اُئين اوڻين نہ ڪيو،
ڪيچ پهچبو ڪيئن؟ اهڙن اڀاجهن سين.

2. The camel men did not act as per the instructions of King Ari. How then is it possible to reach Kech with such a cruel party in opposition?

Note: King Ari had merely asked Punhoo's brothers to appeal to Punhoo's filial love for him and bring him back. But the emisseries transgressed those orders. They intoxicated Punhoo and then bound him to the camel's saddle and galloped to Kech at mid night time.

جيئن اُتن آريءَ ڄام، اُئين اوڻين نہ ڪيو،
ڀڙڪي ٻاهر نڪتي، گاذر منجهان گام،
سسئي ڏنائين سام، سُتي سڳر پٽيين.

3. The camel men did not comply with the instructions of Ari, the king. In view of her bereavement the washerwoman left the village precipitatately, and after sacrificing her life (for Punhoo as a testimony of her love) she slept (i.e. was buried) on the way side plains.

لکيون! ان پر لک، ڪي ڪوهيارا ورميا؟
جنين سندي سک، رنم رات رت ڦڙا.

4. O rocks! Did the mountaineer stay for a while (amidst or) nearby you? Please note that I shed tears of blood last night while yearning for Him.

لکيون! ان لڳا، ڪي پلءِ پرديسين جا؟
"توهان گهٽيرا، روندا او رت ويا.

5. O cliffs! Did the hem of the foreigners' garments touch you? (They replied): "O mother! Punhoo passed by us weeping more bitterly than you do".

ڪو جو لڳس ڪانُ، ڪيچين جي قرب جو،
ٿي نماڻي نيشان، ڇڏي سانگو ساه جو.

6. She seems to have received an arrow of the Kechi's love. In fact the poor woman had offered herself as a target for it, little caring for her life.

ڏوٽيا! ڪو اوڻين جو، مون کي ڏس ڏيو،
سچ ڪ ساڻ نيو، پُنهون منهنجو پاڻ سين؟

7/8. O village folk! Give me some clue about the camel men. Is it a fact that they bore away my Punhoo with themselves?

ڏوٽين چيس"ڏور، ڪيچ اڳاهون پنڌ ٽيو،"
پاٽان چڙهي پور، وک وڌائين وتري.

8/7. The village folk, (laconically) replied: "search (for him;) Kech is far off". That information (instead of depressing her), increased her impetus, and she accelerated her pace.

لک چڑهيو رڙ روءِ، ڪري سڀاجها سڏڙا،
ايندن پڇي خبرون، ويندن پيرين پوءِ،
ڏيرن ۽ ڏاگهن جو، مون کي ڏس ڏيوءِ،
مون کان ساڻ ويوءِ، پُٽي ڏونگر ڏوريان.

8-A. Sasui passed through the wilderness amidst the mountain passes, all the time meekly calling the Beloved. She enquired about him from all those persons who crossed her on the road, and she followed the footprints of those way-farers who went further in the same direction. (Or) she touched their feet (for their intercession with the Prophet for her). She requested them for some information about the party of her husband's brothers and their camels, deploring her tearful journey through the passes, which was occasioned by her husband's departure.

Note: Two categories of fellow travellers who crossed Sasui are mentioned in this verse, to wit, those who had come from the Beloved's land, and those who were bound for the same destination as Sasui. Since the latter seemed better informed about the route, they journeyed fast. Sasui had, accordingly to follow their prints.

ڪو جو اُنس مينهن، آريءَ جي اُڪير جو،
ٻاروچاڻو نينهن، متان مانو ٿئي.

9. Sasui seems to have received a full shower of Punhoo's love, because her yearning for the Lieloved did not abate in her mind (with the passage of time, or due to the rigoürs of the journey.)

جيڏيون! ڏسو ڪيچ، جو ڏيهه ٻاروچن جو،
پنهونءَ وڏم پيچ، نسوروئي نينهن جو.

10. Many friends! Behold! yonder is Kech, the land of the Baluchi, Punhoo has entwined me with his love.

سسئيءَ جي سريَ سان، ڪيچ ڏٽي ڪانڊي،
پسڻ ڪارڻ پرينءَ جي، مُنڌ هئي ماندي،
"لکن تان،" لطيف چئي، "ايرادي آندي،"
"پنهونءَ پيراندي، نماڻيءَ نصيب ٿي."

11 . The Lord of Kech himself (i.e. the Prophet) is pall-bearer of Sasui. Poor woman! she was beside herself with the longing to see her beloved. "The destiny itself", according to Latif, "brought her from within the passed, and the humble creature was buried at the feet of Punhoo."

گھوڑن هنيون گھٹيون، اُنن هنئي آنءُ،
جا نينهن ڳنندي نانءُ، سامون جيئن پوندي مامري.

12. Mahy are the victims of horses' actions but I am a victim of camels. Whoso utters the word 'love' will get into difficulties like me.

لکڑياريون آگريون، ٻاروچاڻو پير،
اچي پسو، جيڏيون! تازو پنهونءَ پير،
ويچاريءَ سين وير، جتن جيڏوئي ڪيو!

13. My beloved has nimble fingers and form of a typical Baluch. My friends! Come and behold a fresh footprint of Punhoo. The poor damsel! she was treated with immense cruelty by the Baluchis.

لڇڻ نہ لاهين، گوندر هن غريب تان،
پر ۽ پچائين، جيجان! جوش جتن جا.

14. The poor creature was racked by grief at all times. O mother! I am being inwardly roasted by emotions caused by the beloved's memory.

"هو ٿو وڃي هوت، آئون ڪ اڳيري ٿيان،"
متان چوي بلوچ، "ڪميڻيءَ مان ڪين ٿيو،"

15. "There goes the beloved! I should hurry up and overtake him", lest lie, the Baluch, may say, "The plebian woman was absolutely ineffective".

ڪميڻين هٿان، ٿين مورائين مديون،
تون ڪر پاڻ وڙان، موٽ، سڀاجها سپرين!

16. "Evil deeds always ensue from base persons". O Gracious beloved! "Kindly relent and reutrn to me. That would be worthy of you".

نڪي ٿيان سگ ۽، نڪي سگيٽي،
آهيان ڪميٽي، ذات ٻروچيءَ نہ جُڙان.

17. I do not deserve to be a relative of the beloved nor am I fit to claim a kindred bond with him. I am a base creature, and definitely unfit for the entire community of the Baluchis.

Note: The poet was Syed and therefore a relative of the Prophet. But through humility coupled with inferiority complex he hesitated in this verse to claim or assert his above relationship.

ڪيچ مَ خبر، هوءِ، هن منهنجي ذات جي،
متان پنهونءَ پوءِ، لڄ منهنجي لوءِ ۽!

18. Would that the news about my caste (i.e. life's turn out) not reach Kech, so that Punhoo (the Prophet) may not feel embarrassed by its open publicity (on the Day of judgement).

لٿو ڪم ڪيچين جو، ڇڏي هليا مون،
الله! آهيين تون، هوتن تان هيڏي ڪئي!

19. The Kechis accomplished their mission (of taking away Punhoo); and they deserted me. O Allah! Good that you are there, whereas the beloved's party has treated me like this!

VAI -1

منهنجو ساه رهيو سيٹان، آيل! آئون ويهان ڪيئن ڀنيور ۾؟
مون ڪي ويا نہ وسري، نينهن ڀريا نيٹان،
آيل! ويهان ڪيئن ڀنيور ۾؟
سو ڪيئن هينئڑو جهليان؟ جهڃي جو ڪيٹان،
آيل! ويهان ڪيئن ڀنيور ۾؟
مادر! پايو مندبيون، ڪوڪيان ور ڪيٹان،
آيل! ويهان ڪيئن ڀنيور ۾؟
"اديون!" عبداللطيف چئي، "وڃي مان مڙان،"
آيل! ويهان ڪيئن ڀنيور ۾؟

O mother! My heart is gone with the beloved. How can I stay in Bhambhore now?

I have not forgotten the beloved's eges charged with love.

How can I restrain my emotions when my mind yearns for him and it simply melts at his mention?

O mother! It befits me now to implore him with clasped hands (for his mercy).

Abdul Latif sayes: "O friends! Would that I were to meet (the beloved)"!

VAI-2

وسان ٿي ويياس، آيل! آيل! لڱم ٻاڻ ٻروچ جو،
پرزا پپ ورن ۾، پٽون ٿي پيياس،
آيل! لڱم ٻاڻ ٻروچ جو.
تہ پڻ ڪاڍو ڪيچ ڏي، توڙي ماءِ! مياس،
آيل! لڱم ٻاڻ ٻروچ جو.
ٻاڻ وجايم پير تي، ڇڏي آئون، ڇُڏياس!
آيل! لڱم ٻاڻ ٻروچ جو.
آيم آندي لوڪ سين، مُڻي آئون، مُڻياس!
آيل! لڱم ٻاڻ ٻروچ جو.
آهيان آريءَ آسري، نڪو پيءُ نہ ماس،
آيل! لڱم ٻاڻ ٻروچ جو.
پيم وچ وصال ۾، سنجهي آئون ستياس،
آيل! لڱم ٻاڻ ٻروچ جو.
پيم پنهونءَ جام سين، ڪڍي آئون ڪڍياس،
آيل! لڱم ٻاڻ ٻروچ جو.
الا! ان م وسران، ڏڻي جن جيياس،

آيل! لڱم ٻاڙ ٻروچ جو.
پيس ور وصال جي، جانڪي تان جئنڊياس،
آيل! لڱم ٻاڙ ٻروچ جو.
"اديون!" عبداللطيف چئي، محبن کي ملنڊياس،"
آيل! لڱم ٻاڙ ٻروچ جو.

O mother! mother! I cannot restrain myself now as I am pierced with an arrow (of love) of the Baluchi.

Nevertheless, mother! even if I were to die (during the journey), my mind would still be focussed on Kech.

If I get lost in the track of Punhoo (and eventually pass away in the course of search), so much the better for me; as in addition to my riddance from the present misery I would be absolved (of my past sins).

(It is a pity that) I have to dwell among people who are apathetic to (Divine) love. Woe is me! I am miserable on that account.

I rely on Allah in totality, I am without parents (and therefore an orphan deserving Allah's mercy.)

My union with the beloved was disrupted because I went to sleep early.

I got into difficulties with Punhoo. Hence I am the sufferer. I have been undone.

O Allah! Would that I may not be forgotten by him whose view keeps me alive.

So long I am alive I am committed to seeking union with the beloved. Abdul Latif says: "O sisters! I shall meet the beloved".

VAI-3

ڪو هوت سڃڻ نيندا، هو ڏيرا،
ڪل نہ پيم ڪا، مون نہ پروڙيا، ماءِ!
ڪُهي ڪميٽي هليا، ٻانيڙ ڪري ٻيرا،
ڪل نہ پيم ڪا.
پسان شال اڪين سين، دوست سندا ديرا،
ڪل نہ پيم ڪا.
سيڻن ساجهر لڏيو، پوءِ ٿي ڪٽين پيرا!
ڪل نہ پيم ڪا.
ڏاڙ وجهي ڏاگهن کي، ونگي نہ تنهن ويرا؟
ڪل نہ پيم ڪا.
ٻڙڪن ٿا ٻانيڙ جا، جيءَ اندر جيرا،
ڪل نہ پيم ڪا.

O mother! I did not know, nor did I apprehend that my husband's brothers would take away my beloved. I completely misunderstood them.

They have cut this base Brahmin woman into pieces by their deserting.

Would that I were to see with my eyes the abode of my beloved!

(O Sasui! What a mockery!) Your relatives left you long ago, and you are tracking their footprints so late!

Why did you not tether the camels (of the party) with ropes immediately on their arrival?

At present the position is that the liver of the Brahmin woman inwardly is on fire (due to her tragic love).

SUR HUSSAINI
CHAPTER - XII

ڏڻان جي ٻروچ، مون جيئن هوت اکين سين،
مون کي چئي "لوچ" پاڻان پينيون ڇپرين.

1. O friends! If you had seen the Baluch as I beheld him, you would have uttered for me one single word (of advice) 'search'; and with that you too would have got into the mountains in search of him.

لذت باده ندانی بخدا تانه چشی

By Allah! You cannot know the taste of wine unless you actually taste it.

هوت نہ ڏٺائون، ڏوهه نہ ڏيان جيڏين،
مون جيئن رُنائون، مٿي کيو هٿڑا!

2. But since my friends have not seen the beloved I do not blame them for their (hypocritically) raising hands and shedding tears in imitation of me; (or) since my friends have not seen my beloved, I do not blame them for their inertia and for their advice to me not to follow him. If they had seen him, they too would have raised hands and wept for him like me.

ٻاروچو ٻيءَ پت، جيکس ڏٺو جيڏيين،
مون جيئن موڙهين مت، پسندي پنهونءَ کي.

3. (Or) Perhaps my friends saw him from a different angle; else like me they too would have been bewildered at his sight!

دیده باید تاکه باشد شه شناس
تا شناسد شاه را در هر لباس *(Roomi)*

One requires particular eyes to recognize the King in all garbs.

ٻاروچو ٻيءَ روءِ، جيکس ڏٺو جيڏيين،
سنجهي ۽ صبوح، هوند نہ ويڙن وسري.

4. (Or) possibly they saw the Baluch in an unusual form. Else they would not have forgotten him (at any time) during day and night.

آن جي ڏٺي، جيڏيون! پنهونءَ جي پاڙهه،
سنجهي ۽ صبوح، سورن ٿي سجکيون.

5. O friends! If you had witnessed the smile of Punhoo, you would have felt completely restless due to its persistant memory.

جي هُيان هوت پنهونءَ سين، مون جيئن ملاقات،

ڀانھن وجھي وات، ريھون ڪيان رجن ۾.

6. If you had interviewed Punhoo, the beloved, as I had, you would have bitten off your arms and cried in wildernesses for him.

And when they saw him, they thought much of him and cut their hands, and said: "Allah be glorified". (31, Yusuf).

جي تو ڳالھائي، ماءِ ٻاروچا پُڇيا،
اُنين جي وائي، ھوند نہ وڃئي وسري.

7. O mother! If you had sought and talked to the Baluchi, you would never have forgotten his conversation; (or) if you had spoken to me and learnt all details about the Baluchi, you would never have ceased remembering him.

اڄ معذور ھئان، الا! چگي مَ َن ٽيان!
وڃھان ۽ رئان، پنيءَ سڳر ساڻ جي!

8. I am indisposed today. O Allah! Let me not get alright. I should better crawl and weep along the road taken by Punhoo's party.

جي ڏونگر! مون ۾ ڏک، سي پڌريون مَ پرينءَ ريءَ،
وھڻ مون وہ ٽيو، ڪير ساڏيندي سُک؟
ھُئم ھوتن سين چک، سڃو سگ نہ ساريان.

9. O mountain! would that my anguish were not betrayed except to the beloved (or) during his absence.) So far I am concerned, it is impossible for me to stay indoors and think of comforts. Accordingly who would care for and relish comforts? I bear only the little connection of love with the beloved rather than a claim of being (worthy to be) his relative.

ٻيون سپ سگيٽيون، سرتيون! مون چُک سين چاءُ،
اندر آھيم ڳالھڙي، ڪوھياري جي ڪاءُ،
لڳم ذرو واءُ، سڃو سگ نہ ساريان.

10. O my friends! All others claim full relationship with the beloved. Personally I am concerned and content with his love. I bear in mind some covenant made to me by the beloved (or) some recollection about him. The fact is that it is the love for him, which I claim to possess, rather than any merit for relationship with him.

"ووءِ! ووءِ" ڪندي وت، مڇڻ "ووءِ!" "وساريين!"
"پاڻي ھار م پڌرو، رو منجھائين رت،"
صبر وڏ ست، سِگھا ميڙي سپرين.

11. (To Sasui) Continue wailing for him. Beware! lest you may forget about it (with the passage of time). Do not shed tears publicly. But shed tears of blood from within (i.e. unobtrusively). Patience is a great virtue and asset. It unites lovers soon.

And Allah loves the patient. (146, Al-lmran).

ووءِ! ووءِ! وڏوڙا، ووءِ! ووءِ! وڃن نگيا،
مون سانگياٽيءَ جا سپرين، سچ ڪ سنيوڙا؟
لاڻم نہ توڙا، ماءِ! اوسيڙو ان جو.

12. Alas! Alas for me! He is going away annoyed with me. Is it really a fact

that the beloved of this orphan woman is about to leave here? O mother! I have, however, never ceased to think of him (or) 'to expect' him back.

ووءِ! ووءِ! پڻ ويئي، رُنن ڪارڻ جا هئي،
پنهونءَ ڪي پيئي، رئندي ڪير رت ڦڙا؟

13. Woe is me! Even the conventional wailing of a widow has ceased with me (possibly due to excessive lamentations). Who would, under the circumstances, shed tears of blood for Punhoo?

گهوڙا! گهٽيءَ پون، ووءِ! ووءِ! وڃي نگيا،
مادر! متان مون، ڪانگ لوندا ڪڌهين؟

14. Alas! Alas for me! The beloved has covered a long distance (by now). O mother! When would crows caw to me the welcome forecast of Punhoo's return?

ماڻ مارينديءِ پرينءَ جي، متان رئين رت!
چوري! چڏ مَ ست، همت هوت وڃايو.

15. (To Sasui): The (seeming) apathy on the part of the beloved will cause you a great strain. But do not give way to despair, nor shed bloody tears. o Immature woman! Do not give up the virtue of constancy. Any manifestation of hardihood (or remonstrance) in that connection will cost you the beloved (permanently).

آب شوم سجده کنان تابه گلستان بروم

I must prostrate and weep till I reach the Garden.

جڙ جيئري جن سين، مئي پُڻ سين تن،
جي هت نہ هوت پسن، سي ڪنهن پر ڪيچ پسنديون؟

16. To whomsoever one is attached in this world he shall be grouped with him in the next world. But how can those who have failed to see the beloved here, behold Him in Kech (in the next world)?

TRADITION: Every person shall be with those whom he loves (here).

جيئن جيئن جهلي جڳ، تيئن تيئن مون تاکيد ٿئي،
ڳهريو ٿو ڳالهيون ڪري، وهسي پٽو وڳ،
لوڪ لتاڙي ننڊ ۾، پنيءَ لالن لڳ،
آرياڻي اورڳ، پنيوران ٻاهر ٿي.

17. The more the people try to restrain me, the more impelling my hankering becomes as per the internal urges. The people in general, through ignorance (of the fundamentals) of love or through laziness, merely discuss it lightly and pass their time (unworried) in a state of drowsiness. But you should by-pass them in their sleep or apathy, clear out of Bhambhore, and start the search for Punhoo (i.e. forsake worldly connections and conditions and take to the path leading to Allah.)

در دیاری که درو بار نیست
باز آسائش و قرار نیست *(Azim)*

At a place which is void of the beloved, it is useless to stay there expecting

comfort and peace.

اوجهڙ وتان آنءُ، ٻيون سڀ سڳر ساڻ جي،
جا نينهن ڳنندي نانءُ، سا مون جيئن پوندي مامري.

18. I find myself lost in a sort of labyrinth. Others are happy on the path (or in the company) of their party. (In any case it is all due to love, and) any one who is interested in it, shall find himself in the same predicament in which I am at present.

Note: (1) An enthusiastic seeker will abandon the trodden path and get on the path of self -abnegation, which is more irksome.

(2) The verse No. 12., chapter 11 of this Sur is relevant.

ماڳهه جي مئي، تہ هوند نہ پيئي مامري،
ڇڏيو جي ڪُهي، تہ هيڪاري هورُ لهي.

19. If a lover were to die in the cause of the beloved, he would be immune from all predicaments. If you (O Allah!) were to put me to death, all my strains or worries would come to an end.

ٻڌو ڪنهن ٻنداڻ، هينئڑو هوتاڻيءَ سين،
ڪاجا پيس ڪاڻ، نبريانس، نہ نبريا!

20. My heart seems to have been fastened to the beloved by means of a rope. But the knot has become so indissoluble, that howsoever much I tug at it, my heart does not get untwined.

ڪُهه ڄاڻان؟ ڪهه ٿيو؟ ڪيڏانهن ٿي وڃان؟
هٿ، ڪرايون، آگريون، موڑيو سڀ پڃان،
ٻين گهر گهجان، مون هاريءَ هوت وڃائيو.

21. Wherefore the necessity to know the causes? Wherefore did it happen so? Where do I go? (All these questions are superfluous for a true seeker.) I should only clasp my fingers, hands and wrists, wrench them (and implore mercy of the Beloved). All others are celebrating with beat of drums their union with the beloved, whereas I have lost him!

چان ڪ آيس اڳاهين، تان اُتهين اُڀي آهيان،
پرت پراهين، هاڻي مران مان، مَ جيان!

22. I thought (erroneously) that I had sufficiently advanced towards my goal; but to my dismay I soon realised that inspite of my love being very old, I had made no progress whatsoever. (It seems a case of standstill with me). It seems now there is no alternative for me except to die.

Note: Hazrat Zunun of Egypt had roamed about for 30 years as an ascetic. Then he thought that he had enough of it, and that he should better return home. Suddenly he had a revelation that it was time that he should be considered as an infidel due to his ego. He was naturally shocked at hearing it. He quickly apologized.

سرتيون! سور پرينءَ جو، سجن ۾ شامل،
ڪوهيارو ڪامل، مون کي ڏک ڏيڪاريو.

23. O sisters! The pangs of separation from the beloved faithfully kept me

company in the waste lands. In fact they contributed to my meeting the ideal mountaineer.

ڏونگر، ڏنا، نوڙ، مون پارکو پڇيا،
هيڪليون هلن جي، سي تاکن سندي توڙ،
ايءَ اُهکي پوڙ، سونهن ريءَ، نہ سُٹري.

24. On my enquiry those who knew the road (of tarikat) informed me: "Beside the mountains there are the inclines and declines (i.e. vicissitudes in various forms.) Those who propose to move along it alone (i.e. without a guide) are most likely to fall a prey to malefactors. The path of Allah is a difficult track, and the journey along it without a guide would indeed be hazardous and difficult."

گر تو بی رہبر فرود آیی براہ
گر ہم شیری فرود افتی بچاہ *(Roomi)*

If you undertake the journey without a guide, you are most likely to fall in a well even if you are lion-hearted.

لکين لوڑائو، سهسين آهن سڄ ۾،
بر ۾ بورائو، ڪڙ پيادي! پاڙ سين.

25. (The poet advises:) "(Illimitable Satanic devices with the characteristics of) robbers are present in the wilderness (of this world). O pedestrain! (My advice to you is that) you should take a (good) guide with yourself."

Note: For a man who is without spiritual guidance it is most difficult to pass through the morass of materialism.

ٻاروچا ٻيا بہ گهٽا، مُنهنجو پُنهون سر سين،
چانگي تي چڑهي ڪري، ڪندو ور ولهين،
مٿي معذورين، دوست ڏريندو هٿڑا.

26. Baluchis are many but my Punyoo is their chieftain. (This may mean that there have been lots of apostles but our Prophet is their leader). He would ride a camel and favour the destitutes (i.e. sinners). He would place his hand of patronage on the heads of helpless persons. (i.e. He would espouse their cause and get them salvation from Allah).

TRADITION: All apostles shall stand under my banner on the Day of Judgement.

ٻاروچا ٻيا بہ گهٽا، منهنجو اَجهو آرياڻي،
چونڊي رکيم چت ۾، ساجن سجاڻي،
جا وندر وڪاڻي، تنهن جو موڙ مس ٿئي.

27. Baluchis are numerous. But Aryani (the Prophet) alone is my anchorage or protector. The fact is that I have selected him after due consideration, and I have firmly implanted him in my mind as the beloved. Since Sasui is sold at Vindar or has dedicated herself to Vindar (Punhoo's place), it is improbable that she would return or resile therefrom.

Note: The person of a believer is purchased in lieu of Paradise. This is what the Quran says (vide 110, Al-Toubah).

هوءِ جا گهوري گهوٽ جي، تنهن کي چري چون،
اُگهاڙيون آتڻ ۾، هوت پچاٽان هون،
پرا تنين پون، ڏٺو جن اکين سين.

28. They refer to her as insane because she has sacrificed herself (i.e. completely submitted) to her bridegroom. The naked women (i.e. those persons who have renounced the world) hanker after the beloved. They alone are in the know of the Divine mysteries and who have seen the Divine manifestation personally.

TRADITION: None of you would be a Momin until people refer to him as insane.

ڏٺم اُٺ اکين سين، مان ٻاروچا هون،
جنين ڏاران پون، موريسر اکين ۾.

29. I saw camels (from a distance) and speculated and hoped that they were of the Baluchis. Let there be cataract in my eyes to disable them from seeing anything else beside them.

سڃڻ ڏٺو جن موٽڻ تنين مهٽو،
اي مرک معذورين، جيئن مرن پريان جي پير تي.

30. It would be reprehensible for those who have seen the beloved to return home without contacting him. It befits the helpless love-afflicted people to die along the track of the beloved.

ور لکن جي لوڏ! گهوريا سُک پنيور جا،
امڙ، جي تون آڇين سي کم نہ اچن کوڏ،
هيئن منهنجي هوڏ، ٻڌي ٻاروچن سين.

31. Banish the comforts of Bhambhore! Welcome are the uneven labyrinths of the mountain passes. They are better for me. "O mother! The trinkets that you offer me are useless (i.e. all worldly things and pleasures are useless vis-a-vis those of the Hereafter). My mind is irretrievably attached to the beloved."

کو جو آهيس کوڏ، ٻاروچاڻي ذات سين،
جي هو چُونس "ٻوڏ"، تہ "جيءُ" سڏائي جڳ کي.

32. She is so much in love with the entire Baluch community that even if they treat her with discourtesy, she would take it as a compliment and announce it as such to others.

پلي کري ٿيوم، هي سڳ ٻاروچن سين،
وڃي کيڇ ڏٺوم، پُنيءَ لڳي جن جي.

33. Good that I had this relationship with the Baluch! At least in his quest (or) as his follower I had an occasion to see Kech.

اديون! کا ايندي؟ ڇپر مون سڳ ٿيو،
لائيندیس لگن کي، مليران ميندي،
وندر آئون ويندي، آري ڇام اجهو کري.

34. "O sisters! Would any of you care to-accompany me? I have developed a sort of attachment for the mountain. I will apply henna of Malir to my limbs (and harden or beautify them). I will proceed towards Vindar relying on the

protection of Ari, the King."

Note The title of جام which was assumed by the Samo Kings of Lasbela may appear as a misfit for Punhoo who was a Baluch and of Makran. But the poet has used the word in its general sense of respectability to imply the Prophet.

وڃ تو واري، پرڀ پنهونءَ پٺ ۾،
ڪرهه ڪوهياري، ستي تو سپ ويا.

35. It surely befits you now to march in search of Punhoo, because while you were asleep, the camelcade of Punhoo left (Bhambhore). (This means that you will have to make up for your past negligence).

مون کي نٽا نين، جت ملڪ پانهنجي،
جي گهگهيرين گڏين، تہ ٻين کان ٻيڙو ٻريان.

36. The Baluchis do not take me alongwith themselves. (That is a great pity because) if they were to join me with their long robed ladies, I would have fetched water double their quantity.

اڳي ايئن هياس، جيئن پنهونءَ ڏوتم ڪپڑا،
هاڻي هيئن ٿياس، جيئن جت نہ نينم پاڻ سين.

37. Time was when Punhoo held me in such a high esteem that he actually washed clothes for me; but now, alas! my position is so low that the Baluchis do not even take me with themselves. (This vertical fall in their regard for me is due to my negligence and sloth).

Note: When Allah passed orders of externment of Adam from Paradise, Gibrail came to him and dragged him by his hair. Adam remonstrated and said to him: "O Gibrail! It was only the other day that you alongwith the other angels had prostrated before me.

How is it that you disrespect me now?"Gibrail replied: "when I bowed before you, you were sinless. Now you are a sinner and an externee. Hence you are not entitled to any consideration-".

ڪوهيارو ڪيڏان، ڪيڏ وڃِي، ڪاڏي وڃان؟
مون پانيو سيڏان، ڇپر ڪنديس پنڌڙا.

38. The mountaineer (Lord) has gone with them. Where should I follow him? I had hoped that I would catch up with the party of my relatives amidst rocks and then accompany them.

ڪوهيارو ڪاري، پنڌ اڙانگا پٽيين،
سي ڏيهه ڏيکاري، جي اڳ نہ ڏٺم ڪڏهين.

39. The mountaineer has forced me to undertake journeys in difficult tracts. In their course I am constrained to see lands which I had never seen before.

ڏکوين اهجاڻ، ڪُلهي، ڦاٽل ڪنجرو،
وجن گوندر گڏيون، لوڪ نہ آڇن پاڻ،
سورن اسان ساڻ، ننديئي نينهن ڪيو.

40. The external identification mark of the distressed persons is the shirt torn at shoulder place. Deep in grief, yet they do not betray, it to others. The fact is that sorrows had developed an attachment with us (such persons) in our infancy.

خوشی معنی آں دارد کہ در گفتن نمی آید

Silence bears that significance which discourse does not do.

ڪُلهي قاتل ڪنجرو، متو اُگهاڙو،
پينرا ڪجاڙو، منهنجو هن پنيور ۾؟

41. "Shirt torn at the shoulder place and bare head! (That is my condition) "O sisters! What is now left for me in this Bhambhore?"

ڪتيءَ لءِ ڪاٽي! رکيءِ پرت پنهونءَ سين،
هيو سکيو جندڙو، وڃءِ جيري ۾ جاٽي،
توسين هاجو هوتاٽي، صباح ڪندا، سسئي!

42.-"O you who have been completely roasted! You contracted love with Punhoo for self-annihilation. You deliberately put your healthy and happy heart into the fire (of love). O Sasui! Beware tomorrow the party of your beloved would play havoc with you.

Note: The worldly affiliations would be harmful in the Doom's Day.

پنيوران ٻاهر ٿي، امڙا! مون اُماڻ،
مڃڻ ڪا رهاڻ، مون تو موڻي مس ٿئي.

43. O mother! Please come outside Bhambhore to bid me adieu (and wish me bon voyage). It is quite likely that we may not meet and converse again.

Note: It is said that the angels Munkir and Nakir visit a dead woman for interrogation while her relatives are still at her grave. Hence Sasui's desire for her mother's company at her exit and burial.

پنيوران ٻاهر ٿي، مون جي ڪيا سڏ!
ٻاروچاڻي لڏ، لڪ سويلا لنگهيا.

44. Outside Bhambhore I made many calls (for Punhoo) indeed! But it seems the Baluchi party had crossed the mountain passes early in the day (and none heeded my calls).

چپن چنا پير، هلي هلي ماڳ!
ڪوهياري جي ڪاڳ، ڳنهيو پوٺان ڳالهڙي.

45. O mother! Due to unintermittent walking on hard and uneven boulders my feet are broken up. I am, however, sustained (in this struggle) by some story relating to the mountaineer.

زسنگِ خارہ پایش گشتہ صد لخت *(Razai)*

Due to contact with hard stones her feet were broken into several bits.

نينهن مَ نالو ڳڻ، پريتڙي پير ٻيا،
سورن ساڻ مَ ڇڻ، وره وهائج وترو.

46. (The poet advises:) Do not take the name of love. It has multiferious methods (of testing a lover). To start with do not dissociate from sorrows. Nay, go in for more of them.

سڃڻ ڏٺو جن، تن ڳڇيءَ سر ڳهه ڪيو،
ٻيون ڪوهه ٻجهن، قدر ڪيميا ان جو؟

47. Those who have seen the Lord, have made of Him an ornament for their neck. How can others, who are not so blessed, appraise this alchemy?

کیمیا سازیست چہ بود کیمیا
معجزہ بخش ست چہ بود سیمیا

He (i.e. Allah) is the maker of alchemy. Hence what is alchemy before Him? He grants the power to work miracles. Hence what is a talisman before Him?

هاريِ! هِيون مَ لوڏ، سُکن پوندينءَ، سسئي!
کوهيارو تو کوڏ، اچي کره قطاريو.

48. (The poet consoles:) O simpleton! Do not lose heart. O Sasui! You will definitely achieve felicity and happiness. The mountaineer is about to visit you with his row of camels out of (or as a proof of) his love for you.

حسيني حسين لءِ، بيبي پاڻ چئي،
تِهان پوءِ ٿي، خبر سڀ خلق کي.

49. Hazrat Bibi Fatima (on being informed of the prospective martyrdom of Hazrat lmam Hussain), had composed an elegy, mourning the latter. The people in general came to know of it after the event occurred (and they have been lamenting it likewise ever since).

VAI

کارون وس کيام، ڙي! هيءِ! هيءِ! وو! لڏي ڏور ويام!
منهنجو هوت تہ موٽيو! وو! کارون وس کيام.
بنڌڻ ٻاروچن جا، پينگهي منجهہ پيام،
وو! منهنجو هوت نہ موٽيو!
کئين قاصد کيچ ڏي، محبن لاءِ مڪام،
وو! منهنجو هوت نہ موٽيو!
سدا سپيرين جا، سانڍڻ سور پيام،
وو! منهنجو هوت نہ موٽيو!
هوت هلندي جي کيا، سي نہ سڏ سيام،
وو! منهنجو هوت نہ موٽيو!
"اديون!" عبداللطيف چئي، "آرياڻي ايندام"،
وو! منهنجو هوت نہ موٽيو!

I did my best for raising many and as loud cries as possible. Alas for me! Punhoo's party in the meantime had gone very far. Hence my beloved did not return inspite of the cries. The Baluch had fastened on me his fetters while, as an infant, I lay in a cradle.

I despatched many a messenger to Kech for the Beloved.

(Since no response came), I had to endure for all time the travails of his separation.

(It was a tragedy that) I did not hear the calls which the Beloved made for me while he was being taken to Kech.

Abdul Latif says: "O sisters! The Aryani (Punhoo) would definitely return to me."

SUR KAMOD
OR
THE LOVE'S VOTARY
STORY

"Preposterous and unbelievable.", remarked the Meccan infidels, "That the Quran could be revealed to a mere orphan, a relatively poor man vis-a-vis rich persons like Valid bin Mughera of Mecca and Masood bin Umru of Taif, who were well known for their wealth, broad-based family and political importance". In that connection Allah repeatedly asserted in the Quran for the dissenters that it was His undisputed privilege to appoint as His apostle any person whom He considered fit.

"RIDICULOUS", commented the lords and ladies of the Court at Thatta and even the queens, when they heard the news that King Jam Tamachi Samo, (the ruler of lower Sindh in the end of the 14th century A.D.), while on a shooting expedition, had chanced to see a fisher girl, fallen madly in love with her and had married her forthwith; and that he was honey mooning with her on Kinjhar lake, a scenic spot among woods near his capital. Verily the love is blind to the social disparity. The king remitted all taxes to the fishermen of Kinjhar lake soon after marriage.

When the king returned to his capital, he heard about the general disapproval of his recent marriage. He merely observed, that the detractors did not know his bride Noon (or the resplendent) as much as he did. In order to display her character and appease the cycnics he announced to his queens a few days later that he would take one of them for picnic in the afternoon. All the queens elaborately shampooed and embellished themselves, but not Noori. On the contrary she put on her family garment, perhaps the one she wore when the king had seen her first. In the afternoon the king visited the assemblage of queens and smiled at each one of them, but passed on. When he came to Noori, he was very much impressed by her unostentatious simplicity. He stopped there, nodded his approval and led her by hand to the vehicle, that was in attendance for the royal couple. When the king in seclusion enquired about her simple dress on that occasion, she humbly said that it reminded her what she inherently was, and what she owed the king for her elevation. The opening verse of the Sur may be assumed to be her reply in nutshell. The king was charmed by her simplicity and sincerity. They lived happily all their life.

Kinjhar lake to which the poet has made alluring references is a natural depression formerly fed by torrents and now by the Barriage canal Kalari. The adjacent Sonahri lake has been merged in it. The total area covered by them is about 50 square miles. The lake is situated about 70 miles away from Karachi, 38 miles from Hyderabad and 17 miles from Thatta.

The word Kinjhar means abundance or prosperity. It has abundant fish and migratory birds. The area around it is rich in scenic splendour. It is visited by tourists. There is a small rest house provided for their convenience.

SUR KAMOD

INTRODUCTION

تابگیسوی تو دست نارسایان نرسد
ہر دلی در حلقہ در ذکرِ یارب یارب است

Lest an unworthy person may reach the beloved's ringlet, every lover chants 'Allah! Allah! invoking His aid.

1. In this Sur the most important point - the crux - brought out prominently by the poet is the man's humility before Allah, the Creator, who appreciates it. The whole Sur is full of praise of the Prophet of Islam, his humility and devotion to Allah and his keen interest in his followers with regard to their uplift in the world and salvation in the Hereafter. The Prophet was ever anxious to retain the Divine favour. Hence he was most enthusiastic to please Allah and humbly serve Him.

The moral to be drawn from the Sur is contained in the following Quranic verse!

Therefore remember Me, and I shall remember you, and be grateful to Me.
(152, AI-Baqarah).

2. It is difficult to make correct alignment of the characters in this Sur. Tamachi sometimes means Allah. It also implies the Prophet. Noori normally means the Prophet but sometimes the word implies the poet himself. Kinjhar may imply this world. The toll tax may imply the chastisement to be awarded to sinners in the Hereafter and its remission may imply the Divine pardon.
3. I have amended body of the text in the following verses:

Verses No. 15 ahd 24 and Vai of chapter 1 as per the Bombay edition and the 202 anniversary issue.

4. The Sur is an Indian Sur. It is generally sung at noon. But it is sometimes sung at night time too. It has two chapters with one vai in each chapter.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
29	2	19	12

SUR KAMOD

CHAPTER - I

تون سمون، آئون گندري، مون ۾ عيبن جوءِ،
پسي راڻين روءِ، متان ماگر متئين!

1. You are the (great) Samo! I am a mere Gandri (fisherwoman), the nucleus of all blemishes! Pray see that after beholding the countenences of your queens, you do not ignore me, a mere fisherwoman in contrast.

نعمت آرد غفلت و شکر انتباه
صید نعمت کن بدام شکرِ شاه *(Roomi)*

Blessings engender carelessness. Thankfulness removes the latter. Catch more blessings by expressing gratitude to the king. -

تون سمون، آئون گندري، مون ۾ عيب اپار،
پسي ليءِ لغار، متان ماگر متئين.

2. You are the (eminent) Samô and I am a mere Gandri - full of defects! Kindly see that after noticing a little of the sticking phlegm on me you do not brush me aside, a mere fisherwoman.

> Note: Hazrat Malik bin Dinar once offered two pice only for purchasing a royal slave girl. He justified his low offer on the ground that as a human being she had innumerable inherent faults and impurities.

تون سمون، آئون گندري، مون ۾ عيبن کوڙ،
پسي ککيءَ کوڙ، متان ماگر متئين!

3. You are the (illustrious) Samo, and I am a mere Gandri - replete with numerous defects! Kindly see that after marking fish stains on me you do not neglect me, a mere fisherwoman (by origin).

تون سمون، آئون گندري، مون ۾ عيبن ويهم،
پسي مئکي ڏيءَ، متان ماگر متئين!

4. You are the (illustrious) Samo, and I am a mere Gandri with countless defects! I request you to see that on finding me a product of fisher folk, you do not discard me, a mere fisherwoman.

> Hazrat Ali's prayer: Ya Allah! I beseech you to bestow on me the grace of my gratitude to thee and to inspire me to remember thee. I beseech thee humbly to take pity on me and to make me content and gentle in all circumstances. (Darul Qumail).
>
> *Eyes cannot reach Him but He reaches the eyes. (103, AI-Anam).*

تون سمون، آئون گندري، مون ۾ عيبن لک،
هن منهنجي حال جي، توکي سڀ پرک،
ڪارڻ رب الک، متان ماگر متئين.

5. You are the (great) Samo, and I am a mere Gandri with millions of defects! You already know my condition well. In the name of Allah, who cannot be seen with the physical eyes, kindly see that you do not forsake me, a mere fisherwoman.

سراسر همہ عیبیم بدیدی و خریدی
زهی کاله پرعیب زهی لطف خریدار

I am all defects. You knew them and still you purchased me. How auspicious is the merchandise full of faults and how excellent is the condescension of its purchaser!

تون تماچي، تڙ ڏڻي، آئون مهاڻي مي،
مون ڏهاڳ مَ ڏي، آئون نالي سُيس تنهنجي.

6. You are the (great) Tamachi, Lord of the port, and I am a mere 'mai' fisherwoman! Kindly see that you do not forsake me, particularly when I have been wedded to you.

تون تماچي، تڙ ڏڻي، آئون گندري غريب،
توسين ڄام! قريب، ڪي ڏن ڇڏائي ڏيج مون.

7/. You are the (great) Tamachi, Lord of the port, and I am a poor Gandri! O Lord! You are my near relative. Kindly remit toll tax (from me and from my kith and kin). i.e. get us forgiveness for our (omissions. and commissions).

Note: The verses from 1-6 contain an ardent appeal of the poet to the Prophet of Islam not to ignore him in view of his absolute insignificance.

The verse No. 7 contains an additional appeal of the poet to the Prophet of Islam to intercede for him and his relatives as well as his followers en masse, and get them Divine forgiveness for their sins on the Day of judgement.

He is ardently desirous of your (welfare); and to the believers, he is compassionate and merciful. (127, AI-Touba).

جانم فدای تو کہ ترا ہست بیگمان
از مہد تا بہ لحد ہمیں فکر امتان

I may be sacrificed for you! You are undoubtedly worried about your followers from birth till death.

ڪاڇ جنين جو ککيون، مال جنين جو مڏ،
سمي سيئي سيڙ ڪيا، هيٺا جنين جا هڏ،
"ڄام! پرتيءَ لڏ، سانگين جي" سيد چئي.

8. Those people whose staple food is stinking fish and whose property consists of stacks of fish, and who are physically weak, have been made relatives by the Samo. The Sayed prays: "O Lord! I commit to you the entire package of my helpless relatives."

جارا ۽ کارا مال جنين جو مکڙين،
تماچي جي تکيي، اچن سوارا،
ميءِ مڇيءَ مارا، سمي سي سيڙ کيا.

9. Their wherewithal consists of nets, baskets and small boats. They visit Tamachi's mansion in the early hours (i.e. they offer early morning Namaz), and then take to their profession as fishermen). Such persons, these fish catchers, are made relatives by the Samo.

ککيءَ هاڻيون کاريون، ڇڇيءَ هاڻا ڇڇ،
پاند جنين جي پاند سين، لڳو ٽئي لڇ،
سمون ڇام سهڇ، اپو ڪري ان سين.

10. Baskets smelling of stinking fish and the winnowers soiled with the intestines etc. of fish (are what they possess). One would even disdain to come in contact with the hem of their skirt. The Lord Samo (on the other hand) associates with them freely and grants them presents and prizes liberally.

خیر کن با خلق از مہر ایزدت
تابیابی راحت جان خودت *(Roomi)*

Treat the public well for the sake of Allah so that you may obtain peace of mind.

کاريون، ڪوجهيون، ڪُوڙيون، مور نہ موچاريون،
وڻي ويڻيون واٽ تي، ککيءَ جون کاريون،
اُنهن جون آريون، سمي ريءَ ڪير سهي؟

11. Black complexioned, ugly, uncouth and by no standards prepossessing (that is what the fisherwomen are). They keep basketfulls of stinking fish along roads for sale. Except for the Samo, who else would bear or put up with their importunities? Here Samo implies Allah who hears mercifully with human beings inspite of their sins.

He creates you in the wombs of your mothers, creation after creation, in threefold darkness (6, Al-Zumar).

There has certainly come upon the man a period of time when he was not a thing spoken of. (1, Al-Dahr).

جاريون، کاريون، ڇڇ ڇپريون، جن جي محبت مڇيءَ ساڻ،
رهن، وهن، سر پاڻڌيين، سيئي بدبوءِ هاڻ،
"لڏڻ جيئن،" لطيف چئي، "پاڻي وجهن پاڻ،"
"تن ملاحن جو ماڻ، سمي سر ڪيو پنهنجي.

12. They keep nets, straw-baskets, winnowers and ready mats. They love fish and are intimately associated with it at all times. In fact they sit and even live on a wooden structure meant to facilitate netting of fish; and due to its association with fish, it emits foul smell. Like the otters, as said by Latif, they wallow in water and live an amphibious life. It is these fishermen whose honour the Samo has taken upon himself to maintain.

And it was certainly due from Us to help the believers. (47, Al-Rum).

He (i.e. the Prophet) is ardently desirous of your welfare. (127, Al-Touba).

گند جنين جي گوڏ ۾ پاڻوڙا پوشاڪ،
تنين جي اوطاق، راجا ريجهي آيو.

13. They hold root tubers of lotus plants in their loincloth and cover themselves by lotus leaves. It is such people whose abode the (great) king has been pleased to visit.

Note: The Prophet used to visit all categories of persons in connection with his mission.

گند جنين جي گوڏ ۾، پاڻوڙا پينام،
اُنهن کي انعام، مجر مڙوئي ٿيو.

14. They carry root tubers of lotus in their loin cloth and use lotus leaves as a shirt to cover their body. It is to them that the king has given the entire (Kinjhar) lake as a prize (Allah has placed the entire world at the service of human beings).

He it is Who created for you all that is in the earth. (29-Al-Baqarah).

And of certainty We laid down in the Psalms, after the message (given to Musa) that the righteous among my servants shall inherit the earth.
(106, Al-Anbiya).

گند جنين جي گوڏ ۾، ڪُلهن تي ڪوٽيون،
اپاڙي جي ان جون، مٿي تي موڙيون،
اڇن سنيوڙيون، سمي جي سلام تي.

15. They carry root tubers of lotus in their loin cloth and bunches of lotus flowers on their shoulders . On their head they have reedy crests. Bearing the above gifts they approach Samo, prepared for doing obeisance to him. They come prepared to offer prayer to Allah (or homage to the Prophet).

ٿيا تماچي ڇام سين، ڏاڍا محروم،
ننڍيءَ وڏيءَ گندري، مٿي ماڙيءَ ڏوم،
جي ڪينجهر جي روم، سي سپ انعامي ٿيا.

16. The fishermen have become intimate to Samo. Each Gandri born, major or minor, literally beseiges Samo's mansion. (All Muslims irrespective of age, follow the Prophet and they attend mosques for prayer). Whether they pertain to Kinjhar lake area or a remote place like Turkey, all are favoured and rewarded alike. (Allah is not discriminatory in His treatment of the Orientals and Occidentals and so was the Prophet).

Note: In verses No. 8-16 is contained the description, though a bit crude, of the primitive Muslims in general, their environments, characteristics, and habits which, when judged by higher standards, were not quite clean or charming, but who, regardless of their professional routine functions, were regular in their prayers to Allah, Who on that account and in view of their unsophistication, is manifestly pleased with them and their successors and is out to reward all their good acts and to succour them in all emergencies. The Prophets interest in the Muslims is borne out by the Quran too, (vide 127, Al-Toubah).

And announce to the believers the glad tidings that they will have great bounty from Allah. (47, Al-Ahzab)

And you behold people joining the religion of Allah in troops.(2, AI-Nasar).

نہ وڍي نہ وڪڻي، نہ ماري نہ ڏاري،
ڪارو وڏائين ڪوه ۾، نرتون نهاري،
سائي پر پاري، جا گهر سمي سپجي.

17. Noori did not catch, keep, cut or sell fish. Quite deliberately she consigned her fish basket to a well. After her marriage particularly, she adapted herself to the conventions then in practice in Samo's mansion.

Note: The verse may mean that the Prophet was always free from the vices that characterized the contemporary Arabia e.g. looting, homicide, idol worship etc. After he became the apostle of Allah, he persistently conformed to what Allah prescribed for him.

نہ وڍي نہ وڪڻي، نہ ڪٽي ۾ ڪاري،
اهج، سهج، ساهميون، ڏرئان نہ ڏاري،
سا ئي پر پاري، جا گهر سمي جي سپجي.

18. She did not cut or sell fish or carry it in a basket; nor did she dabble in weights and measures. She sedulously adopted the conventions then in vogue in Samo's court.

Note: In the above two verses No. 17 and 18 Shah has described the main characteristics of the Prophet and stated that he was always immaculate, and after his appointment to the high office he literally conformed to the Divine orders.

پاهوڙو پيش ڪيو، نئون نوريءَ نيئي،
حاضر هيون هڪيون، سميون سپيئي،
نوازي نيئي، گاڏيءَ چاڙهي گندري.

19. Noori presented a lotus fruit (as a seasonal present) to Samo in the presence of other queens. (Samo was charmed by it.) He directly favoured her and took her out for a drive in a vehicle.

Verily We have given you a definite victory. (2, Al-Fath).

Note: In this verse the lotus fruit is an enigma. It may be interpreted as either of the following:

a) Rank submission,

b) Hajj, because it occurs once a year, or

c) mere rural fruit, as its name implies without any spiritual significance attached to it. Generally seasonal gifts are exchanged.

چار چیز آوروه ام شاہا کہ ور گنج تو نیست
عاجزی، و بیکسی و ناکسی و درماندگی

O King' I have brought to you four things: humility, helplessness, worthlessness and extreme devitalization, which are not in your treasure.

هاڻيءَ جي من ۾، نہ گيرب نہ گاءُ،
نيڻن سين ناز ڪري، ريجهايائين راءُ،
سمون سين ملاءُ، هيريائين حرفت سين.

20. Noori was absolutely free from ego and vanity. She captivated the king by

her ocular blandishments (i.e. by her down cast eyes.) Out of all queens she alone pleased Samo by her artful handling of him.

And indeed you possess high moral excellences.(4, Al-Kalam).

من کسے در ناکسے دریافتم
من کسے در ناکسے درباختم *(Roomi)*

I got elevation in obscurity when I humbled myself. Hence I bartered my material eminence for nothingness.

نوريءَ جي نياز جو عجب اجهل هوءِ،
سمون سر سين ۾، مي مورڇئو سوءِ،
اَڇيو اُڀينَ پوءِ، حُجت ڀڳي راڻيين.

21. Unique was the humility on the part of Noori. (It was mainly on that account that) Samo, the Matchless, was infatuated with the fisherwoman. The other queens could have no pretensions against her and they stood behind her. (They fell back in rank).

Allah and His angels send blessings on the Prophet. (56, At-A hzab).

TRADITIONS: a) On the Day of Judgement I shall be the leader of all Prophets and they shall be behind me.

b) I shall bear the standard of Allah's praise, and Hazrat Adam and other apostles shall stand under it on the Day of Judgement.

Hazrat Ali's advice: Humility is the outcome of knowledge.

بمقامی کہ رسیدیؐ نرسد ہیچ نبی

No other Prophet has ever reached your Station.

مي مڇيءَ ۾ هٿڑا، ويڻي ڪري ورن،
راءِ اڳهم رکي، مهاڻي منجهه من،
تماچي جي تن، ڳالهيون چيس ڳجهيون.

22. With her hands among the fish, (having been born and fostered among fisher folk), Noori maintained the ethics well. The king had, from the outset, kept her image in his mind. (Allah had graciously selected the Prophet for apostleship before the creation of the universe). It was therefore that Tamachi'conveyed to her physically certain secret things. (This refers to the Divine knowledge imparted to the Prophet at his meeting with Allah on the night of ascention.)

هٿين پيرين، آرکٽين، منهن نہ مهاڻي،
جيئن سڳو وچ سرندڙي، تيئن راڻين ۾ راڻي،
اصل هئي ان کي، اهل ڄاماڻي،
سمي سڄاڻي، ٻيڙو ٻڌس ٻانهن ۾.

23. By her general conduct, actions, and even by appearances she was anything but a fisherwoman. Just as the central cord in a violin is conspicuous, similarly Noori was a queen among queens. Obviously she had received the queenliness at her very birth (and was therefore a born queen). Samo had realized her worth and therefore tied the string round her wrist (as an evidence of his approval and acceptance).

Note: This verse may be referring to the worthiness of the Apostle of

Islam for his high post.

تھڙو ڪينجھر ۾ ڪين پيو، جھڙي سونھن سنڊياس،
مڌ، مياڻيون، مڪڙا، مڙئي معاف ٿياس،
مورڇل مٿانس، ھٽي ڇام ھٿن سين.

24. She had beauty that none matched in the whole Kinjhar tract. (After marriage) she was permanently relieved of her professional appliances, godowns and boats. That was because Lord Tamachi was so infatuated with her as to fan her with peacock's, feathers, (and he never desired that she should revert to her old profession or environments).

تڙ تماچي ڇام جو، تماچي تڙ راءِ،
تماچيءَ جي تڪيي، تون تماچي ڳاءِ،
تہ تون تماچياءِ، تماچي تڙ لھين.

25. (The poet advises:) This port (world) belongs to Tamachi (i.e. Allah) and He is the Sovereign thereof. He is your sole mainstay. Hence you must chant His praises. Thus, O votary of Tamachi! You shall be united with Him. (All human beings must remember, pray and be grateful to Allah so that they may eventually be received well by Him).

Hazrat Ali's advice: Praise Allah whereby we may be joined to His apostle and His place of Honour that shall not be changed.
(Darul Qumail).

ڪوءِ سميون! ٻن سومريون! جي اچن اُنچي ڳاٺ،
ور سي ڪينجھر ڄائيون، جن تماچي جي تات،
راڻين ملا رات، ماڻڪ مي پرائيو.

26. Fie on the Samo and Soomri ladies (i.e. the arrogant infidels) who strut about haughtily. Blessed are those ladies who are born in Kinjhar tract and who humbly remember Tamachi (Allah). In one night the fisherwoman (Noori) won the valuable gem vis-a-vis the queens.

And walk not on the earth haughtily, br you cannot rend the earth, nor can you reach mountains in height. The evil of all these is hateful in the sight of your Lord. - (37, 38, Bani Israel).

Hazrat Ali's advice: Pride impedes progress and mars greatness.
(Nahjul Balagh).

Note: The above verses 19-26 contain praise of the various virtues of the Prophet, more particularly his remarkable humility and submission to Allah,and the Divine appreciation thereof.

چہ عظمت دادۂ یارب بخلق آں عظیم الشان
کہ ایں عبدہ گویا بجائے قولِ سبحان

O Allah! What sublimity you have conferred on this eminent personage! You have treated the statement of this bondman as your own statement.

VAI

ھيري ھٹ وڏائين، ويھي ساڻين وچ ۾.
نوازش نوريءَ جي، آھي تماچيءَ تائين،

ويهي ساڻين وچ ۾.
گندگيءَ گوشو ڪيو، عطر اوتيائين،
ويهي ساڻين وچ ۾.
انڌا، منڌا آئيا، سخا سڌ وڌائين،
ويهي ساڻين وچ ۾.
پسو جود جوان جو، ڪو هنڌ ڪونہ متيائين،
ويهي ساڻين وچ ۾.
قسمت ڪميڻيءَ سين، جهڙي وٽ وڃيائين،
ويهي ساڻين وچ ۾.
موتي مڇيءَ هٿ تي، ڪوڏن جيئن ڪڍيائين،
ويهي ساڻين وچ ۾.
ماڻڪ مياڻين ۾، ڇلرن جيئن ڇڃيائين.
ويهي ساڻين وچ ۾.
ڏيئي سون سوال ۾، رڀي راند ڪيائين،
ويهي ساڻين وچ ۾.
پاڻيٽ آئي پاڻ سين، لعلون سپ لڌيائين،
ويهي ساڻين وچ ۾.
فروزا فقيرن تان، گهوري سپ گهوريائين،
ويهي ساڻين وچ ۾.
اُتي عبداللطيف کي، اُڇلي اَمَلُ ڏنائين،
ويهي ساڻين وچ ۾.

Even though living among the fisherfolk, Noori was able to reach and secure the pearl. She shall be patronized till Tarnachi lives (i.e. for all times). (Or) Noori's elevation is coextensive with that of Tamachi (i.e. since Allah is eternal, His patronage of the Prophet too is eternal.) She kept away from every thing filthy and liberally used perfumes.

Note: According to a tradition the Prophet liked perfumes.

He (i.e. the Prophet) called all to receive charity from him, and it attracted all physically unfit persons (sinners).

Behold the generosity of this hero. He did not forsake any person of any nationality (from his charity). He distributed costly gifts as seasonal presents even among undeserving persons.

Behold him who is a born jeweller! He treated pearls as mere shells that are distributed on a fish shop.

He distributed jewels in the fish godowns like fish peeI.

مردِ خدا بحر بود بیکران
مردِ خدا بارد دُرِ بےحساب *(Roomi)*

The ideal man is a sea without shores. He rains countless pearls on others.

He gave away gold to the supplicants and distributed silver among all and sundry. (i.e. He gave higher spiritual secrets to those who sought them and routine ad vices to every person).

He carried sparkling pearls for distribution in charity and be exhausted his stock of rubies (i.e. the Prophet enriched every person with his much too valuable guidance).

He widely distributed turquoises among the mendicants (i.e. supplicant followers).

Abdul Latif says: "He (the Prophet) threw a costly pearl (to him).”

> Note: The above Vai relates to the valuable guidance imparted by the Prophet to all and sundry and his complete renunciation of pagan ways and customs.

SUR KAMOD

CHAPTER - II

سر سلامت سپرين! مرڪڙ! تون مَ مريج!
آهين نار اکين جو، وڃان مون مَ وجيج،
تماچي تڳيج، ڪو ڏينهن ڪينجهر ڪنڌيين.

1. O Beloved! My smiling consort! May you live long! You are tranquilizer to my eyes. Kindly do not go away from me. Lord Tamachi! Pray hold on at Kinjhar lake as long as possible.

ڪو ڏينهن ڪينجهر ڪنڌيين، تون تماچي! تڳ،
اونچو ٿيوم اڳ، مون ڪر ملاحن ۾.

2. Lord Tamachi! Kindly stay on over the Kinjhar bank for sometime more. Your stay there has already contributed to my elevation among the fisher-folk.

هيٺ جر، مٿي مجر، پاسي پرين سندام،
ڪوڙين ڪاڇ سڌام، آڻ سڏو ڪونہ رهيو.

3. With water (of the lake) below and tree branches above, and my beloved always beside me, I have realized all my desires. There is none unrealized.

بده ساقی مے باقی کہ در جنت نہ خواہی یافت
کنارِ آب رکنا آباد و گل گشت مصلّے را *(Hafiz)*

O !Cup bearer! Please serve me with the remaining wine, because you would miss in the Paradise the bank of Rukanabad river and the flowers beset prayer carpet.

هيٺ جر، مٿي مجر، پاسي ۾ وڻراه،
اچي وڃي وچ ۾، تماچي جي ساءِ،
لڳي اُتر واءِ، ڪينجهر هندورو ٿئي.

4. With water below and the tree branches above and greenary all around, Noori rows in a boat in midstream, absorbed in the love for Tamachi. her companion. Due to the northern wind and consequential action of waves Kinjhar lake swings like a cradle.

> Note: This verse may be interpreted to mean that the Prophet successfully steered through the vicissitudes of life and the difficulties consequential upon the accomplishment of his high mission, sustained by his devotion to Allah and His succour to him.

هيٺ جر، مٿي مجر، ڪنڌيءَ ڪؤنر ترن،
ورئي واهوندن، ڪينجهر ڪٿوري ٿئي.

5. With water below and the trees above and lotus twigs floating (and

blossoming) on water, Kinjhar smells of amber with the return of spring.

سميون ڪري سينگار راءُ ريجھائڻ آئيون،
جام هٿ ۾ جار، جُلي جھيرن وچ ۾.

6. Sama queens of Tamachi dressed and embellished themselves well to win him over, but they were surprised to see him moving about freely among Jabéra fishermen with a fish net in his hands, (absolutely oblivious of the presence of the queens).

ميءِ هٿ ۾ ڪڙي، جام هٿ ۾ جار،
سڄو ڏينهن شڪار، ڪينجھر ۾ ڪالھ ھو.

7. Noori, the fisherwoman, rowed the boat and Jam Tamachi held the net in his hand and used it yesterday when fish catching was done in Kinjhar lake for full day. (This means that the Prophet promulgated guidance during his life and those who were destined by Allah to receive it, acquired it).

عشق بازی می کنم با او مدام
یافت آدم از طفیلِ عشق گام *(H. Bu-Ali Qalandar)*

I make love to Him at all times. In fact Adam could succeed in his mission only through love.

نوريءَ جي نوازيو، ٽيو تماچي تي،
گاڏي چاڙھي گندري، ماڻھو ڪيائين مي،
ڪينجھر چوندا ڪي، تہ سچ سپائي ڳالھڙي.

8. It is of cours conceded that Tamachi had favoured Noori, but that by itself contributed to the extensive and permanent publicity that he got in return. It is however, a fact that Tamachi by driving with Noori in a vehicle reformed and ennobled her. Inspite of the passage of time the people living in Kinjhar tract will attest the truth of the above occurrence and its effects.

> Note: It is a fact that Allah conferred a great favour on the Prophet inspite of the fact that he was an orphan, illiterate and relatively poor. But it must be noted that it was this protege of Allah who gave so much publicity to His monotheism and actually restored and revitalized it. Even today the people of world testify to the above position.

In this connection it is worthwhile quoting the Tradition which is translated as under:

I (Allah) was a hidden treasure and l desired to be known. Hence I created the creation so that I may be known.

ڄا مان اڳي جي ڄايون، تن جي نرت نوريءَ کي ناھ!
نہ منھ نہ مارکي، نہ وجن ڪنھن ويھاءِ،
سي ڪينجھر ڪنديون ڪاھ، جن تماچي تڪيو.

9. Noori had no knowledge of those women who were born before the king. She had no contact with them, as they did not visit any house; meet at a gathering, or attend any marriage function. The fact is that those persons, whose sole interest is Tamachi, would hardly be interested in Kinjhar or its visitors.

> Note: (1) The verse possibly refers to those Prophets who held their mission prior to the Prophet of Islam. It may also perhaps refer

to angels - the inorganic unsentimental beings living in the realm of command, who are not concerned with the affairs of this world.

(2) Accordingly the verse may be interpreted as under: The Prophet of Islam could not see or associate with the earlier prophets or the angels because they were not available in this world then, nor did they evince any interest in the worldly affairs. The fact is that those who are absorbed in Allah, would not concern themselves with the affairs of this world. Their thoughts are focused on Allah.

آنچہ آید در ولم غیرے تو نیست
یا توئی یا بوی تو یا خوی تو

Whatever comes to my mind is nothing but you, either you, or you flavour your attributes.

نہ ڪنهن ڄايو ڄام ڪي، نڪو ڄام وياءُ،
ننڍيءَ وڏي گندريءَ، سين آه سياءُ،
"لم يلد ولم يولد" ايءُ نجابت نياءُ،
ڪبر ڪبرياءُ، تخت تماچي ڄام جو.

10. The King (Allah) is not born of any parents, nor has He begotten any children. He is interested in all persons irrespective of their age or sex. "He begets not nor is begotton" (vide 3, Al-Ikhlas) is the fundamental of His greatness. He is the Exalted (vice 23, AI-Hashr), the Mighty (56, Al-Nisa) and the Lord of the Throne (vide 15, AI-Momin).

پکن پئي پچار، "اڄ تماچي آئيو،"
مرڪن ملاحن جا، مٿي ٻانڊيءَ ٻار،
وڏي ڄام ڄمار! جنهن مياڻيون موڪيون.

11 The news got circulated among the fishermen's habitations that the Lord Tamachi had come to them. All fishermen, even those perched on wooden contrivances for netting fish, became happy; and they wished long life to him as he had remitted his taxes leviable from them.

Note: All Medinites became happy to learn that the Prophet had come to them from Mecca.

پکا پڪارئو، ڄام تماچي آئيو،
گوندر لاهيو، گندريون، آٽڻ اُجاريو،
ڪينجهر قراريو، سمي سام بخشي.

12. O Fisherwomen! Cleanse your huts and courtyards and shake off all worries as Lord Tamachi had come to them. The entire Kinjhar tract had become pacified on hearing the news that Samo had granted them his patronage and shelter.

نکلی میں عبادت تو رشک مسیحا تو ضرور
ایسا نہ ہو رہ جائے کوئی بیمار فراموش

A compeer of the traditional healer is out on the round. Take full advantage of him, so that no diseased person remained unattended.

ڪو جو ڪامڻ مي، آهي اڪڙين ۾،

تن تماچي ڇام جو، ناپون پايو ني،
عشق ايئن ڪري، جيئن ڇارو ڇام ڪُلهي ڪيو.

13. There seems to be some magic in the eyes of Noon, the fisherwoman. She bewitched Tamachi by means of the lenses in her eyes. Love alone could be responsible for such an act that Lord Tamachi should carry the fisherman's net on his shoulders.

VAI

تنهن کي ڪير چوندو مي؟ اڙي! ايءَ سمي جا سمنگي.
سمي جي سهاڳ جو، مندو ڳٽو مي،
اڙي! ايءَ سمي جا سمنگي.
جي وهڙ نہ ڏين وٽ ۾، ٿيا سلامي سي،
اڙي! ايءَ سمي جا سمنگي.
عالم انعامي ڪيو، نوري ناز ڪري،
اڙي! ايءَ سمي جا سمنگي.

Who would dare call her a fisherwoman, she who is favoured by Samo? She carries her forelock coiled as a sign of her wedlock with Samo.

In consequence of her auspicious marriage (the appointment as the Prophet) those (infidels) who previously did not allow her (him) to sit near them, now became her (his) regular devotees.

Because of her blandishment she so managed with Samo that the entire world would receive rewards . (Because of the Prophet's intervention with the consent of Allah, all his followers would be forgiven and admitted into Paradise).

> *And had they, when they had sinned, come to you and sought forgiveness of Allah, and if the Prophet had pleaded for forgiveness for them, verily they would have found Allah oft Returning, MercifuL.(64, Al-Nisa).*

SUR MUMAL RANO
STORY

اشقیارا دیدۂ بینا نبود
نیک و بد در دیدہ شاں یکساں نمود *(Roomi)*

The unfortunate persons lack clear sight. Good and bad appear alike in their sight.

It was definitely a magical show in totality with all the possible conventionalities observed meticulously. A palace surrounded by high walls on the pattern of a fort with an exclusive garden, dolled with tall trees and attractive roses, was built at a high cost. It had a chain work of labyrinths, intercepted by streams or water, some fake and some real. Unless guided, it was extremely difficult for a visitor to reach the palace, particularly when on the way he had to cross a highly turbulent pond by means of an unsteady bridge and then pass by tigers, fake though, posted like sentinals. Higher up in the reception hail were provided divans fitted with false bottoms, beneath which yawned murderous wells - a trap to liquidate the visitors who could advance thus far.

2. This was in brief the exhibition of illusions put up by Princess Mumal, daughter of Raja Nind Gujar of Mirpur Mathelo (in Sindh), with the aid of her sister Sumal and seven others at Ludano in Jessalmere, India, in the 14th century A.D. The purpose in the back-ground was to attract rich suitors for the hand of Mumal, who was known for her extraordinary beauty, deprive them of their wealth and also possibly to finish off the more venture-some ones who could reach the reception hall. Round about the garden lurked Mumal's guards to aid in the above job. There should be no wonder about this arrangement as the Ideal Beauty did not appreciate that the cowards, the imbeciles or the immatures should reach her presence.

عشق از اول چرا خونی بود
تا گریزد ہر کہ بیرونی بود *(Roomi)*

Why is love murderous at the very outset? Because it wants the immatures to run away.

3. The report of this palace and of Mumal's dazzling beauty soon attracted people. Hamir, Alias Umar, the last Soomro King of Umer Kot in Sindh, and his three ministers, one of them being Rano alias Mendhro, his brother-in-law, all Sodhas by caste, were also attracted to the magical palace. Hamir made the attempt first, but he failed to reach the palace. He returned and was followed by his two senior ministers in turn, but with the same result. Rano then ventured to try his luck. He was an extremely intelligent and courageous person. Using his sagacity and courage he succeeded in reaching Mumal's palace. He was accepted by her as her consort. He passed the night there and rejoined his friends on the next morning. They then returned to Umer Kote. But Rano used to

cover the intervening distance of 150 miles very frequently and be with Mumal for some time.

4. On the fateful night Rano reached Mumal's palace unusually late due to detention at Umer Kot. In the meantime Mümal planned to punish him for his delay by playing a hoax on him. She dressed her sister Sumal in man's attire and slept with her on the same cot. When Rano arrived there, he mistook Sumal as a paramour of Mumal; and out of disgust he left his riding cane beside their cot and returned home. In the morning Mumal realized that her trick had recoiled on her disastrously. She sent an emmissary to Rano with a full explanation of the incident. But Rano rejected it. Finding no other alternative Mumal went to Umer Kot incognito as a merchant and occupied a house near that of Rano. She cultivated acquaintance with him. One day while playing Chess with him Mumal exposed her arm and the mole on it. Rano recognised her instantaneously, but refusing to be moved by her entreaties he withdrew from her company. Mumal tried her best to appease him but Rano ignored her completely. Out of desperation she got a big stack of fuel made in front of her house, and having set it on fire she jumped in it. Rano came to know of this development. He rushed to the site at once, but finding Mumal already in flames he joined her to be consumed in each other's company.

SUR MUMAL RANO

INTRODUCTION

1. The poet has dilated on the charms, clothes, perfumes etc of Mumal and her sisters and attendants in the verses No. 2-5 of chapter 2 and the verses No. 1-3 of chapter 3 of the Sur. I hope none of the readers of the Risalo will run away with the impression that they are the best verses in it. I apprehend it in the context of the background of a reader of the Shahnama of Firdousi who, when he read the verse: "I am daughter of Afrasiyab. None, not even the Sun, has seen my beauty in its nakedness' came to the conclusion that it was no use reading the Shahnama further as that was the best verse in it. To quote another instance of a reader who read in the Divan Mukhfi the following verse - "if the nightingale were to see me in the garden, she would ignore the rose in my favour; and the Brahmin was sure to forsake his idol, if he were to see, me -- and concluded that it was the best verse in the entire Divan of Princess Zaibunnisa (Makhfi).

بلبل زگل بگزرد گر در چمن بیند مرا
بت پرستی کی کند گر برہمن بیند مرا

The fact of the matter is that Shah Latif treated the Gujar women as symbolic of the houris of Paradise, as described in the Quran. According to the poet these houris like Mumal were anxiously expecting the approved faithfuls.

اجهي ٿا اچن، ڪاڪ ڪڪوريا ڪاپڙي.

2. There are nine chapters in this Sur. The poet has striven to show in it that if a seeker pursues his course along the straight path with fortitude, undaunted by the obstructive conditions of the world, and indifferent to its seductions, he is bound to reach his goal. Shah has also praised and exhorted patience as a great virtue which pays very good vivid ends. Simultaneously he has stressed that the polytheism or worship of the false or hand made gods will land the seeker in a predicament, release from which would be possible only when he repents and reverts to Allah's worship.

3. The poet has unfolded the allegories of this Sur to an appreciable extent in verse No. 11 of chapter 2. Accordingly I suggest that Mumal, as beloved, may be interpreted as Allah and, as lover, she may be aligned with the seeker; she may also be identified as symbol of materialism at some places as in verse No. 3, chapter 7. Sodho alias Rano alias Mendhro alias Dhati alias master of Dhat may be assumed as the Prophet of Islam, who had the Divine audience on the night of Ascension; Jogi as Adam; Dhat may be interpreted as Paradise and sometimes as the world; Kak at some places means this world; it also implies the Hereafter; the magical accoutrements imply the deceptive worldly contrivances; the camel as the man; and the journey as the progress to Allah on the lines of Sharah). Ludano implies this world, and Sumal embodies what is unauthorized, fake or satanic. The allegories, no doubt, are confusing.

4. I have added the verses No. 1-A and 6-A in chapter 2 from Mr. Kazi's edition, the verse No. 11-A in chapter 5 from Ruh Rehan by Dr. Gurbuxani and the verse No. 7-A in chapter 8 from Mr. Advani's edition.

5. I have amended the body of the text in the following verses: Verses No.7 and 8 of chapter 1, verses No. 9 and 16 of chapter 3, verse No.1 of chapter 4, verse No. 5 of chapter 5, verses No. 4, 5, 16 and vai of chapter 6, and verses No. 8, 12 and 18 of chapter 7. The reason for amendment has been given at each place.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
144	9	39	35

SUR MUMAL RANO

CHAPTER - I

ڪالھ ڳڏيو سون ڪاپڙي بابو بيڪاري،
ساميءَ سيلو سر تي، مالھا موچاري،
ڏيئي ڏيکاري، ڦٽي دل فقير ويو.

1. Yesterday we (i.e. King Hamir and his three ministers - Rano Mendhro, Dawar Bhatti and Panhiro or Sanhro Dhamchani) met a nomad of the fraternity of those known as Jogis. He had a shawl on his head and an attractive rosary (round his neck). The meeting was very brief. He just gave us an outline (of Mumal's story), but it was enough to create a commotion of love in our minds.

ڪالھ ڳڏيوسُون ڪاپڙي، جھڙو ماه منير،
فيض فراق فقير، جوڳي جاڳائي ويو.

2. Yesterday we accosted the beggar clad in saffron coloured clothes. He looked (delightfully) bright as the full moon. He first engendered in us the love (for Mumal) and then plunged us in mental travails of separation from her, (as we could not feast our eyes on her charms forthwith). That was indeed the synonym of separation.

فراق دوست اگر اندک است اندک نیست
درون دیده اگر نیم مو است بسیار است

Separation from the friend even though shortlived and recent is not endurable. If half an hair gets into an eye, it causes a hell of trouble.

ڪالھ ڳڏيو سون ڪاپڙي، پھر سج کان پوءِ،
پسو سونھن ساميءَ جي، رت ورنو روءِ،
جو مُنھن مومل جي پوءِ، موٽڻ تنھن مس ٿئي.

3. It was yesterday that we chanced to meet the nomad about three hours after sunrise. He had a remarkably handsome countenance, but he was shedding bloody tears. So much grief could only be explained by his statement that whoso met Mumal once, he would find it difficult to retrace his steps or regain normalcy..

ڪالھ ڳڏيوسون ڪاپڙي، بابو رنگ بري،
سائي سال ڪلھن ۾، ساميءَ سون سري،
خبر ڏي کري، ڪا مومل جي مجاز جي!

4. It was yesterday that we met the nomad of the fraternity of those (who sit by fire side and) who rub themselves with earth-coloured ashes. He had a green shawl over his shoulders and a golden rosary (round his neck). We

requested him for an accurate and detailed account of Mumal's beauty and nature.

ڪالھ گڏيوسون ڪاپڙي، بابو رنگ پيوت،
سريون سون سڪوت، جوڳيءَ سندي ذات ڪان.

5. Yesterday we accosted the nomad. His body was entirely covered with cow-dung ashes (to make it more resistant). His bodily condition, demeanour and emotionalism, as particularly displayed while he narrated Mumal's story, all left us highly impressed and speechless.

بيڪاريءَ ڪي بر ۾، ويو ڪيف چڙهي،
ڳالهيون ڪندي ڪاڪ جون، ڳوڙها پيس ڳڙي.
ڪاجا انگ اڙي، جيئن ڇتا ڦٽ ڇڙي پيا.

6. The nomad, during the course of his narration, got into ecstasies in that barren area. He shed tears of love charged with pathos while narrating stories about Kak - the residence of Mumal - and the rivulet flowing by it. It appeared that the Cupid's dart had pierced him deep, as the mere mention of Mumal and her Kak put him beside himself with the internal pent up commotion reenlivened. It seemed as if his healed up wounds got opened afresh.

سڄ اُپرندي جا ڪري، سامي‌ءَ سا ئي روءِ،
اچي ٿي عطر جي، مُنجهان مُڪهٽ بوءِ،
سا ڏيڪاريهون جوءِ، جتان لاهوتي لعل ٿيو!

7. The honourable nomad had radient face of the hue corresponding to that of the rising sun. His hair, folded like a crown on his head, emitted perfume-fragrance. Would that Allah were to show us the place which had crimsoned this highly valued person!

مدح ایں آمد کہ نامش می برم
قاصرم گر تا قیامت بشمرم *(Roomi)*

Even if I were to enumerate charms of this Adam, to whom I refer by name till the Day of Resurrection, I would fail in my attempt.

سڄ اُپرندي جا ڪري، سامي‌ءَ سا ئي ونڪ،
سهي نہ سگهان تنهن جي، راسن جي رونق،
ڪ رتائين لاک ۾؟ يا ڏنائين پانن پڪ؟
سوڍل جي سڪ، ڪپر ڪورون جهليون.

8. This honourable (nomad) had the countenance whose brightness matched that of the sun at sun-rise time. The fact is that we could not gaze at his sun-like brilliant face. Had he applied the dissolved red seal to it to make it so red? Or was it the trick played by a thin cover of betel leaf saliva? It seemed obvious that his craving for Mumal had reached a flood mark.

دید شخص پرمایۂ آفتابی درمیان سایۂ *(Roomi)*

He was a perfect and evolved man. He was just like the sun encased in clouds.

جوڳي تي جڙاءُ، نسوروئي نينهن جو،
پتنگ جيئن پيدا ٿيو، سامي سڄ وڙاءُ،

آيو ڪاڪ تڙاءُ، ڪنوارين ڪڪوريو.

9. That makes us feel certain that the radiance of the Jogi was entirely due to his love (for Mumal). This dignified person with the sun-like face had appeared on the horizon as abruptly as a moth - apparently from Kak -and had become ecstatic due to the influence of the virgins there (Mumal and her attendants).

Note: According to me the nomad jogi may be interpreted as Hazrat Adam, who enjoyed nearness to Allah while he was in Paradise, but who was rejected due to his lapse and turned out from it and was landed abruptly on earth. The patriarch always remembered Paradise and mourned his externment from it. Hazrat Adam was the first apostle of Allah and it was he who introduced Allah and monotheism to his progeny.

VAI

تان تون ويهه سنبهي، ساڻي! ميان پانڌي! ميان!
ڪاڪ هلبو ڪڏهين؟
لکين لڏوٽا مري، مڻي واڻ ويا ٿي، ميان!
ڪاڪ هلبو ڪڏهين؟
جنهن کان پڇان، سو چوي: آيو ڪونہ اُتان ٿي، ميان!
ڪاڪ هلبو ڪڏهين؟
ڪوڻائو ڪريم جو، آيو پهي پريان ٿي، ميان!
ڪاڪ هلبو ڪڏهين؟
حڪم ڏيندي ۽ هٿ ۾، "هاڻي هل هتان ٿي، ميان!"
ڪاڪ هلبو ڪڏهين؟
"اديون!" عبداللطيف چئي، "پرين پاس پران ٿي، ميان!"
ڪاڪ هلبو ڪڏهين؟

My companion! My fellow traveller! Get ready. When do you propose to journey to Kak - the land of Mumal (i.e. die?).

Millions of persons have already died and gone over to Ladoona, (the stream near Mumal's residence or the Hereafter).

Every body, whom I consult, tells me that none of the persons, who left for Kak, has so far returned.

از کسی نشنیدم که آمد ز مین راه
راهی که برفت راهرو باز نگشت *(Khayam)*

I learnt from none that he had come back. Once a person went on this way, he never returned.

O man! The caller of Allah (i.e. the Angel of death) is to come to you from afar as a messenger from the Beloved.

He would deliver the order (i.e. the warrant) of Allah in your hands and direct you to quit this world.

Abdul Latif says: "O sisters! I am on my way to the Beloved."

TRADITION: Think often of death.

SUR MUMAL RANO
CHAPTER - II

آءُ لانگوٽيا لال! ڪنهن پر ڏنيءِ گجري؟
آبُ ارتو اکئين لُڙڪ وهائين، لال،
ڏٺءِ جي جمال، سامي! ڪُه نہ سلائين؟

1. Dear loin cloth wearer! Come nearer and give us your experience of the Gujar woman (Mumal). You are shedding blood-red tears! (Why so?) O good nomad! you have obviously witnessed some (extraordinary) beauty yonder; why do you not (disburden yourself and) speak out your praise thereof?

مرحبا ای بلبل باغ کہن
از گلِ رعناء بگو با ما سخن *(Hazrat Bu-Ali Qalandar)*

Welcome, O you nightingale of the ancient garden! Tell us something of the lovely flower thereof.

"آئون اُتاهين آيو، جت ٻئي جي ناهہ مجال،
مومل جي ماڙيءَ کي، طرح طرح جا تال،
لک مارايو لال، موٽيو اچان ميندرا!"

1-A. I am coming from where none ever returns. Mumal's mansion has lots of deceptive contrivances. O brave men! I am coming back after witnessing liquidation of millions of glorious persons.

"گجر کي گجميل جون، تارن ۾ تبرون،
هٽي حاڪمن کي، زور منجهان زبرون،
ڪاڪ ڪنڌيءَ قبرون، پسو پر ڏيهين جون."

2. (The old man continued): The Gujar (Mumal) carries steel hatchets in her eyes. She is pleased to strike them particularly at exalted persons (i.e. her eyes are deadly bewitching). As an evidence of the tragedies committed by her, you have only to see for yourselves the graves of foreigners, (who had sought her), on the banks of the Kak river.

پری پیکر نگاری! سروقدی لالہ رخساری
سراپا آفتِ جان بود شب جائیکہ من بودم *(Amir Khusro)*

Fairy - in form, idol-like, cypress-like straight, and with radiant cheeks veritably an irrestable danger to life. It was at hers that I passed the night.

"گجر گاروڙين، اچو آڏي اُيي،
مٿان پيئي تن، ٻڌا پاڻ هٽن جي."

3. The Gujar (Mumal) is always ready to confront and match her strength

against the most experienced veterans. (As an illustration of her strength and skill) she easily overpowers such archers who shoot two arrows at one and the same time!

"مومل کي مجاز جا، اکين ۾ الماس،
نہ ڪو عام نہ خاص، جي ويا سي وڍيا."

4. Mumal has equipped her eyes with sharp black swords of ruthless indifference. She does not bother herself about discrimination (in her victims) between the elite and the plebeian. She cuts down all who dare to approach her.

As if they (i.e. eyes) were rubies and small pearls. (58, Al-Rehman) And there would be fair maidens with wide lovely eyes like pearls well preserved. (22, 23, Al-Wakiah).

پیش ایں الماس بی اسپرمیا
کز بریدن تیغ را نبود حیا

Do not appear without a shield before this sharp cutting sword as it does not mind cutting.

"مومل کي مجاز جا، اکين منجھ انبور،
ھٹي حاڪمن کي، پٽ نھاري پور،
گھوٽ پھرينءَ گھور، جي ويا سي وڍيا."

5. She has cruel pincers in her eyes. Like the latter they open and close on their eminent victims. Thus in a mere wink of an eye she liquidates the kings etc. (i.e she directly bewitches them without any resistance on their part.) The bold lovers (very strangely) are neutralized at the first glance. Verily those seekers, who venture to go near her, fall an easy prey to her. The highly evolved seekers are tested first.

مومل ماري مير، آھيڙين کي آڪري،
سوڍيءَ گھٽا سڪائيا، پڙھيا، پنڌت پير،
ھٽي تن کي تير، مٽيان جن مٿن ۾."

6. Mumal kills noble men and more remorselessly, the eminent sportsmen. Similarly she has terrorized well known scholars, holy persons, and saints. She is out to shoot arrows particularly at the wearers of diadems.

سِپني سمن ڪاڪ تي، راڻن ھميرن،
ھتان آيو ڪونہ ڪو، ھتان لڪ وڃن،
ويندي ويچارن، اوڏاھن عذر نہ ڪيو.

6-A. The tryst for all persons, including the kings, is Kak (i.e. the next world.) Millions have gone thither but none has returned so far. Poor chaps! Not one of them put up an excuse for avoiding the trip to Kak.

And it is an inviolable law for a township, which we have destroyed, that they shall not return. (95, AI-Anbiya).

از جملہ رفتگان ایں راہِ دراز
باز آمدہ کیست تابہ ما گوید راز
پس برسر ایں دو راہ آز ونیاز

(Khayam)

تا ہیچ نمائی کہ نمی آئی باز

Of all the travellers who have gone along this tedius road, none has come back to give us some news about the terminus. Accordingly once you embark on this journey of hope and fear, whatever you may contrive, you shall not return here.

جوڳيءَ جاڳائي، ماري وڏو مامري،
لنئون لدوٽي ڪنڌيين، اَميو آهي،
وڃو جي ڪاهي، تہ نڪون پسو نينهن جون.

7. The nomad had kindled the flame of love (in the minds of his fresh acquaintances) and created a formidable problem for them - (whether to go to Kak or return home). He added (in order to overcome their hesitancy) that in case they were inclined to push on to Kak, they would find abundant love on the banks of Ladoni river; nay, actually it overflowed its banks therewith and its surf was quite visible (even from distance).

هلو، هلو ڪاڪ تڙين، جتي نينهن اُڇل،
نہ ڪا جهل نہ پل، سيڪو پسي پرينءَ کي.

8. (That settled the matter and the four friends then exclaimed with one voice) "Let us go to Kak where love overflows at all places, and it is possible for all and sundry to see the beloved without restraint".

هلو، هلو ڪاڪ تڙين، جتي گهڙجي نينهن،
نہ ڪا رات نہ ڏينهن، سيڪو پسي پرينءَ کي.

9. "(Yes), let us go to Kak where love is manufactured; and anybody can behold the beloved during the twenty four hours of day and night without any restraint."

هلو، هلو ڪاڪ تڙين، چرو جت چڙهن،
ڪوڙين رنگ رچن، پان واري پڪ سين.

10. "Verily we must go to Kak where big caldrons of love are in service. Millions of lovers get dyed red merely by the betel leaf saliva.

ڪرها! ڪارڙ ڪاه، توکي ڏٺين ڏاريو،
"ساري ڏيج،" سيد چئي، "لداٽي تان لاهه،"
مقابلو مومل سين، ٿيندءِ سنجهه صباح،
سوڍي جي صلاح، ڪونر چرندين ڪاڪ جا.

11. (The poet at this juncture profers the following advice)!

O camel! (i.e. human being)! You have been created and fostered (in this world) by your master (i.e. Allah) for the journey (from this world to the Hereafter). Please note that while you get down along the decline of Ludano mountain (i.e. when you are in your post-meridian stage of life), you should be particularly careful about your performance. You shall have to accost Mumal (i.e. Allah) either this evening or tomorrow morning; (when the account of your actions shall be taken). If you abide by the guidance given by Sodho (i.e. the Prophet), you shall certainly enjoy the lotus flowers (i.e. blissful amenities) of Kak (i.e. Paradise).

فیض! دم پیری است قدم دیده بنہ
ہر گامی کہ می نہی پسندیدہ بنہ (Faizi)

O Faizi' you are aged now. Take each step with open eyes. Every step of yours should be approvable.

آکون، ڍاکون، سرکنڊ شاخون، جت چوکا چندن کؤنر،
مئي سيئي ماڻيا، جت نہ پرن پؤنر،
کنواريون ۽ کونر، کاھ تہ پسون کاک جا.

12. (Let me tell you that at Kak) "You have walnuts, grapes and fully grown sandal wood trees, all of which yield flowers and fruits. The camel (human being) would feast on them in an atmosphere undisturbed by the big black flies, (i.e. evil spirits or Jinii!)". "Let us then proceed apace to Kak to see its virgins (i.e. Huris) and lotus flowers", (said the four compan ions).

Therein are chaste maidens of modest looks whom neither man nor jinn will have touched before. (56, AI-Rahman).

There are all kinds of fruits and dates and pomegranates. (68. AI-Rehmafl).

ننڍو، تان کوھ؟ پر وکين آھي وترو،
وڃيو کاک ڪنڊين ، پھس پکيءَ جيئن پوءِ،
اُن کر سندو کوءِ، ميو مانو نہ ٿئي.

13. If the camel is not fully grown, it makes no difference. He is very fast in movements. He would reach banks of the Kak like a bird. A camel of that breed, would not go slow. (No matter if the seeker is relatively young. He should know his mission well and accomplish it enthusiastically.)

کرھا کاک چڑھي، ونۂ وڻائون نکري،
"لڏوٽيان،" لطيف چئي، "آيو کونہ وري،"
"گھٽا اُت گھڙي، وڃ وساري ھليا."

14.O camel! Get on the bank of the Kak and clear the woods (i.e. get on the straight path of Sharah and shake off the worldly attachments). Latif says: "he who has gone to Luduna (i.e. the Hereafter), has not returned to this world. Many of them, who crossed over there, forsook their friends and relatives here. (They were happily rehabilitated there.)

رفتیم و صد ہزار تمنا گذاشتیم
دنیا برای مردم دنیا گذاشتیم

We left the world and hundreds of desires alongwith it - all for those who survived us there or who are worldly minded.

چڙھيا چارئي يار، سوڍا شڪاري،
فڪر ساڻ ڦٽي ڪئي سوڍي سوپاري،
ويو ڪاھيندو کاک ڏي، جت مومل موچاري،
موٽيو نہ ماري، ڪؤنر لتاڙي کاک جا.

15. The four friends, the Sodha sportsmen, left together for Kak. (During his critical examination of Kak) Rano very thoughtfully and discreetly threw a betel nut in the (magical pool of water where it stayed. Thereby he detected that there was nothing real about it). He marched to the Kak where beautiful

Mumal lived. He was resolved not to return and he passed through the lotus flowers of Kak (i.e. the real lovers do not bother themselves about Paradise. Their sole goal is to meet Allah and be united with Him).

تا بہشت و دوزخ در رہ بود
جان تو زیں را کی آگہہ بود *(Roomi)*

So long Paradise and Hell act as hurdles in your way, how can you be initiated in the Divine mysteries?

VAI

راڻا جي رجبوت، مومل سهي پسندا،
پڑهيا. پٽت، پير، توڻي مير، همير مرندا،
مومل سهي پسندا.
مجي رضا رب جي، هئان سپ هلندا،
مومل سهي پسندا.
ڳلمي ساڻ لڏائين، هادي! هن هنڌا،
مومل سهي پسندا.
سهكي سكرات كرين، والي! ويرِ وداع،
مومل سهي پسندا.
اهكي ويرِ اچيج تون، اُتي احمدا!
مومل سهي پسندا.
متان ڇڏئين مگڻو، مهدا، مرشدا!
مومل سهي پسندا.
كل نفس ذائقة الموت، سچي ايءَ صدا،
مومل سهي پسندا.
اصل لكيو انگ ۾، ٿيندو تان پڻ ادا،
مومل سهي پسندا.
"اديون!" عبداللطيف چئي، "فائق فضل كندا،"
مومل سهي پسندا.

The Rajput princes would surely see the real Mumal. All persons whether scholars, holy men, nobles and kings, who rely on their accomplishments, shall eventually die.

Note: The 'Princes' may mean highly evolved self-effaced seekers.

All creatures shall obey the order of Allah and quit this world.

My Lord, the Guide! May you make me quit the world with Kalima on my tongue.

TRADITION: He who recites the Kalima as the last thing in this world, shall be admitted in Paradise.

My Patron Lord! May you make easy and without throes my quittance from this world.

نشان مردِ مومن با تو گویم
چو مرگ آید تبسم بر لب او است *(Iqbal)*

Let me tell you the mark of a true believer. When death approaches him, he smiles.

TRADITION: At the time of death, the soul of a true believer trickles out of his body just as water trickles out of a skin bag.

O Prophet! May you come to my relief at all difficult times!

My Guide and Leader! Pray see that you do not forsake this mendicant in the Hereafter.

ای ذات تو در دوکون مقصود وجود
نام تو محمد و مقامت محمود
دل برلب دریائ شفاعت بستم
واز دیده روان می کند از دیده ورود *(Khayam)*

You are in both the worlds creation's light,

Your name is Muhammad, place utmost height;

My heart reclines on the ocean of your grace,

My eyes are flowing rivers for your sight.

Note: The 'guide' and 'leader' imply the Prophet of Islam.

Allah's word that 'all living creatures shall taste death' is absolutely true (and infallible).

Every person shall taste death. (188, AI-lmran).

Everything is predestined and it shall take effect.

Abdul Latif says: "O sisters! The sublime person (i.e. the Prophet) will be gracious to me."

Note: In the above Vai the poet has referred to two things, to wit:

a) The inevitability of death, and

b) Its excrutiatingly painful process.

With regard to death he has quoted the Quranic verse which states that creatures must invariably taste death (at the scheduled time, which however, is known to none 'except Allah).

2) The Prophet of Islam referred to death as the destroyer of all worldly pleasures, affiliations and programmes. Accordingly he advised the believers to be mindful of its approach and not go get too much engrossed in the worldly pursuits, because the severity of death generally varies directly with our interest in the temporal things. In fact the departure of every dear and near one from this world should open our eyes to our ever approaching exit; and that should automatically make us less worldly minded.

3) What does **سکرات** mean by the way? It is an Arabic word. It is derived from **سکر** meaning rage. It means the process of death accompanied by its agony or throes. The Quranic verse relating to it is as under:

And the stupor of death certainly comes. This is what you were trying to run away from.(19, Qaf).

The Prophet of Islam once said that severity of the death's throes may well be compared to the stabs successively inflicted by means of 300 swords. In view of its awful nature all believers, including the Prophets, even though indifferent to death otherwise, were always worried on account of سکرات and they prayed to Allah for relief at its time. The Prophet of Islam also constantly prayed for an easy end. There is no wonder, under the circumstances, that the poet too invoked the grace of Allah to be with him at the time of his death.

4) After the soul enters the body in embryo, it permeates the entire human system. Hence before death sets in, it has naturally to be withdrawn from all limbs of the body. This process, which is known as سکرات systematic but slow and extremely painful. Finally the soul leaves through the mouth culminating in death. To quote an instance of its severity, Prophet Moosa compared his death to the roasting on fire of a living sparrow which neither flies off nor dies.

SUR MUMAL RANO

CHAPTER - Ill

جھڙا گُل گلاب جا، تھڙا مٹن ويس،
چوٹا تيل چنبيليا، هاها! هوا همیش،
"پسيو سونهن"، سيد چئي، نينهن اچن نيش،"
لالڻ جي لبيس، آتڻ اکر نہ اُڇهي.

1. Mumal and her attendants look like fresh roses and their dresses too are to match (or they wear dresses matching roses). Their hair are dressed up with the jasmine oil. All the time there is an atmosphere of reverlry. The Sayed says: "When some one sees their beauty, his love gets aflame, (and betrays itself). All who see the beauty and embellishments of Mumal in her house, are simply tongue-tired and spell bound."

جھڙا پانن پن، تھڙيون سالون مٹن سائيون،
عطر ۽ عنبير سين، تازا کيائون تن،
مڙهيا گهٹو مشک سين، چوٹا ساڻ چندن،
سنهن رُپي سون سين، سندا کامڻ کن،
"کيائين"، لال لطيف چئي، "وڏا ويس ورن،"
منجهه مرکي من، "سوڍي سين سگ ٿيو؟"

2. They wear shawls as green as leaves of the betel plants. They refresh their persons by means of perfumes. They profusely apply amber and sandal oil to their hair. The ears of these beautiful damsels are decorated with silver and gold ornaments. Latif says: "Mumal wears a multicoloured gorgeous dress". She is inwardly happy at the intuition that "she has been wedded to Rano Sodho".

سون ورنيون سوڍيون، رپي راندیون کن،
اگر اوطاقن ۾، کٹوريون کٹن،
اوتيائون عنبير جا، مٹي طاق تڙن،
ہاٹن ہيلون ہڏيون، پسيو سونهن سڙن،
"ٿيا لاهوتي"، لطيف چئي "پسڻ لۂ پرين،"
"اجهي ٿا اچن، کاک ککوريا کاپڑي."

3. Radiant like gold the Sodhis (Mumal and others) were playing with rupees. Aloes were burning in their house and musk was deposited in their cots. For a bath they liberally used a tray, full of amber. The bold lovers stood in rows of twos to meet Mumal and in the meantime the sight of her beauty simply

consumed them with love. (Poor people!) Latif says: "they have however , renounced the world and turned ascetic in order to meet the Beloved. Surely those seekers who are dyed red by the Kak, are expected to turn up there any movement.

Note: (1) The word سوڍيون may be interpreted as the princesses though Mumal was Gujar and not Sodhi.

(2) The ڪاپڙي may mean the approved admittees of Paradise.

جي ڪاڪ ڪکوريا، ڪاپڙي، تن لهي نہ لالي،
ڪڙي ڪيف خماريا، مي پي موالي،
ڪري حاصل هليا، ڪيفيت ڪمالي،
وتن وصالي، لڏوٽئا لوڏي ٽيا.

4. Those ascetics, who have been dyed red by the Kak, would never lose the redness of their eyes or their inebriety for the rest of their life. These addicts have drunk deep of the wine of love and are particularly intoxicated by its bitter variety. They have acquired the ideal ecstasy, and in that state they continue their' march past Ludano, keen to have union (not with Mumal but with Allah).

لڏوٽئا لوڏي ٽيا، وتن منجهه وصال،
اڄ ارتو اکيين، ڪاڪ پيتائون ڪال،
ويئي ويچارن وسري، صباح جي سنيال،
پرينءَ ڪان پاسي ٽيا، ماموين مثال،
جانب جي جمال، رگي، پس! ريٽو ڪيا.

5. These ascetics go beyond Ludano hankering for the Divine union. They drank of Kak river's wine of love yesterday, but even today their eyes are red due to its high potency. Poor creatures! They are so much overwhelmed by the yearning for the Beloved that they forget to bother about the Morrow (which is symbolic of Allah's view). They by-passed the human fairy (i.e. Mumal), as if they were lifeless unemotional mummies. Notwithstanding their condition the beauty of the Beloved has dyed them red much too obviously.

نوشین شراب لعلِ اوشد ز مجلس ما بیخبر
جام و صراحی یک طرف مستانِ رسو یک طرف *(Khusro)*

My associates got beside themselves after taking the red wine of the beloved. The gobbet and the cup lay on one side and the intoxicated lovers lay on the other side.

رچي جي ريٽو ڪيا، ڪين اٻاڻچن اوءِ،
ڪنپ نہ ڪاري تنهن کي، جو هالاري هوءِ،
توڻي ڏوٻي ڏوءِ، تہ لالي تنهين نہ لهي.

6. The colour of those persons, who have been dyed red, will never fade. Whatever cloth is dyed at Halar (in Kathiáwar) its colour cannot be affected by the washermen steaming and washing it. Even if a washerman washes it (roughly), its redness shall not fade. (This means that the love of mature lovers for Allah shall not be affected by any test to which they may be subjected.)

جنهن تڙ ڏوڙون ڏون، چوٽا چندن چڪ ڪيو،
اچن پوُنر پنيورليا، پاٽيءَ تهين پون،
راول رتو رون، ڪو وه لڳو واسئين.

7. At the bathing place where Mumal's attendants shampoo their hair with sandal oil, black bees hover round and then drop in the fragrant water. It seems the princes (i.e. the approved lovers) have been so much influenced by the fragrance of Mumal that they forget themselves and merely shed tears of blood due to separation from her.

جت رايائين راڻن کي، چندن چڪ ڪري،
هاڻي اُنين پيٽئين، ورهه وراکا ڏئي،
سوڍو سڄ ڪري، مومل ماري هليو.

8. At the place where Mumal had once attracted kings by the fragrance of her hair massaged with the sandal wood oil, and then dyed them (i.e. kindled love's flame in them) it is stark desolation at present. The fact is that Rano Sodho had deserted Mumal and thereby caused an atmosphere of desolation there.

گجر گهٽا گهائيا، پاٽان لڳس گهاءُ،
ميندري هٿاءُ، لڳس ڪان ڪپار ۾.

9. Mumal, the Gujar woman, had wounded many persons with the dart of her love. Now she herself was wounded in turn. She received the Cupid's dart from Mendhro in her head.

دلبران بر بيدلاں فتنہ بجان
جملہ معشوقان شکار عاشقان *(Roomi)*

Beloved always harrass their lovers. But the beloveds in their turn fall a prey to their lovers.

روءِ راڻي جي ناهه ڪو، سوڍو سوائي،
"لدوڻئا"، لطيف چئي "لالي تنهن لائي،"
ڪانهي ٻي وائي، ٽيو مڙوئي ميندرو.

10. None has a countenance to match that of Rano. He is definitely more handsome than others. Latif says: "Rano alone received the bridal henna at Ludano. Because of his success with Mumal and his handsomeliness to boot he was on the tongue of every person (i.e. he was the most favourite topic for discourse.)

روءِ راڻي جي ناهه ڪو، سوڍو سين سونهن،
"لاڻائين،" لطيف چئي "مڻان دلين دونهن"،
ڪانهي ٻي ورونهن، ٽيو مڙوئي ميندرو.

11 . There is none with a countenance as handsome as that of Rano, who is definitely more handsome than others. Latif says: "he has removed the smoke (or the rust of ignorance or disbelief) from the hearts of human beings. There is no other talk among the populace except that of Mendhro".

TRADITION: According to Hazrat Uns, the Prophet was more handsome than all his colleagues. His mission as Prophet was universal.

روءِ راڻي جي ناھ ڪو، سوڍا ٻيا ٻہ سبحان،
نسوريائي نينھن جو، ڪشيائين ڪمان،
چڏي ويا چوھ ڇ، دعوائون ديوان،
ٻي رھيائي ڪانہ، ٿيو مڙوئي مينڊرو.

12. Other Sodhas (i.e. apostles) too have the Divine glimmer, but none of them has the countenance, (brightness or influence) of Rano. He strained fully the bow of love and shot arrows (of grace). (This means that he is full of mercy and he extends it to all and sundry. Besides he accomplished his mission in a highly successful and graceful manner). The other respectable gentlemen (i.e. apostles) admitted his supermacy forthwith. Hence there was none else to redeem the goods or obtain salvation for mankind, and every one talked of Mendhro as the only intercessor.

These apostles have We exalted, some of them above others.
(253, AI-Baqarah).

TRADITIONS:

a) The Prophet's patience and grace were some of his finest qualities.

b) The followers of apostles will approach each of them in turn on the Day of Judgement and request them for intercession to Allah for their salvation. They would, however, plead inability to do so. Ultimately at the instance of the apostles they would request the Prophet of Islam to do it; and he would oblige them after obtaining permission of Allah.

c) Hazrat Adam and all other apostles will gather under the standard of the Prophet of Islam on the Day of Judgement.

ڪاڪ چڏيائون ڪنڌ تي، پاڻان ويا پيئي،
"لوڏيڙن،" لطيف چئي "سوڍو ڪيو سھي"،
مومل ماڳ رھي، ٿيو مڙوئي مينڊرو.

13. They by-passed Kak (i.e. Paradise) and proceeded further (to meet Allah Himself). The residents of Ludano (i.e. the inmates of Paradise) recognised Sodho. (i.e. Allah). Mumal was effaced as an entity. She merged in Rano, who alone remained. This means that the Prophet got effaced in Allah. (According to monism nothing exists except Allah).

ڪاڪ چڏيائون ڪنڌ تي، پاڻان ويا پري،
تن کي ناتر ڪوھ ڪري، جي لدوٽيا لنگھي ويا؟

14.They deliberately by-passed Kak and proceeded further. What can Natar (the maid-servant of Mumal), do to them who have gone beyond Ludano?

Note: Ludano, like the Kak, may mean Paradise. The poet possibly says that those ascetics, who had considerably advanced in self-abnegation, forsook Paradise and its blessings. Houris would not stop them.

Allah stabilizes the believers by means of a cogent formula, in the life of the world and in the Hereafter. (27, Hud).

ڪاڪ نہ جھليا ڪاپڙي، موھيا نہ محلن،
ٻائن ۽ ٻانھين جي، ٻندڻ ڪين ٻجھن،
لکين لاھوتين، اھڙيون اوريان چڏيون.

15. (Inspite of the beauties there) the Kak could not restrain the Kapris, nor were they fascinated by the palace there. (There are innumerable palaces in Paradise). They could not be detained by the beautiful women (Mumal's sisters) and their entourage. The fact is that these ascetics have ignored millions of such women on this side (or half way).

Note: (1) Here too, as in the previous verse No. 3, Sodhis may be interpreted as the princesses. Factually Mumal and her companions were Gujar and not Sodhi women. Here they may mean the houris of Paradise.

(2) The goals of the ascetics was Allah and the intervening pleasures of Paradise did not interest them.

اهڙيون اوريان چڏي، ويا لاهوتي لک،
پايو پٽين وينيون، ڪاڪ ڏياڻيون ڪک،
پيئي ايءَ پرک، تہ سوڍيون سجهائي ويا.

16. These ascetics by-passed millions of such (attractive) women on their way and they continued their journey towards the goal (i.e. Allah). The mistresses at Kak mourned the departure of these persons by putting straw pieces in their hair. Every body, of course, came to know that the Sodhis were caused travails of separation by the above party.

ڪاڪ نہ جهليا ڪاپڙي، موهيا ڪنهن نہ مال،
سوڍيون سجهائي ويا، ههڙا جنين حال،
جي چورين ڏنا چال، تہ بہ لاهوتي لنگهي ويا.

17. These ascetic nomads were not fascinated and restrained by (the splendour of) Kak; nor were they seduced by its apparent wealth. In fact inspite of the gorgeous way of Mumal's living, it was the ascetics who captivated her. Though she and her entourage acted amorously but all in vain. The hermits continued their journey unconcernedly.

Note: This verse may be read in any of the following backgrounds:

i) Rano conquered Kak and won Mumal. He used to pay her frequent nocturnal visits. During one such visit, he saw Mumal asleep with another 'man'. In fact her sister Sumal had dressed as a man and she was asleep with Mumal in those clothes. Rano was exasperated at what he considered infidelity of Mumal, and inspite of her beauty and wealth he left her for good. She had ceased to be his Ideal.

ii) Mian Noor Muhammad Kalhoro, the then ruler of Sindh, once invited Shah Abdul Latif to launcheon in his palace. Secretly he had set beautiful dancing girls to seduce Shah. He left his guest on some ruse. The girls played their wiles ideally but all in vain. When Mian Noor Muhammad returned, he found Shah unmindful of them. He particularly drew attention of Shah Latif to their charms. The latter is said to have recited this verse in reply.

iii) Paradise dwellers would not be content with houris and other rich diversions there. They would be keen to see Allah directly and to be near Him. They would request Him accordingly. To their extreme satisfaction their request would be granted. It is quite likely that by girls Shah may have meant houris.

جس کا عمل ہے بے غرض اس کی جزا کچھ اور ہے
حور و خیام سے گذر بادہ جام سے گذر *(Iqbal)*

He who acts selflessly, deserves a dinctinct requital other than the huris, tents, wine and cup.

عاشقا نرا با قیامت روز محشر کارنیست
عاشقانرا جز تماشای جمالِ یار نیست

Lovers are not concerned with the proceedings on the Day of Judgement. They are keen about seeing Allah.

توڻي ناهي نصيب ۽، مومل! ميندرو،
پوندءِ جِم پاهين ورين، منجهان پرت پرو،
راڻي لئي م رو، وهم طعني سين واڇجي.

18.O Mumal! Even if you are not destined to be united to Rano again, you must see that you do not retrace your steps from following him. (You should not be dejected.) Your love for him shall serve you as a guide. It is no use formally shedding tears for Rano. Cling to him and treat the symbol of his reproach as a corrective.

گرچہ تفسیرِ زبان روشنگر ست
لیک عشق بی زبان روشنترست *(Roomi)*

Even though by tongue you express well, yet the mute love will do it still better.

مومل ناهي ميندرو، توڻي منجهه نصيب،
مون کي، مون حبيب، طعنو آهي تنهنجو.

19. Even if I, Mumal, am not destined to join you again, O Mendhra! your cane as a symbol of reproach is enough for me (as a reminiscence). O beloved! It is quite dear to me.

Note: This verse seems to be personal. Here the poet seems to have expressed that even if he may not meet the Prophet personally, his traditions shall always be available to him to guide him correctly.

آڻون طعني سوڏي تنهنجي، تون طعنو ئي مون،
سو کي سريو سون، جو، سرتيون ڪنهن نہ سريو.

20. O beloved! I am yours inspite of (or alongwith) your mark of reprobation. No matter if you reproach me, as I deserve it, Your being unique and ideal is in itself a reproach to me (or as a reminder to me of my inferiority or improper conduct). O friends! I have benefitted from the beloved's reproach to an extent which none else has reached so far.

سڻي طعنو تنهنجو، حال وڃايم، حق!
لکين لوڏي آئيا، سوڍي لاڌم شڪ،
ڏٺم ڪاڪ ڪهڪ، سگهو موڻج، سپرين!

21. O Consort! I have effaced myself after taking note of your reproach. Many reformers had visited the Kak but Sodho alone has removed all my misgivings and doubts (by his guidance par excellence). O beloved! Kak is

nothing more than a torture to me now. Hence do kindly return to me.

Note: (1) The verse may also mean that 124000 Prophets (as per a tradition) visited the universe; but the Prophet of Islam alone was able to establish the prestline monotheism.

(2) Here Kak may imply this world.

ككوري كاڪ وهي، راڻا! پانءِ مَ رت،
سوڍا! ايءُ شربت، نسوروئي نينهن جو.

22. (Allah observes to the Prophet:) O Rano! Kak is flowing red. But do not misconstrue its water as blood. (i.e. Do not think that I relish causing hardships and misfortunes to My seekers). O Sodha! It is, on the contrary, the syrup of love (sweet and loving, as ultimately it proves to be).

And why should Allah, punish you if you are thankful and a believer?
(147, AI-Nisa).

Allah desires to make clear to you and guide you to the paths of those before you, and to turn to you in mercy.

Allah desires to lighten your burden, for man has been created weak.
(26, 28, Al-Nisa).

گر ترا از عشق او باشد خبر
از تو مشتاق است او مشتاق تر *(H. Bu-Ali Qalandar)*

If you were to know the extent of His love, you would find Him more loving than you are.

VAI

مينڊرا! مون کي، راڻا! جم وساري ڇڏئين!
مون کي طعنا تنهنجا، ڏيهه مڙوئي ڏئي،
جِمَ وساري ڇڏئين!
راڻي تي ريس ڪئي، ڪرسين ڪليم جي.
جِمَ وساري ڇڏئين!

O Rano Mendhra! Pray see that you do not forsake me, as the entire world now upbraids me in your connection (that I played false to you).

(But the fact is and) I am made to realize it that Rano's jealousy was excited, because I was rather gay with that ass (Soomal or Satan).

SUR MUMAL RANO
CHAPTER - IV

شمع ٻاريندي شب، پرهه ٻاکون ڪيون،
موٽ مران ٽي، ميندرا! راڻا! ڪارڙ رب،
تنهنجي تات طلب، ڪانگ اڏايم ڪاڪ تان.

1. Expectantly I kept the candle burning till the first streaks of day appeared at dawn. "O Rano Mendhra! In the name of Allah kindly return to me as I am dying without you! Ere this I have sent out crows from Kak to fetch me some news about you (i.e. I am extremely impatient to have news of your return to me)".

اُيي اڀاريا م، نڪٽ سپ لئي ويا،
هڪ ميو ٻيو ميندرو، رات سڄي ساريام،
ڳوڙها ڳل ڳاڙيام، سورج شاخون ڪيون.

2. I was already on my feet when the constellations rose, (and I was still busy gazing at and scaning the horizon for Rano) when they set. I remembered Mendhro and his camel all the night long and (lamenting the change in my fortune), I wept - the tears trickling down my cheeks - till sun's streaks appeared on the horizon.

خلق ارا بيدار بايد بود از آب چشم من
ويں عجب كه آندم كه مى گريم كسى بيدار نيست

The people should have been awakened by the flow of my tears. It is strange that all were asleep when I wept.

ڏيا تيل ڦليل جا، ٻاريم تائين ٻانگ،
ڏولو ڏٺ رهائيو، ڪنهن ستاڻي سانگ،
چانگي چڙهي آءٔ تون، لال! ورائي لانگ،
ڪوڙين پتين ڪانگ، اڏيم اچيج تون.

3. I kept burning small lamps with fragrant oil till the Muezzin's call came for the morning prayer (expecting Rano all the time. But he never came). Possible he may have been detained in the desert due to some emergency. "O beloved! Get into the saddle and do come to me. I have sent out numerous crows in different directions to get me news about you."

وٽ سوريندي، ولها! ويو تيل ٻري،
موٽ، مسافر سپرين! چانگي تي چڙهي،
راڻي لاءِ رڙي، ويئي وهامي راتڙي.

4. "O beloved! I kept (vigil for you by) moving up wicks of the small lamps till their oil was consumed. My beloved traveller! Ride your camel and return to me. The night passed away while I wept for you. O Rano."

ڪتين ڪر موڙيا، ٽيڙو اُپا ٽيئي،
راڻو رات نہ آئيو، ويل ٽري ويئي،
ڪوءِ سا ڪاڻي راتڙي! جا پرينءَ ري پيئي،
مون ڪي ڏنءُ ڏيئي، وڃي ڏولو ڏٽ قراريو.

5. The pleiades cluster in the Taurus waned in their course and the three stars in the Orion's belt had appeared in their wake. Rano had not come during the night and the usual time of his visit had passed. Fie on the night which drags to its end while the beloved is absent (By his abandonment) Rano has obviously chastised me, and he is enjoying his time in his desert home.

بشکند دستی کہ خم در گردن یاری نہ شد
کور بہ چشمی کہ لذت گیر دیداری نہ شد *(Zaibunissa)*

May that hand be fractured which did not curl round the neck of the beloved! Let those eyes better be blind which did not enjoy sight of the dear one!

سوڍي ڏاران، سرتيون! پيو پتين ۾ پنگ،
اُپاڻجي اڇ ويو، راڻا! تو ريءَ رنگ،
هئين سان هاجو ٿيو، پيو اوسيڑي انگ،
مون توهين سين سنگ، پڇايو پڇان پهي.

6. O Friends! I have cracked up being without Sodha. "O Rano! Without you today my beauty (or colour) has faded. My heart is in the throes and my body is restless due to the solicitude for you. I am wedded to you, and (naturally therefore) I have been making enquiries about you from way-farers."

توکي معلوم منهنجون، سوڍا سپيئي،
آڳاندو ارواح کي، آهئين اُهو ئي،
وهڪ مون ويئي، پڇايو پڇان پهي.

7. O Sodha! You know all my lapses, but inspite of them I depend on you as the only anchorage for my soul. I am very restless. Hence I am enquiring all the time about you from way-farers. -

> Note: Shah addresses the Prophet and submits to him: "You know well that I am a sinner; but inspite of my sins I depend on you for salvation, as there is none else to look in to. Because of my turpitudes and the punishment I am likely to receive I am naturally anxious to contact you; and I am therefore enquiring about you to request you for intercession with Allah."

بران نازم کہ ہستم امتی اوٗ
گنہگارم و لیکن خوش نصیبم

I am proud of the fact that I am his followers I am indeed a sinner, but a lucky one.

ڍاڻي گهٽا اچن، من سوڍي ونگيو،
ڪا جا لاتي ميندري، لالي کي لگن،
راڻو اڪڙين، وساريان، ويل نہ ڪنهن وسري.

8. There are lots of Dhatis (i.e. Rano's village mates), but I am entwined with Sodho. He seems to have applied such a henna to my body that it is

uneffaceable. Despite my vain efforts to forget Rano, his vision is always present before my eyes.

Note: Here Dhatis may imply other apostles.

راڻو کا رات، ويو ڳجهي ڳالهه ڪري،
سوڍي ريءَ، سرتيون! هڏ نه ساه سري،
وڃي، مانَ وري! آسائتي آهيان.

9. Last night Rano seems to have left for me a mysterious (but significant) signal. "O friends! I cannot ever live without Sodho. I am however, inclined to hope that he would return tome."

سوڍي سُتي لوءِ، کا جا مون سين ڳالهه ڪئي،
سا جي پڌر پوءِ، سر تي سمهي ڪانه کا.

10. (O friends!) While the folk lay asleep, Sodho confided something to me. If I were to make it public, none of you would afford to sleep.

Note: (1) This may possibly mean, on the anology of Allah's assurance to Hazrat Adam, that Sodho would be reconciled to Mumal if she sincerely repented of her lapse and behaved well in future.

راڻا! تنهنجي راهه تي، ڏيهاڙي ڏيکان،
راڻي جي رهاڙ جون، روح اندر ريکان،
محبت جون ميکان، توسين، لال! لپيٽيون.

11. O Rano! I am daily scaning your road for you. The fact is that by your association you have, as if, fastened my heart unto yourself by means of wires. Nay, I am inseparably attached to you by the nails of love (in addition.)

آءُ، راڻا راحت! ڏاڄ ڏرتيءَ جا ڏڻي!
سکن ٿيون سهاڳڻيون، سوڍا! تنهنجي ست،
مو ن تان لاهه مَ هٽ، ڪامل ڏڻي ڪاڪ جا.

12. O Rano! You are the exhileration of my heart! You are the Lord and master of earth! Pray come to me. O Sodha! Your favourite wives (i.e. followers) are longing for your company. O Ideal Lord of Kak! Kindly do not forsake me.

VAI

ميو تون موٽاءِ، مون رئندي رات وهاءِ،
سائينءَ ڪارڙ سپرين! لا! ميو تون موٽاءِ.
گهر مهارا گهوريا، سرهو مون نه سهاءِ،
سائينءَ ڪارڙ سپرين! لا! ميو تون موٽاءِ.
ڪاڪڻان وڃڙ ڪڏهين، راڻا! تون نه رهاءِ،
سائينءَ ڪارڙ سپرين! لا! ميو تون موٽاءِ.
سنم ساهڙين جا طعنا توهين لاءِ،
سائينءَ ڪارڙ سپرين! لا! ميو تون موٽاءِ.
سوڍا! سکياڙ ٿيان، پير پرچي پاءِ،
سائينءَ ڪارڙ سپرين! لا! ميو تون موٽاءِ.
"آسائتيءَ کي"، عبداللطيف چئي، "مولا! محب ملاءِ".

سائينءَ ڪارڙ سپرين! لاءِ ميو تون موٽاءِ.

O beloved! In the name of Allah reverse the course of your camel in my direction. I passed the night in tears.

Banish the household furniture! Even the fragrant oil does not befit me (in my forlorn condition).

O Rano! Going away from Kak does not behoove you at all.

As a matter of fact I have received and put up with so many taunts and reproaches in connection with you from my friends.

O Sodha! I would be extremely happy if only you were to come back to me duly reconciled.

Abdul Latif says: "O Patron Lord! O Allah! Kindly join me to the beloved for whom I am yearning!"

SUR MUMAL RANO

CHAPTER - V

سگ ڪري سين سينهن، ڪنڌ مَ ڦيرج ڪڏهين،
رمج راڻي پٺ ۾، نر تون منجهان نينهن،
ايئن مَ وسج عام تي، جيئن، مومل! وسن مينهن،
سندي حشر ڏينهن، سوڍو ساريندينءِ گهٽو.

1. After having been attached to a lion (hearted personality) never turn your back on him. On the contrary you must follow Rano every where with affection. "O Mumal! Do not parade your charms and extend your grace to all and sundry like the monsoon rains. In case you do it, you shall rue it on the Day of Judgement and then you shall remember Sodho very much."

Note: In this verse and those following it Shah has advised the seeker to stick faithfully to Allah and abandon all traces of polytheism.

ای روبہک چرانہ نشستی بجای خویش
باشیپ پنجہ کردی و دیدی سزای خویش

O little jackal! Why did you not keep to your place? You came in clash with the lion and got the chastisement.

"ونيو وڃج واٽ، ڪنڌ مَ موڙج ڪڏهين،"
"لوڻي ڦير لپاٽ، لڳندءِ،" لطيف چئي.

2. Continue your progress along the straight path (of Sharah). Do not turn aside from it. Else, according to Latif, you would receive such a slap, as would twist your neck.

And say: This is my path leading straight. So follow it; and follow not other ways, lest they lead you away from His way. (153, Al.Anam).

O you who have been given the Book! Believe in what We have sent down, confirming what is already with you, before We efface the countenances or turn them back-wards or We curse them as We cursed the fellows of Sabbath.(47, AI-Nisa).

"ڪنڌ مَ ڦيرج ڪڏهين، ونيو وڃج راهه،"
"اڄ ڪ سنجهه صباح، نيئي ڏريندءِ ڏوڙ ۾."

3. Never turn away your face but stick to the straight path, because either this evening or tomorrow morning you would be laid down in dust (i.e. be buried in grave).

Note: In the above verse, Shah advises the seeker to stick to the path of Sharah and not to go wayward, as the life in this world is extremely short.

هشدار که سیلاب فنا درپیش است

Beware! The flood of mortality is ahead of you.

جا يون پيرين مون، سا يون مٿي سڄڻين،
ڏگ لٽبا ڏوڙ ۾، اُيي ڏٺاسون،
"ڏينهن مڙيئي ڏون، اُٽي لوچ"، لطيف چئي.

4. What earth is beneath my feet is over the bodies of my dead ones. I have personally seen several stalwarts being buried beneath the earth. Since the normal span of human life is two days, (that of yesterday and morrow or of birth and death respectively), you had better get quickly on the path leading to Allah. This is what Latif advises.

> Hazrat Ali recommended to remember death frequently; to work well for the world, as if you were going to live for a thousand years, and to hasten to do good for the Hereafter, as if you were going to die tomorrow. (Nahj-ul-Balagha).
>
> Note: The Arab Philosopher Abual Alai Maghri had contained the life span into three days, to wit, Yesterday or the past, today or the present, and tomorrow or the future. But he should have realized that what we call the present is so fleeting that as soon as we hardly take stock of it, it is already changed into the past. I think Shah has done better by containing the life span into two days only - the yesterday and the morrow.

Moulana Azad in his غبارخاطر has gone a step further and measured the normal span of human life by the foot scale. According to him the distance between the two eternities is merely a cubit, which could be traversed in a minute or a fraction of a minute.

بدنامی حیات دو روز نبود بیش
واں ہم کلیم! با توچہ گویم چناں گذشت
یک روز صرف بستنِ دل شد باین وآن
روزِ دگر بکندن دل زین و آں گذشت *(Kalim)*

This infamous life did not last for more than two days. That too, O Kalim! it is difficult to say how they passed. The first day was passed in creating associations here and there, and the second day was passed in uprooting them.

لڏيو لطيفن، پلاٽي پنڌ پيا،
هٿان حبيبن، ڪڍهين ڪو نہ ڏڪوئيو.

5. The beloved packed up, harnessed the mount, and quit. (Obviously he found something wrong somewhere). As a matter of fact he never hurt any person (by word or deed) during the time he was here.

راڻو پانيو راند، وڃيو ڪيئن وڙ رائيين،
ور وڏوڻو ايهين، جيئن پر پڃتوءِ پاند،
هَيءِ! پڳيءِ هيڪاند، سوڍو ساريندينءِ گهٽو.

6. Did you take Rano so lightly as to flirt with an alien (or imposter)? Rano became annoyed with you because you had tightly held the other person to yourself. Alas for your breach of faith in monotheism! You shall remember

Sodho very much (particularly on the Day of Judgement).

Note: This is about monotheism versus polytheism.

رس مَ، رسڻ گهوريو، اُٺ اوراهون آڻ،
"ليڙي جو،" لطيف چئي، "تنگ سوارو تاڻ"،
شرمينديون سيين پَرين، پنيءَ لائج پاڻ،
اچي مُشڪ ماڻ، تہ سوڍا! سُکياڻي ٿيان.

7. O Sodha! Do not sulk! Banish sulkiness! Pray bring the camel near. Latif advises that the belt of the camel's saddlery should be tightened without delay for emergency. Pray take into your fold all those who have been ashamed of their sins and lapses and have repented of them. O Sodha! I would be extremely happy if you come back and enjoy the fragrance of musk (laden Kak).

Note: This is an appeal to the Prophet to get ready for the Day of Requital and obtain salvation for his followers, who had sinned but had repented of them.

رس مَ رسڻ گهوريو، اُٺ اوراهون چوڙ،
تو ريءَ ڪاڪ ڪڙي ٽئي، ساڻ سرکنڊ سوڙ،
اچي چندن چوڙ، تہ، سوڍا سکياڻي ٿيان.

8. Pray do not take offence! Away with touchiness! Rein in and unsaddle the camel near by. Without you the Kak and its quilts, charged with sandal wood, are gall and worm wood to me. O Sodha! Please come and enjoy the (Kak's) sandal wood so that I should be happy.

Note: Formerly it was a custom to keep pieces of Sandalwood in quilts.

رس مَ رسڻ گهوريو، پرچ، مَ وانءُ پري،
ماريس ڦٽ فراق جي، جِهت جي ذري،
"لالن جي"، لطيف چئي، "سونهائي سري،"
آيس تو ڳري، تہ سوڍا! سکياڻي ٿيان.

9. Please do not take offence! Banish sulkiness! Pray relent to me. Do not go away. My love! A little hoax on my part has caused me the wounds of separation. Latif says: "May the guidance of my noble beloved be available to me! O Sodha! I have sought you at yours for the same, so that I should be happy.

Note: Rewrote the second stanza as under as per the Museum and Mr. Trumpp's editions respectively: **وڏم ڦٽ فراق جا جوڻ جي ذري**

He whom Allah guides is on the right path. And they whom He adjuges astray, these it is, who shall be the losers. (178, Al-Araf).

دانی کہ چہ مدتی ست ای دلبر ما
تابیجہتی برفتی از بر ما
خود کس نفرستی و نپرستی ہرگز
تا بہ تو چہ می گذرو برسر ما *(Khayam)*

How ages flew O dear! Guess when it was,
Since You have left me here - and for no cause,

You sent to me none, nor cared to find,
Bereft of you, what anguish in me gnaws.

رس مَ رسڻ گهوريو، راڻا! ڇڏ رياءُ،
ميٺ مدايون، موٽ تون، ڪري نرت نياءُ،
"لالن جو،" لطيف چئي، "ڪونهي سونهن سياءُ"،
اوگڙ ڍڪي آءُ، تہ سوڍا! سڪياڻي ڏيان.

10. O Rano! Do not be peevish! Banish peevishness! Pray drop inequity, (which is not natural to you). Kindly efface my sins, relent to me and do justice (tempered with mercy). Latif says: "the beloved is peerless in beauty." O Sodha! Pray cover up my faults and return to me, so that I may be happy.

And Allah would not punish them while they sought forgiveness.
(33, Al-Anfal).

TRADITION: The Prophet's handsomeli-ness was unique.

رس مَ رسڻ گهوريو، ڇڏ راڻا! ريڙائي،
منهنجي ميٺ، مينڊرا! عاقل! اگلائي،
"لپيٽج،" لطيف چئي، "ڪامل! ڪچائي،"
"ڪر معاف مدائي، تہ سوڍا، سڪياڻي ڏيان.

11. O Rano! Do not be much too sensitive! Banish sensitivity! Pray drop obstinacy! O Mendhra, the wise! Kindly forgive my presumptuous-ness. Ideal (Allah)! Pray gloss over my immaturity and forgive my sins so that I may be happy, O Sodha!

چني جا هيڪار، ڪيهي جوڙي تنهن ول جي،
نہ ڄاڻان ٻيهار، ميڙو مُئي ڪين جيئري؟

11-A. Rano replied: "What creeper is once broken is difficult to be rejoined. I really do not know if we shall meet again alive or dead".

ڪاڪ ڪڙهي، وڻ ويا، جلي منهنجي جان،
رکي ڪام ڪٽڪيو، ماريس تنهن گمان،
هڏ نہ جيان هاڻ! سگهو موٽج سپرين!

12. The Kak is in commotion. The trees have withered, and my heart has been consumed (by Rano's love). All this has happened because Rano smarted under his suspicion about my fidelity. He left his cane (by my side) and went away. O beloved! I would not be able at all to live without you. Hence pray come back soon.

ڪاڪ ڪڙهي وڻ ويا، ٻريا محل ماڳ،
سوڍي جي، سرتيون! وڏيس وهم ويراڳ،
سورن لايا سانگ، سگهو موٽج، سپرين!

13. The Kak is boiling. The vegetation has died. The palaces alongwith their (spacious) grounds have been scorched. "O friends! Sodho's love has ended in separation. O beloved! The travails of your separation have affected me in a number of ways. Pray return soon to me".

ڪاڪ ڪڙهي، وڻ ويا، ٻريا رنگ رتول،
تو ڦڃاڻان، سپرين! هينڊڙي اڇن هول،

جي مون سين ڪيئي قول، سي سگھا پارج، سُپرين!

14. The Kak is on fire. All the vegetation has disappeared. The bright palaces have been neglected. "Without you the same old places now inspire terror in my mind. O beloved! Pray fulfil the covenants (or promises) made unto me.

ڪاڪ ڪڑھي، وڻ ويا، لونو لداڻو،
تو پڃاڻا، سپرين! آتڻ اُجھاڻو،
مُين سين ماڻو، مُناسب نہ ميندرا!

15. The Kak is effaced. All the greenery is completely parched. Even Ludano is burnt. "O beloved! Without you my house looks morose. O Mendhra! It does not befit you to be so unfeeling, particularly with 'dead' persons."

حال قربان، مال قربان، گھوريان لداڻو،
ڦٽيل ھن فقير جو، شل رسي مَ راڻو!
مين سين ماڻو، مناسب ناھي ميندرا!

16. Let me sacrifice myself, my property and the whole Ludano or as a matter of that every article of mine. Only that Rano of this already-sacrificed-beggar-woman should not be annoyed with her. O Mendhra! It does not befit you to play with the 'non-existants'."

Note: In the above verses the poet has depicted the desparate eagerness of the approved seekers to see Allah, and their request to Him for the same.

Verily Allah has purchased of the believers their persons and their property in return for the Garden they shall have. (110, Al-Touba).

ترک جان و ترک مال و ترک سر
در طریقِ عشق اول منزل است *(Abul Kalam Azad)*

Sacrifice of life, property and person constitutes the first stage in love.

VAI

ڏور وجيو ڏينھن لائي، ڪا سوڍل کي سمجھائي،
جيڏيون! منھنجي راڻل کي، ڪا ٻاجھ پئي!
چنا، مَنھ، ماڙيون، اوڏاھين اڏائي،
جيڏيون! منھنجي راڻل کي، ڪا ٻاجھ پئي!
ميڙ مُنجان ٿي ميندرا! تو در تيلاھي،
جيڏيون! منھنجي راڻل کي، ڪا ٻاجھ پئي!
منٺ منھنجي ميندرو، مان مَ موڙائي،
جيڏيون! منھنجي راڻل کي، ڪا ٻاجھ پئي!
ڦٽيل مينھن فراق جا، ويڻي وسائي،
جيڏيون! منھنجي راڻل کي، ڪا ٻاجھ پئي!
سوڍا! سر پڻ گھوريان، آءٌ، ڪرھو ڪاڪ ورائي،
جيڏيون! منھنجي راڻل کي، ڪا ٻاجھ پئي!
لدوڻيان،" لطيف چئي، "شل پير مئي ڏي پائي!"

جيڏيون! منهنجي راڻل کي، ڪا ٻاجھ پئي!

My beloved goes far away and remains absent for so many days. Would that some one were to advise him not to do so!

My colleagues! Would that my beloved were to relent to me!

He is building his houses and out-houses on that side. "O Mendhra! I am sending you a deputation to reconcile you to me. Would that you were to accede to my prayer!"

The love-affected Mumal is shedding torrents of tears (due to her separation from Rano).

O Sodha! I am prepared to sacrifice my life, if only you were to ride back your camel to Kak.

Latif says: "Would that he were to retrace his steps to Ludano, to this wretched person's place!"

SUR MUMAL RANO
CHAPTER - VI

نہ وارث، نہ ولھو، نہ سگ، نہ سياکو،
تو پڃاڻا، سپرين! آيم اولاکو،
پانڌيا! پاراپو، ڏجانءِ ڏاتيءَ ڏول کي.

1. Mumal charges the fellow travellers to deliver the following message to Rano, her beloved of Dhat! "I have no progeny, supporter, or relative on either side - paternal or maternal. In your absence I am being consumed by love for you."

Note: This is a message from the poet to the Prophet.

ڏجئين ڏاتيءَ ڏول کي سنيهو ساري،
مون کي ڦٽ فراق جو، ميندرا! ماري،
اچين شل واري، ڪرهو ڪميٽيءَ ڏي ڪري!

2. She charged the messenger to give the above message carefully to Rano. She added to it that the wound of separation from his was killing her; and as such it would only be in the fitness of things if he turned his camel towards her - the base creature.

Note: Replaced تي by ڏي ڪري as per Mr. Trumpp's edition.

ڪرهو ڪميٽيءَ ڏي، سوڍا! وار سڃاڻ!
ڪُه ڪريان ڪاڪ کي؟ تن توهين ڏي تاڻ،
لاهي غير گماڻ، اگڻ آءٔ اُڪنڊيين.

3. "O Sodha, the wise! Please turn your camel in the direction of his base creature. What shall I do now with Kak and its accessories? My whole system is anxious to reach you. Please divest yourself of all suspicions, and come to those who are anxiously longing for you."

اگڻ آءٔ اُڪنڊين جي، پرچي پيارا!
پلڪ پراهون نہ سهانءِ، جيءَ جا جيارا،
نينهن جا نيزارا، سچ، تہ مان سور لهي.

4. "O beloved! Relent and come to those who keenly long for you. O sustainer of my life! I cannot bear a moment's separation from you. Pray favour me with a glance of love, so that my sufferings may be abated.

مجھ تہی مایہ کا سرمایہ ہے تو اے عبدہ
تیرے ہونے سے ہے مجھکو اپنے ہونے کا یقین

(I have no wherewithal. You are my capital. I feel my entity because of

yours).

سچ تہ مان سور لهي، اکيون پري ٻاجهہ،
راڻي جي رهاڙ لئي، ويڻي وجهان واجهہ،
سوڍا! لهي ساجهہ، پس تو شڪون تڪيا!

5. Pray look at me with eyes replete with compassion so that my sufferings may vanish. I am on the look out for an occasion to have a tete-a-tete with you, O Rana! O Sodha! Please take (the earliest) chance to visit me to see the quilts and pillows (i.e. bedding) kept ready for you.

پس تو شڪون، تڪيا، سيئي وهاڙا،
پسيو هنڌ، پچي هيون، جي حبيبن هاڙا،
هڪ ڏنگا ڏاڏاڙا، ٻيو موڙيو تان نہ مينڊرو.

6. Please (come and) see the same quilts and pillows (which you had used earlier). The fact is that when I see them, the very same things, my heart is consumed by frustration." On one hand I receive reproaches from my paternal relatives (for playing the hoax on Rano) and on the other hand he has deserted me and refused to come back (inspite of my penitance).

Note: Next to the faith the Quran lays stresses on the commission of good acts and avoidance of bad deeds. This was preached and advocated by all great Muslims including the fore-fathers of the poet. He is, therefore, conscious of their dis approval of his lapses.

ڪري موڙ مينڊرو، جي لڏوٽئان لال،
گهر مڙوئي گهوريان، هوند پنهنجو حال،
راڻي ڏاران راڄ ۾، مون نہ گهرجي مال،
سوڍي کي سوال، ڪريان ٿي قرب جو.

7. If my beloved Mendhra were to return from Ludano I would sacrifice myself and my house for him. Without him I do not need any property in this world. My only request to Sodho is for his love.

And know that your possessions and your children are but a trial.
(28, AI-Anfal).

سوڍا! سور سڪائيون، اکيون آب نہ ڪن،
راڻي جي رهاڙ لئي، وروڙيون وڃن،
سي ڪيئن، مينڊرا! مڃن؟ جي تو سوريءَ چاڙهيون.

8. O Sodha! Due to the sufferings experienced by me my eyes have dried up and now they fail to shed tears. Those who have a craving for Rano, languish for a chat with him. O Mendhra! How can they put on weight those whom you have put on gallows?

لوڏي لک اڃن، روءِ راڻي جي ناهہ ڪو،
هڪ اکيون، ٻيا اڱڙا، پر ۾ ٿا پڃن،
سي ڪيئن، مينڊرا! مڃن؟ جي تو سوريءَ چاڙهيون.

9. Innumerable reformers visited the world, but none of them had the countenance (or influence) of Rano. My eyes and other limbs are secretly pining for him. "O Mendhra! How can they put on weight, those whom you have put on the scaffold (of love)?

Note: **لوڏي** literally means those persons who force the wild beasts to come out of their hide outs to be killed. Here the word means the Prophets and saints, who waged war against their 'nafs'.

مومل ويني ميندرو، سدائين ساري،
وليون واس ورنيون، چانگي کي چاري،
جڏهن تڏهن سپرين، ايندم اوتاري،
سوڍي سين ساري، ڳالهيون ڪنديس ڳجهه جون.

10. Mumal always remembers Rano and mentally grazes his camel (as if he is with her) on fragrant creepers. She is sure that some day Rano will come to her abode, and then she would have a good chat with him and exchange secrets with him.

سوڍا! تنهنجي سور، اندر آگيون لايون،
راڻا! رهاڻين، جا، مارينم مذڪور،
طعنا ڏينم تور، آءُ، ته پرچون پاڻ ۾.

11 . O Sodha! The travails of your separation have kindled fire within me. The memory of my past conversations with you is simply killing me. My colleagues reproach me in connection with you. I request you to come back to me and be reconciled with me.

راڻا! رهاڻيون، سوڍا! ويني ساريان،
سهسين سڄ اُلٿا، راتيون وهاڻيون،
ڪوڙين مون ڪاڻيون، ڍولا! ڍڪي، آءُ تون.

12.O Rana, Sodha! I feed myself on the memory of your past chats with me and thus pass countless days and nights. O beloved! I have numerous failings. Kindly condone them and come to me.

مون گهر اچي جي ٿئي، ميندرو مهماڻ،
آڻي جهوڪيان آگ ۾، ڄيري وجهان ڄاڻ،
تاڻي تنورن ۾، پيري هڻان پاڻ،
پيڪن سوڏو پاڻ، گهر تڙ، گهوريان پرتان.

13. If only Mendhro were to come to my house and be my guest, I would consign to fire my ego and presumptuous-ness. I would simultaneously put into oven my pride of prestige (and thus disburden myself completely of all these embarrassing encumberances.) Nay, I would sacrifice many a time on the occasion myself, my all ascendants and even the house with all its effects for the beloved.

اڄ نه ڳالهائون، هونءَ ڏيهاڻي نجهري،
پسو! پهه پئون، آٽڻ سجو ان ري!

14. Normally the beloved speaks to me daily in my house. Today, however, I do not hear his talk. Just behold! The cotton pods lying unattended. My house is desolate without him.

اڄ نه پسان سي، آٽڻ ڪتم جن سين،
هاڻي تنين کي، ڪنڊيءَ ڪاڪ نهاريان.

15. Today I do not see him with whom usually I used to spin thread daily in my house. Instead I look for him now while standing on the banks of Kak river.

تون ڍاڻي ڍٺ ڏڻي، ڍولا! تنهنجو ڍٺ،
پائي ترازيءَ توريان، تہ مُلکُ نہ تنهنجو مٺ،
لاهي ڪسر ڪٺ، اچي ڪوڙ قناتون ڪاڪ ۾.

16.O beloved! You belong to Dhat and you are its owner. It belongs to you. If I were to place you in the balance, against the whole universe in totality, it would not equate you in weight. Pray give up indifference (or apathy), remove prejudices from your mind and come back to pitch your tents on the banks of Kak.

Note: Here the reference seems to be to the uniqueness of the Prophet.

Verily in the Prophet of Islam you have an excellent model for him who fears Allah.(21, Al-Ahzab).

گرتو اولاد بنی آدم کہ ہوا تو پیدا
نسبتے نیست بذات تو بنی آدم را
برتر از عالم و آدم تو چہ عالی نسبی *(Qudusi)*

Even though you are born of human parents, you cannot be aligned with mankind. You are far above the universe and its people. What a sublime position you have!

ڪوڙ قناتون ڪاڪ ۾، راڻا ويهہ رهي،
ماڙهو جي محلات جا، سوڍا! ڪج سهي،
ويندي ۽ ڳالهہ وهي، وڪر پوندين ولها!

17.O Rana! Pitch your tents on the banks of Kak and settle down there. You may then enquire from the dwellers of this palace (as to who had shared the bed with me on that eventful night). In the other case you will miss the opportunity to do justice to me and you will rue it later, (as according to Sura Al-Nur of the Quran an unconfirmed insinuation against a woman is punishable with 80 stripes).

Note: Spiritually interpreting, the verse may mean to contain an apeal to the Prophet to visit the glamorous and deceptive world and impart the requisite guidance to its inhabitants, or else the large number of his sinner followers is likely to cause him embarrassment in the Hereafter.

VAI

نيئي نيئي ڏيج، اي ادا! ادا!
پانڊي! پرينءَ سنيهو.
پيرين وجهي هٿڑا، زاريون زور ڪريج،
پانڊي! پرينءَ سنيهو.
ڪالهہ ڪوماڙا گلڙا، سڪا مٿي سيج،
پانڊي! پرينءَ سنيهو.

تو ل۽ هنجون هاريان، هي جي منجهان هيج،
پانڌي! پرينءَ سنيهو.
جي تو پيرو نہ ڪيو، تہ مون مئي سڙيج،
پانڌي! پرينءَ سنيهو.
نماڻيءَ جي نجهري، پيهي تون پڇيج،
پانڌي! پرينءَ سنيهو.
"اهڪيءَ،" عبداللطيف چئي، "اچي آڏر ڏيج،
پانڌي! پرينءَ سنيهو.

"O brother! O fellow traveller! Kindly convey my message and deliver it (personally) to the beloved".

Note: Replaced **ساڻي** by **پانڌي** as per the Bulri and Mr. Trumpp's editions respectively.

Please place your hands on his feet (i.e. behave very humbly) and then deliver my message full of entreaties to him.

Pray submit to him, 'that the flowers with which I had decked the bridal couch, have already withered, and that out of love for him I have been shedding tears, that in case he did not return to me he would (soon) hear of my deaths and that in the fitness of things he may kindly visit my abode and express solicitude about my health.

Abdul Latif says: "Do kindly come and help me out of my predicament".

SUR MUMAL RANO

CHAPTER - VII

ڈٺ مَ وڃج، ڈول! ڪاٽياري ڪاڪ ڪري!
آئون اڃهين آهيان، ٻڌي تنهنجي ٻول،
توکي ساري، سپرين! رنم منجهه رتول،
ٽڪاٽا ۽ ٽول، وسهه، مون وهه ٽيا.

1. O beloved! Pray do not go to your homeland, Dhat, and thus give a bad name to Kak. (or if **ڪارٽياري** applies to Mumal) leave this defective woman in Kak. In fact I am already yours by a contract. (Hence you should not forsake me). The fact is that I enjoy no peace in my place but pass my time shedding tears for you. Pray believe me when I say that my house and possessions are now gall and worm wood to me (in your absence).

جي هُئا ڪوڙيا ڪاڪ جا، ستا سي سونهن،
"لڏوٽيا،" لطيف چئي، "لڏيو لوڏيڙن،"
سي موٽي مس اچن، جي آٽڻ آرامي ٽيا.

2. Let those who are fond of the Kak (i.e. the world) are welcome to enjoy its amenities; (or) those who are keen on the Kak (i.e. the Hereafter) are welcome to sleep and depart from here. "As regards the reformers or the Prophets", says Latif: "They have quit this world for good. It would be absured to expect them to come back to it, because they live happily in their (permanent) houses at present."

Note: (1) I have given the two interpretations as above in view of the fact that Shah has used the word **ڪاڪ** sometimes for this world and sometimes for the Hereafter.

2) Those who are interested in this world or for whom the Hereafter does not exist, are keen to stay here. Others who quit it willingly, have no desire to return.

The worldly wherewithal makes you indifferent to the Hereafter.
(1, Al-Takasir).

TRADITION: No person who is admitted in Paradise, would ever like to come back to this world.

"لڏوٽيان،" لطيف چئي، "ڪٽون ڪنيائون،"
"ڇڏي حيلا هليا، مومل ماريائون،"
"ڀيرو ڀڳائون، آسڻ آرامي ٽيا."

3. Latif says: "Rano left Ludano bag and baggage. He completely ignored the entreaties of Mumal and thereby he put her to great straits. He refused to visit her palace again. Nay, he went away to his place and lived there unconcerned in peace."

Note: Another interpretation may be: The reformers departed from the world. They neutralized the nafs or the worldly desires and abandoned all their plans. They refused to return to this world as they are happily settled in their new place.

Here Mumal may mean materialism or nafs.

پيرو ڇڄ مَ، ڪاپڙي! لاهي ويهه مَ لاڳ،
تان مون هينڌو ماڳ، جان تون، جاني! جوءِ ۾.

4. O nomad (charmer)! Please do not cease visiting me and do not discard your association with me. So long you are in the same region, my mind is at rest.

سوڍي سر نيو، هت ڪرنگهر سڪٽو،
راڻي جي رهاڻ لاءِ، سڪي ساه پيو،
پسان ڪين ٻيو، تو ريءَ اکڙين سين.

5. Sodho has taken away my life and has left behind a mere lifeless skeleton. I long very much for his conversation. "I do not wish to see any other person except you with these eyes, (O Sodha!")

غیرت از چشم برم روی تو دیدن نہ دہم
گوش را نیز حدیث تو شنیدن نہ دہم

I am so envious in respect of you that I would not allow my eyes to see you or my ears to hear your talk.

سوڍي منهنجي ساهه سين، جيڏيون! جيئن ڪيو!
ڪڙي مون ڪاڪ ٿي، آٽٽ وسريو،
پسان ڪين ٻيو، تو ريءَ اکڙين سين.

6. O friends! Sodho has affected me so very much that Kak is no more a lovely and loveable place to me. In fact I have forgotten all about it. I would not like to see at any time anything other than you with these eyes, (O Sodha!)

And keep yourself with those who invoke their Lord morning and evening seeking His countenance and let not your eyes deviate from them seeking the decorations of the worldly life. (28, Al-Kahf).

جيڏيون! منهنجي جيءَ سين، راڻي رڻ ڪيو،
قلب ڪاڪ ڪنڌين ۾، پرزا ٿي پيو،
ٻُجهان ٻهر ويو، هِيون هنڌ نہ اڳهين.

7. My friends! Rano has simply blasted my life (by his separation). My body, though externally existing on the banks of Kak, has been broken into pieces. I begin to feel that my heart is somewhere else and not in its old place.

راڻي رڻ ڪيو، جيڏيون! منهنجي جيءَ سين،
من ميندري وڍيو، ڏهي دڙ پيو،
ٻجهان ٻهر ويو، هيون هنڌ نہ اڳهين.

8. O friends! Rano has completely ruined my life (by his separation). He has cut my mind and blasted my body. I suppose my heart is not in its usual place but it has gone out of it.

راڻا! نہ ڇاڻان، ڪيئن وڏوڙين؟ ولها!
اچي ڪاڪ ڪنڌين ۾، پرچي ڏي پاڻان،
ميندرا! ماڻان، توريءَ ڪنديس ڪن سين؟

9. My darling Rana! I really do not know why you have got annoyed with me! Pray do relent to me and camp on the banks of Kak. My Mendhra! with whom else would I be coquetish, if not with you?

رڻان ٿي، راڻا! هنڌ نهاريو حجرا،
پيئي ڪِهُ ڪٽن تي، ٿيا پلنگ پراڻا،
ڏريائي ڏوڙ ٿيا، ور ريءَ وهاڻا،
جايون، گل، جبات، وڻ تو ريءَ ڪوماڻا،
"ميندرا! ماڻا، تو ريءَ ڪنديس ڪن سين؟

10. My Rana! When I look at the rooms of my house, the dust-laden cots and the worn-out couches, I simply shed tears at their neglect. The pillows too are grey with dust without being used by my husband! What interest can I evince in the houses, flowers, perfumes. and greenery without you? In fact they have all suffered in condition due to my indifference. They have all faded. O Mendhra! with whom can I be coquetish, if not with you?

ميان ميندرا! موٽ، بخش ڪر بچائيون،
تون گهٽن جو گهوٽ، مون ور تو نهين هيڪڙو.

11. My Lord Mendhra! Kindly relent and come back to me and forgive my sins. You are consort of many ladies, whereas for me you alone are my husband.

Always implore forgiveness of Allah. (106, AI-Nisa).

جيئن ايندي ئي موٽين، ميندرا، وڏي جاڙ ڪياءِ،
ور نہ هئين؟ هوند جٽي مون جاڳاءِ،
تہ سُتي جي ساجاءِ، سوڍا! سگهائي ٿئي.

12.O Mendhra! You were very unfair to me when you returned home immediately after visiting me. O Darling! Were you not my husband? You could have stayed (for a while) and awakened me. You would then have learnt immediately as to who was sleeping with me, O Sodha!

جڳ جيهي چوءِ، سوڍو تيئن نہ سکيو،
راڻو تيئن نہ روءِ، ڳوڙهو جيئن ڳل ڳڙي.

13. But Sodho has not learnt and adopted the way the other people talk and behave (on such occasions). (His modus operandi is different from others). He does not weep like them, nor does he soil his cheeks with tears. (He just suppresses emotions and maintains his equilibrium).

TRADITIONS:

a) The Prophet never sobbed or cried. On mournful occasions his eyes just filled with tears which sometimes trickled down his cheeks.

b) Emotional weeping accompanied by wails is not desirable.

سهسين جتان سکن، تتان مومل موٽڻ لکيو،
سي هُنهين جاڙجين، جي ڪوڙي ڪاغذ آيا.

14. Lots of persons long to reach his door and remain hopeful about it. But it was predestined for Mumal to reach it and then return home. Verily their life is a frustration (i.e. they achieve nothing in this world), those, whose claims or credentials are malafide, (i.e. whose beliefs are inconsistent with Islam).

And if they had worshipped aught beside Him, surely all their actions would have been of no avail to them. (88, Al-Anam).

Note: There is a possible reference to the ascention of the Prophet and his meeting with Allah and to his safe return home. Other seekers had longed to see Allah but in vain.

ويني نت نهاريان، راڻا تنهنجي راهه،
موٽائي ماڳن ۾، آڻيندوءِ الله،
سوڍا! تو ڳر ساهه، نات راڻا گهٽا راڄ ۾.

15.O Rana! My eyes are expectantly fixed on your road at all times. May Allah return you to the same (old) place! O Sodha! My life is entwined with you; else there are lots of other Ranas too in the universe (i.e. O Allah! My devotion is to you alone vis-a-vis so many false gods and goddesses. (or) O Apostle! I am dedicated to you alone vis-a-vis so many other Prophets.)

راڻي سندو روح ۾، پسو! پگهه پيوم،
ٻيڙيءَ جيئن ٻڌي ويو، سوڍو ساه سندوم،
وهڻ وهه ٿيوم، جاڳيو ٿي جر هاريان.

16. Look! The cord of Rano is fastened to my heart. Just as a boat is fastened to shore by means of a hawser, similarly Rano has fastened my heart unto himself. Rest is now unpalatable to me like the gall and worn wood. Hence I keep awake and weep bitterly.

تن باغنئون بس، جي ڪنڌيءَ ڪاڪ ڪڪوريا،
سوڍي ريءَ، سرتيون! ڪاڪ نه اچي ڪس،
راڻي پائي رس، تُن ٻيڙيءَ جيئن تاٽيو.

17. I am satiated with the gardens which flourish on the banks of Kak. "O friends! In the absence of Sodho I do not like Kak. The fact is that Rano drags my heart to himself like a boat by means of the rope of love."

Note: This is an evidence of self-renunciation.

من خانه تهی کردم کز رخت تو پر دارم
می کاهم تا عشقت افزاید و افزوید *(Deewan-e-Shams)*

I have emptied the house and removed its furniture, I wane and languish so that the love for you should increase and wax.

لونيس لداڻي، پسان جي پرين ري،
جيڏيون! جيهاڻي ڪئي، رات رُسي راڻي،
هلبو هاڻي ويرا، ڪاڪ وهه ٿي.

18. In the absence of my beloved if I were to gaze at Ludano, it would simply burn me. "O Companion! Rano has gone to the extreme end by estranging

himself from me. I must go to him now, nay, it should be this very moment because Kak is poison-like to me."

Note: (1) Paradise dwellers are not mainly interested in Paradise itself.Their sole interest is to see Allah.

نا خوش تو خود بود برجانِ من
دل فدای یار دل رنجانِ من

Even what is unpleasant, from you is pleasant to me. I offer my heart as sacrifice to him who causes me sorrows.

VAI

ڪيئن ڪريان؟ ڪاڏي وڃان؟ مون کي سوڍو سَجهُ نہ ڏئي.
راڻو رات رسي ويو، ڪر ٿي ڪُل مٿي،
ڪيئن ڪريان؟ ڪاڏي وڃان؟
اچيو آٽڻ واريون، طعنا ڏينم تي،
ڪيئن ڪريان؟ ڪاڏي وڃان؟
پٽر وار وڃائيان، ريجهي راڻي جي،
ڪيئن ڪريان؟ ڪاڏي وڃان؟
کارايان ڪيروليون، چاريان چانگي کي،
ڪيئن ڪريان؟ ڪاڏي وڃان؟
"اديون!" عبداللطيف چئي، "ايندم هوت هتي"،
ڪيئن ڪريان؟ ڪاڏي وڃان؟

Rano has gone away cross with me. He offers me no chance for reconciliation. Every body knows it and taunts me about it. Besides I have had no news about him. Hence I do not know what to do and where to follow him. (Would any of my friends guide me in this respect?)

(If Rana were to stage a come back reconciled, I would spread my hair to serve as a mattress to him.

I would at the same time serve his camel with the creepers having the taste of milk.

Abdul Latif says: "My sisters! My beloved would come to me here."

SUR MUMAL RANO

CHAPTER - VIII

ڪين ساڳاهيم، سپرين! جاڙون ڪيم جال،
سوڍا! مون کي ڪال، موتي مُنهن ۾ آئيون.

1. O beloved! My case is that of lack of correct appreciation of the occasion, indeed I have committed countless lapses. O Sodha! I shall surely be confronted with them on the morrow i.e. the Day of Judgement.

ڪين ساڳاهيم، سپرين! جاڙون ڪيم جت،
سوڍا! مون کي تت، موتي مُنهن ۾ آئيون.

2. O Darling! I failed to appreciate the correct position and I committed mistakes in this world. I have been confronted with them even here (i.e. I have suffered on their account even in my life).

ڪين ساڳاهيم سپرين! جاڙون ڪيم جي،
سوڍا! مون کي سي، موتي آئيون مُنهن ۾.

3. My beloved! I had not realized it when I committed sins. O Sodha! Now I have been confronted with them.

خاموشي خبر جي، مومل ٿي مت،
صبر ٿيو سپت، منهنجي حق ميندرا!

4. Your much too significant forbearance (at seeing me asleep in an alien's embrace) has been an eye-opener to me. O Mendhra! I will treat this (Divinely inspired) patience on your part as an ideal guidance for me. (It is what the Quran calls **صبر جميل** i.e. forbearance unaccompanied by a grievance).

If you want to avenge a wrong done to you, then do it proportionately. But if you show patience, then surely that is best for the patient. (126, AI-Nahl).

Note: (1) According to Zaid bin Shuab, a Jew convert, the Prophet's humility and forbearance always dominated his displeasure. That impressed him so much that he became Muslim.
(Tafsir-e-Ibn Kasir)

(2) **صبر** is an Arabic word. It means a firm restraint from materialistic volitions.

سوڍا! صبر تنهنجو، مومل مت ٿيو،
تو جو ڪالھ ڪيو، تنهن مديون ميٽي ڇڏيون.

5. O Sodha! Your exemplary patience of yesterday has been very reassuring to Mumal. In fact due to it all her sins have been obliterated (or forgiven) because she repented.

Verily Allah is with the patient. (153,AI-Baqarah).

TRADITION: When Allah befriends a person, his sins cause him no detriment. (He quickly repents and his sins are washed off.)

تو ۾ ٻڌيس تي، جي مُنهن ۾ مديون نہ ڏٺين،
ڍولا! جي ڍڪين، سي متان عيب اُپٽين.

6. I am so much attached to you because you do not confront me with my faults. My beloved! Do not expose these faults which you have already condoned.

جي مُنهن ۾ مديون نہ ڏٺين، تو ۾ تي ٻڌياس،
سوڍا! ان سهاڳ کي، وينِي واجهياس،
ڍولي ڍڪيياس، ڏيئي پانڌ پناه جو.

7. I am attached to you because you do not confront any person with his faults. O Sodha! I always longed for connection with such a (forbearing) person. I have always banked on this good fortune. My darling has covered up my faults by giving me shelter (and he has got me full pardon).

راڻا هيس ريءَ، تو سائين مون سون کيو،
منهنجي مداين جو، حال اٿيئي هيءُ،
ڍوليا! ڍڪڻ ٿيءُ، کامل! ڪچاين جو.

7-A. O Rana! I was trash formerly. You made gold of me. This is how I summarize my sinful case. My beloved! O Ideal One! Kindly cover up and condone my faults.

ڍولي ڍڪي آهيان، هيس اُگهاڙي،
ڏيئي لک لاڙي، ڪکر کيائم کاک جو.

8. Previous to my beloved covering me up I was stark naked. (i.e. I was an ordinary person.) By giving me a piece of cloth (role of honour) he has converted me into a cloud of kindness for the people of Kak (i.e. he has not only pardoned me but he has elevated me remarkably also.)

Note: This may refer to the poet's personal importance. He is acclaimed as one of the greatest poets in the world.

And We have sent you not but as a mercy for all people (107, Al-Anbiya).

ڍولي ڍڪي آهيان، هيس اُگهاڙي اڳ،
جوڙي منجهان جڳ، ڪکر کيائم کاک جو.

9. Previously I was naked (i.e. ignorant and unpatronized). It was the beloved who covered me up. In fact He has selected me from among my contemporaries and made me a cloud of beneficence to the residents of Kak. (i.e. He has authorised me to grant spiritual benevolence to the seekers and to intercede for their forgiveness).

Verily We have given you abundance of good. (1, Al-Kousar).

ڍولي ڍڪي آهيان، هيس اُگهاڙي آنءُ،
رکي پنهنجو نانءُ، ڪکر کيائم کاک جو.

10. I was quite naked (i.e. unaccomplished) before, but the beloved has covered me up. He has selected me out of all people. By giving me his name i.e. by establishing his relationship with me, the result is that I am now a cloud of mercy for the residents of Kak.

ڪڪر ڪيائم ڪاڪ جو، ڏيئي لاڙيءَ لک،
هاڻي مٿي ڏک، چڙهيو ٿي، چاڳ ڪريان.

11. My beloved gave me a piece of raiment (i.e. role of honour) and elevated me as a benefactor of the Kak. Now I just dress and decorate myself and then practise blandishments. (i.e. I have been so much elevated that nothing can soil me now).

What? Did He not find you an orphan and stabilized you? And found you off-the-track and guided you? And found you poor and made you wealth?
(6, 7 and 8, Al-Zuha).

It is pertinent to note that the special traits in the Prophet of Islam which the poet had generally inherited, were that:

a) He was remarkably patient and forbearing.
b) He never reproved any person for his lapse.
c) He was mercy to the mankind.
d) He was not vindicative at all.

نانءُ in the preceding verse may refer to the fact that Shah was descedant of the Holy Prophet.

In the above verses 7-A to 11 Shah has referred to the spiritual eminence conferred on the Prophet (or on him) by Allah.

سوڍا! صبر تنهنجو، مرڪ لڄاينِ،
چُپ سين جي چون، ادب ڪجي ان جو.

12.O Sodha! Your patience is a matter of reassurance to those who have otherwise reason to blush. (i.e. who are sinners). It should be an ethic with us to respect and follow those who try to reform us unobtrusively;

Call them to your Lord's way by means of learned and good advices and discuss with them courteously. (125, AI-NahI).

Then speak to them mildly: possibly he (i.e. Firaon) may accept (your) advice or get frightened. (44, Taha).

Note: Once King Mamun Rashid was reproved severely by a preacher for an alleged lapse. Mamun told him that he should have been mild in his reproof, because Allah had directed Prophets Moosa and Haroon, who were far greater persons than the preacher, to speak mildly to Firaon, who was a worse sinner than he (Mamun) was.

سوڍا! صبر تنهنجو، لڄاين مرڪ،
نہ ڪچڙ سين نڪ، ريءَ رڪ راڻي وڍيو.

13. O Sodha! Your forbearance is a great reassurance to those who feel abashed (about their sins). The fact is that Rano, by not remonstrating with me about my lapse has, as if, cut off my nose without using a knife. (i.e. he has put me to considerable shame in connection with my lapse).

He (the Prophet) is ardently desirous of your welfare; and to the believers, he is compassionate, merciful, (127, AI-Touba).

Hazrat AIi's advice: "Forgiveness is the crown of greatness."
(Nahj-ul-Balagha).

سوڍا! صبر تنهنجو، سين سيکاري،
مومل جي واري، ڪهه ڄاڻان، ڪُه ٿيو؟

14.O Sodha! Your remarkable forbearance is for all to emulate. However, I do not know why in my particular case its trend was different as it caused me suffering.

Momins should remain patient. (200, AI-lmran).

سوڍا! صبر تنهنجو، سيکاري سهس،
پڇي تئان پهس، مونکي نصيب نيئي جهليو.

15.O Sodha! Your remarkable forbearance is for all and sundry to emulate. Verily it was my ill-luck which prevented me from benefitting from it speedily.

And he who is patient and forgives - that indeed is a matter of strong determination. (43, AI-Shura).

صد هزاران کیمیا حق آفرید
کیمیائی هیچو صبر آدم ندید *(Roomi)*

Allah has created alchemy of innumerable kinds for the man but nothing matches patience.

سوڍا صبر تنهنجي، ماڻهو ڪِي مومل،
ڪپر منجهان ڪل، پيم، پرين! تنهنجي.

16.O Sodha! Your forbearance has made Mumal a real human being. O darling! I realized your excellence from (your forbearance in connection with) my wrong action.

سوڍا! صبر تنهنجو، مون کي نصيحت،
ريلا ڪنديس رت، ميندرا! تو مهدا.

17.O Sodha! Your forbearance would always serve as guidance (or admonition) to me. O Mendhra! If ever I meet you, I shall shed tears of blood before you out of penitence, and invoke your pardon for all my sins.

سوڍا! صبر تنهنجو، بي عقلن عقل،
آهي اُنگُ امل، ماڻ تنهنجي ميندرا!

18.O Sodha! Your forbearance brings sense to those who are without it. Your silence over the faults of others is an inestimable virtue.

سوڍا! صبر تنهنجو، بي عقل آڻي باز،
سندي صبر ساز، توبهم ڪاريم تڪڙي.

19.O Sodha! Your forbearance reclaims insensible persons (sinners). I repented of my lapse so quickly only because your forbearance was effective.

Note: The forbearance of the Prophet was responsible for some remarkable conversions.

Verily Allah undertakes to accept repentance of only those who do evil ignorantly and then repent soon afterwards. (17, Al-N isa).

سوڍا! شرمايون، پسيو عيب اڇيان،
نڪ نرڇايون، هُيون منهنجي حق ۾.

20. O Sodha! Every one feels abashed when he recollects his past lapses. But whatever has been recorded against me is more than shame-worthy and reprehensible. (Hence mere repentance is not enough).

موٽي آئيو منهن ۾، سوڍا! شرم جن،
سي لڄايون لڇن، پسيو عيب اڳيان.

21. O Sodha! Those who felt abashed at the recollection of their past misdeeds, felt disturbed and distressed. They repented being fully alive to them.

اديون! آٽڻ واريون! نرڃانڪ ٿيا،
وڌيا، تان نہ ويا، پاڻان مورڳا منهن ۾.

22. (The poet says!) "O my companions of the world! Human beings in general have become highly callous perspectively. Even when they are reproved for their faults, they refuse to improve. Nay, they progressively degenerate and grow more hardened."

موري مُنهن وڏا ٿيا، وڌيا تان نہ وڃن،
اديون! آڪاسن، تن ڪوجهن کي ڪوه ڪريان؟

23. (He continues!) "Admonish them as much as you may, or even reprove them publicly, but they are beyond redemption. I really wonder what to do with these confirmed reprobates!" -

Note: Replaced كِنءَ by كوهُ as per Mr. Trumpp's edition.

Those who have disbelieved, it being equal to them whether you warn them or not, they will not believe. (6, Al-Baqarah).

جنين سندي مُنهن ۾، نيهائيون نڪن،
تئان وڌيو هيڪڙو، تہ ڪهڙو ٽورو تن،
سي مرسُجا ئي سونهن، جن پلي پينگ پرم جي.

24. Those who have as many noses in their face as the potter's kiln has utensils, (i.e. they have no scintillation of shame or chance of return to righteousness). Such callous persons would not mind any reproach, reproof or chastisement for their misdeeds. (Like Abu-Jahal) they refuse to repent or reform. On the other hand there are persons, who inspite of their relative poverty, worthily hold high their standard of uprightness and character (like the companions of the Prophet).

True believers are only those whose hearts tremble when the name of Allah is mentioned....(2, Al-Anfal).

VAI

آءُ، راڻا! رهه رات، تنهنجي چانگل کي، چندن چاريان.
راتيان ڏينهان روح ۾، تن تونهين جي تات،
تنهنجي چانگل کي، چندن چاريان.
وينِي نت نهاريان، اچين جي پرپات،
تنهنجي چانگل کي، چندن چاريان.
مون کي آهي، مينڊرا! وائي تنهنجي وات،
تنهنجي چانگل کي، چندن چاريان.
"اديون!" عبداللطيف چئي، "ڏاتر ڏيندم ڏات،"
تنهنجي چانگل کي، چندن چاريان.

O Rana! Pray come and stay with me for a night. I will feed your camel with the sandal wood.

I remember you in my heart day and night.

In fact my eyes are constantly fixed on your road expecting you till dawn to come to me.

شب خیالات در برمن بود ہمدم تا سحر *(Mir Sobdar Khan)*

Last night till dawn I lay thinking about you.

O Mendhra! I am constantly thinking and speaking of you (i.e. remembering you vocally).

Abdul Latif says: "O sisters! The Beneficent will extend His beneficence to me.

Verily He is the Beneficent, the Merciful. (28, Al-Tur).

آنرا کہ بقای او از وی باشد
حیران شدہ در لقای او می باشد
پیوستہ توجہ دلِ خستۂ او
در کعبہ و بتخانہ بدوی باشد

If a person is permanently attached to some body, he would always concentrate on him as if in a trance. Whether the latter is in the Kaaba or in a temple, he will always focus his gaze on him.

SUR MUMAL RANO

CHAPTER - IX

راڻي جي رهاڙ مان، ڪو آديسي آيو،
چوڏهينءَ ماه چند جيئن، ڪيو سامي‌ءَ سهائو،
لڏو اُنداهو، جوڳيءَ سندي جوت سان.

1. Some holy man, an associate of Rano, came and (brought me a message from him). He diffused light around me just as the full moon does. All darkness (i.e. ignorance and pessimism have been dispelled by the light radiated by this pious man. (This means that the Divine Light was radiated by the Divine messenger).

The Prophet is the Luminous lamp. (47, AI-Ahzab).

راڻي جي رهاڙ مان، ڪو آيو آديسي،
ڪٿوري خوشبوءِ سين، ولات سڀ واسي،
سوڏو، سنياسي، اُتاهين ٿي آئيو.

2. The sacred person has come to me. He appears to be an associate of Rano. He was so much perfumed that he made the universe fragrant. This ideal ascetic seemed to have come direct from Rano. -

Note: In the above two verses Rano may mean Allah and the pious messenger the Prophet.

راڻي ريهارو، تو ڏانهن مُڪي تڪڙو،
"لدوڻيان"، لطيف چئي"ماڻڇ موچارو"،
صبح سوارو، ڪاڪ گهڙندو ڪرهو.

3. Latif says: "(O Mumal!) Rano has sent to you a fast messenger. You will have an occasion to enjoy union with your handsome beloved from Ludano. He would get into Kak tomorrow morning on camel-back. -

راڻو رب راضي ڪري، مان ورائي واڳ،
چَندن سين چڪ ڪري، مومل لنبي ماڳ،
سوڍي جي سهاڳ، ڍِڻُ مڙوئي ڍِڪيو.

4. (Mumal prays:) "May Allah reconcile Rano to me so that he may come back to me"! In view of the above message she liberally plastered the floor of her house with sandal wood oil to make it fragrant. Due to the reunion (or grace) of Rano all inhabitants of Dhat would be pardoned.

نئون نياپو آئيو. راڻي وڻان رات،
"لڌيسون،" لطيف چئي، "ڪنان ڏاتر ڏات،"
"ڪهڙي پڇن ذات، جي آيا سي اڳهيا."

5. Last night a fresh message came from Rano. (In pursuance thereof), Latif says: "I received the Divine (pardon and) grace (through the benevolent Prophet). There is no problem of pedigree. You should know that Rano's policy is to accept and accommodate all who approach him irrespective of their caste, creed, or pedigree.

Note: (1)In the verses No. 3 to 5 Rano may mean the Prophet.

چه مبارک سحری بود و چه فرخنده شبی
آن شبِ قدر که ایں تازه براتم دادند *(Hafiz)*

What a welcome dawn and what an auspicious night! Veritably it was Shab-e-Kadr for me, for they gave me a fresh epistle granting immunity.

پسر نوح به بدان نشست
خاندانِ نبوت گم کرده *(Saadi)*

The son of Prophet Nooh stayed back with the evil ones and thereby he terminated his dynasty of apostles. On the other hand the dog of the Companions of the cave remained with them for a few days and became popular like them.

ڪيڏانهن ڪاهيان ڪرهو، چوڏس چتاڻو،
مَنجهين ڪاڪ ڪڪوري، منجهين لداڻو،
راڻو ۽ راڻو، ريءَ راڻي ٻيو ناه ڪو.

6. Where should I turn my camel? (i.e. where should I seek Allah?). There is His radiant light all around me. The fact is that the enchanting Kak (i.e. this world) and Ludano (i.e. Hereafter) are contained within my heart. Wherever I look, I find Rano alone and nothing else.

Note: It is said that once in his frenzy Hazrat Ba Yazid Bistami asked the Arsh to connect him with Allah who was said to be there as per the Quran. The Arsh replied, "Seek Him in the human hearts." Poems of Shah Karim by Dr. Daudpota.

چندان که دست و پا زدم آشفته ترشدم
ساکن شده به میانِ دریا کنار شدم

So long I strove and struggle, I became more perturbed. But when I remained still in the stream of the river I found myself on its bank.

ڪيڏانهن ڪاهيان ڪرهو؟ چتاڻو چوڏار،
منجهين ڪاڪ ڪڪوري، منجهين باغ بهار،
ڪانهي ٻي تنوار، ٿيو مڙوئي ميندرو.

7. Where should I drive my camel? It is all brilliantly lit around me (ie. Allah's light pervades the entire universe). The fact is that the enchanting Kak (i.e. this world) and the gardens (wherein Paradise abounds) are all contained within my heart. I find manifestation of Rano alone in every thing. The fact is that Mendhro alone exists and none else.

Note: Once Hazrat Zunun of Egypt sent a man to Bistam to know how Hazrat Bayazid Bistami fared. The man went there and reached the house of the latter. He went inside and saw Hazrat Bayazid sitting in the courtyard. He did not know him personally, and therefore he enquired from him about Hazrat Bayazid. The latter

replied: "which Bayazid? I know of one Bayazid whom I love ardently but whom I have not been able to contact even though I have been searching for him for the last several years. The visitor took him to be a mad man and he left him. On return to Hazrat Zunun in Egypt he informed him of the above reply. Hazrat Zunun wept and said: Bayazid has been assimilated in Allah,and I have ragged behind.

ای غائب کہ شدی ہمنشین دل
می گویمت دعا و ثنا می فرستمت
در راہِ دوست مرحلہ قرب و بعد نیست
می بینمت عیاں و دعا می فرستمت

O you who are invisible but who citaddled in my heart! I send you my benediction and praise. In the case of my friend the question of distance is obviated. The fact is that I can see you plainly and as such I send you my benediction.

VAI

ڪي جو ڪاڪ تڙاءُ، چانگي چرهو چڪيو،
ڪرهو سرهو ڏيهم ۾، نہ تنهن ڊپ نہ ڊاءُ،
چانگي چرهو چڪيو.
پاهہ پرائي آئيو، لالي لڏوٽئاءُ،
چانگي چرهو چڪيو.
ڪرهي ڪانيٽا رتا، نائي ناڪيلاءُ،
چانگي چرهو چڪيو.
وڳ واسيائين پانهنجو، سپ ئي سراهئاءُ،
چانگي چرهو چڪيو.
تُون ڏاڍي ڊيٽ ڏٽي، تون راڻو، تون راءُ!
چانگي چرهو چڪيو.
مومل محتاجيون ڪري، عازجيون اڇياءُ،
چانگي چرهو چڪيو.
"آءُ تون،" عبداللطيف چئي، "موٽي هن محلاءُ،"
چانگي چرهو چڪيو.

The camel (i.e. the human being) seems to have fed himself upon some pastures (i.e. really good things) of this world. He conducts himself happily, without any fear.

He has acquired this daring after taking the red fodder of Ludano (i.e. the blessings of the Hereafter).

He has reddened his teeth by stooping and taking 'Nakeli' flowers.

He has spread fragrance in his herd so much that each animal emits fragrance.

Note: There have been innumerable spiritually evolved persons

among the Prophet's followers who have left good name after having benefitted from him.

Verily you are Dhatti - master of Dhat. You are Rano, the King (the Prophet of Islam).

Mumal stands in front of you and entreats you like a beggar, and in unison with Abdul Latif she says: "Pray come back to my palace (in Kak)".

ایں خود نہ بس است زمہر تو حاصل من
کز عشقِ تو آراستہ باشد دل من

It is hardy enough for me if due to your grace my mind becomes adorned with your love.

SUR LEELA CHANESAR
Story

زور را بگزار زاری را گزین
رحم سوی زاری نآید ای معین *(Roomi)*

Forsake your strength. Resort to entreaties. O imbecile! The entreaties attract mercy.

1. The popular saying: "O Woman! Thy name is vanity", is very much borne out in this story.

2. Once upon a time, or possibly in 1288 to 1306 A.D. Soomro Chanesar ruled the Kingdom comprising practically the present Thatta district in Sindh. He was a powerful and handsome king, popular among his subjects. He was married to Leela.

3. Kunroo, a daughter of Rano Khanghar, a Rajput,of an adjacent principality of Lakhpat, was known for her beauty. She had received reports of Chanesar's handsomliness and had set her mind on marrying him. With that aim in view she and her mother set out for Dewal Bunder, the capital of Chanesar. They sent an offer of marriage to the king through his minister Jakhro, but Chanesar rejected it - atleast for the time being, being attached to his queen Leela.

4. Kunroo was not the woman to get frustrated. She managed to get service for her and her mother as maids-in-waiting on Leela, the favourite Queen of Chanesar. This lady was highly accomplished, but was light natured and given to vanities. Possession of ornaments for personal embellishment was her patent weakness. The willy Kunroo soon took stock of it, and she purposefully displayed to the Queen her priceless necklace of pearls. Leela became infatuated with it, and she expressed her desire to purchase it. Kunroo's only stipulation, though fantastic in itself, for surrendering it as a present, was Leela's permission to her to share the bed with Chanesar for one night. It was no doubt a very difficult case of barter, but Leela was so sure of her hold on Chanesar, that she accepted it without a demur. The sparkling necklace, no doubt, was the deciding factor.

5. On that night the king had a revelry and he was very much intoxicated. When he entered his bed room he was tipsy and drowsy. He shared the bed with Kunroo without noticing the change. In the morning he learnt about the barter deed. He felt shocked at Leela's conduct, and in requital he discarded her, and transferred his affection to Kunroo. Leela tried her utmost to regain the king's love and regard, but she failed. She left the palace and went to her relatives very much dejected.

6. Jakhro the minister, was betrothed to a cousin of Leela. He was refused marriage with his fiancee on the plea that he too would some day discard his bride. His parents-in-law stipulated that Leela should first be restored to her queenly position before his marriage could be solemnized. Jakhro agreed to epouse her cause and get her an opportunity for reconciliation

with Chanesar. He took the king to her village to attend his marriage functions. During the ceremonies Leela, while wearing an attractive veil, displayed her accomplishment as a dancer. The king was enraptured with her, and jerking aside her veil he recognised her as his ex-queen. His dormant love for her received such a sudden surge that he sighed deeply and, swooned, and immediately died on the spot. Leela's tender heart could not stand the tragic sight. She gave vent to a piercing cry and joined Chanesar as dead.

کمال عشق باشد جان سپردن
چه خوش در زیر پای دوست مردن *(Idraki)*

To die reflects the ideal love. What a pleasure indeed to die at the feet of the beloved.

It may as well be mentioned here that an earlier Sindhi poet Idraki Beglari had composed 875 stanzas about the romance of Leela Chanesar in Persian in 1602 A.D. and called it Chanesar nama. I have quoted a few verses from it in the translation of the text.

SUR LEELA CHANESAR

INTRODUCTION

And most certainly We commanded Adam before, but he forgot (the command) and We did not find him strong in determination.(115, Touba).

The poet was conscious of Hazrat Adam's lapse due to his weakness for the "forbidden fruit," and of the consequential Divine displeasure and its disastrous results for the entire mankind. He also knew that as persona-non-grata Hazrat Adam was externed from Paradise. Naturally he was full of pathos on that account.

Leela has a parallel in the story of our weak minded patriach. She had betrayed her weakness for a particular necklace and misbehaved. She had therefore fallen in disfavour with king Chanesar. Accordingly she was turned out of the royal palace as the discarded favourite.

The poet had realized that the best course for the penitent Leela was to move Chanesar for his clemancy as Hazrat Adam had done. Accordingly he has'commenced the Sur with a pitiable wail from Leela full of appeal to Chanesar for forgiveness and reproachment. The poet's interest in her story, however, is merely academic. He is concerned more with Hazrat Adam as the symbolic Man than her, though he has referred to certain aspects of her life in the Sur.

2. This Sur is named after the two main characters. There is no Indian Sur of this name. There are three chapters in it. Therein Shah Latif has advised the seeker not to be waylaid by seductions of the world, but to be constant and careful, though definitely not presumptuous, in the way of Allah, and to use with Him no argument except that of tears. He exhorts the seeker that he, who pays, gains and that he who grabs, loses. He pleads that **قرب** (or love) necessitates **قرباني** or sacrifice, and that self-accusation and repentance rather than reproach would help in the process of rehabilitation. The key note to the Sur is contained in the words- submission, self-abnegation and sacrifice. They assure success in life and attainment of goal.

3. I have added one verse in chapter 2 of the Sur. I have taken it from Mr. Advani's edition of the Risalo.

4. I have amended the body of the text in the following verses as per other editions of the Risalo: Verses No.1, 10 to 12 of chapter 1. Verses No.3, 12, l7 of chapter 2, and verses No. 11 and l3 of chapter 3.

5. The necklace, referred to in the Sur, signifies the material affiliations and seductions. It may remotely refer to the "forbidden fruit" in the story of Hazrat Adam. Kunroo implies Satan. Leela implies the seeker or lover. Desertion of Leela may mean the Divine chastisement for her fickle mindedness, symbolised in the externment of Hazrat Adam from Paradise. Chanesar's palace may mean Paradise. Chanesar may imply Allah and some times the Prophet of Islam.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
54	3	28	27

SUR LEELA CHANESAR

CHAPTER - I

داغُ تنهنجو دائما، ماري معذورين،
سائينءَ ڪارڻ سپرين! وچ مَ ڏورين،
آءُ تو حضورين، مٽيون وجهان مچ ۾.

1. The scar, left by your desertion, on the helpless (love-affected) persons is, at all times, unendurable, nay killing, O beloved! In the name of Allah do not go far from me. Kindly return to me so that I may burn this necklace in your presence (as it is responsible for your estrangement from me).

نخواہم یک نفس از تو جدائی
مکن بامن چنیسر بی وفائی *(Idraki)*

I cannot endure a moment's separation from you. O Chanesar! Please do not be faithless to me.

Note: This opening verse of the Sur contains an expression of repentance. It is continued in the following verse too.

مٽيون وجهان مچ ۾، هائيءَ هٽان هار،
پري جي پتار ته ميريائي مانَ لهان.

2. I would put the trinket in fire. To perdition with the necklace! If my consort were to relent (i.e. forgive me) and join me, I would be honoured per se, even though I may be a dirty sinner. (His union itself would beautify and elevate me.)

Note: In this verse the poet relies on the following Quranic verse which is full of hope to the penitent.

But they who repent and amend and openly declare the truth, it is these to whom I turn with forgiveness. (160, Al-Baqarah).

مٽيون وجهان مچ ۾، هائيءَ هٽي هار،
"سوڀي! سُک سيد چوي، "ڪرئين ڪوه قرار؟
راجا ريساڻو گهٽو، ستاڻو سردار،
چوڏس چنيسر ڄام جو، ڏيهان ڏيهه ڏهڪار،
ناڪر اکين نار، مٽيي تي تي متئين!

3. I would put the trinket in flames and the necklace in Hell. Sayed says: "O handsome damsel! Why were you so complacent or even over confident about what you did? (or how can you afford to be tranquil under these circumstances?) Did you not know that the King has an extremely high sense of honour and is mighty to boot? Actually the dread of King Chanesar reigns everywhere around. Accordingly it is strange that you bartered away such a King, the tranquility of the eyes, for a mere trinket!

Note: The verses No. 3 and 4 contain the poet's warning to Leela.

Verily Allah shall not forgive that any partner be associated with Him.
(48, Al-N isa).

چنيسر چورنگ، ۾ رنگو لوڪ ٻيو،
تنهن سين چنيو سڳ، وڃيو هار هٿ ڇهين!

4. Chanesar is immensely astute. The people in general are hardly half as much astute. It is a pity that you preferred estrangement with such a dignitary for the sake of a mere necklace!

And they planned, and Allah also planned: Allah is the Best of Planners.(54, AI-Imran).

مٽيي تي موهجي، موڙهي! ڪيءِ مرڪ،
چئي چنيسر جام سين، وڏو تو فرق،
وري ويو ورق، آيءِ ڏنءُ ڏهاڳ جو!

5. O confounded woman! You were infatuated with the trinket and you became vain on its possession. The way you argued your case with King Chanesar created a gulf (between him and you). A page of the Preserved Book was (finally) turned over (after an entry in your destiny was irrevocably made); and you got the punishment in the form of rejection.

TRADITION: The pen scribed what was (decreed) to happen and then became dry.

از رفته قلم ہیچ وگرگوں نشود
یک ذره از آنچه هست افزوں نشود *(Khayam)*

The fate shall not correct what once she writes,

and more than what is doled, no grain alights.

مٽيي تي موهجي، هاري! ڳيڙءِ هار،
ڪوڙين ڪيا ڪيترا، انهيءَ خر خوار،
پري ويو پتار، آيءِ ڏنءُ ڏهاڳ جو!

6. O stupid woman! You were infatuated with the trinket (necklace), and therefore you went in for it. This ass (Satan) has been responsible for the disgrace of millions of persons. Your Lord has turned away His face from you (i.e. He has spurned you);and thereby you have received the punishment in the form of rejection.

My Lord! Verily they (i.e. the idols) have misguided many persons.
(36, lbrahim).

طمع چوں جادہ کند چشم و عقل کور شود
زعقد باختہ لیلا ازاں چنیسر خویش *(Mir Qani)*

When avarice dominates, intelligence lies dormant; and Leela forsakes her covenant with Chanesar.

مٽيي مٿي جي هئا، تن چٽن ڪيريم ڇِتُ،
هار ڪٽيندیس هوڏ ۾، نيبهه ٽيندم نت،
ڪونروءَ جو ڪرت، مون کان مٽاهون ٽيو.

7. (Leela soliloquizes!) The trinket's tracery obsessed my mind. I thought that

I would win the necklace in stake and retain it as a keepsake permanently. But Kunroo's strategm outwitted me completely.

Note: (1) This verse contains a note of self-confidence on the part of Leela and the suffering caused to her on that account.

(2) Hazrat Adam, before externment from Paradise was coaxed by Satan into the belief, that -

a) he had misunderstood the Divine orders,

b) he was the favourite of Allah, who would not seriously mind his lapse in tasting the forbidden fruit; and

c) he would get an eternal life and sojourn in Paradise in case he tasted it.

Hazrat Adam was much too unsophisticated to see through the vicious strategm of Satan. He succumbed to it, with the much too disastrous results, universally known and felt.

But Satan whispered evil suggestion to horn; he said: "O Adam! Shall I lead you to the tree of eternity, and to a Kingdom that never decays? (120, Taha).

مٹيو ناه مٹيون، جوتون پسي هار هرکئين،
اصل آهي اَڇهين، سندو کوڙ کٹيون،
ان گهوڙن هنئي گهٹيون، دوسنئان دور ڪيون.

8. (To Leela) "The trinket had no real gems in it. It tricked your sense of covetousness, (and you unwittingly succumbed to the temptation as Hazrat Adam had done in the past in connection with the forbidden tree). The fact is that this necklace was only a motley of beads-all fake. The genuine necklace is available in Paradise only. The accused Satan who was kicked by the horses earlier, has unfortunately succeeded in estranging many persons from their Friend (i.e. Allah)."

Note: According to mythology Satan was kicked and driven off by horses whenever he tried to approach and break the clay mould of Hazrat Adam in Paradise.

Strain not your eyes to what We have bestowed beneficially on some of them. (88, Al-Hijr).

تو جو پانيو هار، سو سورن جو سگرو،
چنيسر چِتُ ڪٹي، ٿيو پورهيت جو پار،
اوٽت جو آچار، ڪانڌ ڪنهين سين مَ ڪري!

9. (To Leela) "What you took as a necklace (of gems) proved to be a band of sorrows. Lord çhanesar put you off His mind and took to the maid servant (Kunroo). Would that the Lord may not display His displeasure against any person!"

Note: The verses No. 8 and 9 contain the poet's reproach to Leela.

نہ ڪي ٻانهڑيَنِ ۾، نہ ڪي ڳرهيوم،
نہ مون سينڌ، نہ سرمون، نہ سينگار ڪيوم،
تڏهن ڪانڌ سندوم، رکوئي رءِ ڳڙي.

10. When I had no armlets on my arms or necklace round my neck, nor had I combed and parted my hair or used antimony or any other embellishment, then too notwithstanding my being unadorned, my Lord accepted me (as His consort) on that very consideration. (This means that so long a person does not bedeck himself with the gratuitous earthly artificialities, Allah looks on him with favour).

ای خود نما مباش خود آرا خود پرست
در خود نظر نمائی و خدارا بر ازِ خود *(Abdul Hakim Ata)*

Do not take to self decoration and self-worship. Look within yourself and seek manifeatation of Allah in supercession of ego.

سونا در ڪنن ۾، ڳچيءَ ڳاڙها هار،
ٻانهوٽا ٻاهن ۾، سينڌ سٽيا وار،
تڏهن پرينءَ پچار، ڪانڌ منهنجي ڇڏئي.

11. But when I wore golden ear-rings, a ruby necklace and (valuable) bracelets and oiled and dressed my hair and thus completed my toilet and self-decoration, it was so strange that my consort pointedly ignored me and, relinquished all though of me.)

The life of this world is made to appear attractive to those who disbelieve. But those who fear Allah shall be above them on the Day of Resurrection. (212, Al-Baqarah).

Note: The verses No. 11-17 contain Leela's accusation against Chanesar.

چنيسر جي چِت ۾، ڪي جو اڳ هئو،
تهان پوءِ ٿيو، مٽيي سندو مامرو.

12. It seems Lord Chanesar had already some thing on His mind and that was in fact responsible for His estrangement. The necklace served as a mere ruse.

Note: (1) This refers to the predestined plan of Allah to create the universe and to appoint Hazrat Adam as His vicegerent there. The latter's transgression in connection with the forbidden tree came up as an excuse for Hazrat Adam's fall from the Divine grace, his purge from Paradise, and his forced sojourn in this world.

جر هاريو ٿي جکري، جڏهن رڻو ڏيريدار،
ڏولي تڏهن ڏيليو، سوڀي! ٿيءُ نہ سار،
چنيسر پتار، حيلو ڪيو هار جو.

13. O good damsel! Sardar Jakhro had tearfully pleaded for Kunroo (with Chanesar). You failed to realize at that time that your Lord had been moved by his tears (and he had planned to spurn you.) Subsequently he grabbed at the necklace as an appropriate excuse.

او ڏمريو ڏس، حيلو ڪيائين هار جو،
سڻو سپ سرتيون! ور نہ ڪهين وس،
دعويٰ پهرينءَ دس، پڇيو ٿو پورا ڪري.

14. He was already annoyed with you (for your vascillating nature). The necklace served as a pretext (for your chastisement). O friends! Please hear me (and heed the warning) that the Lord is absolutely independent of every person, and at the first accusation or expression of grievance He just breaks your pretensions into bits.

And verily We had made a covenant with Adam before hand, but he forgot and We found in him no determination. (115, Touba).

Surely Allah is Mighty, Lord of retribution. (47, Ibrahim).

Whoso opposes Allah and His Apostle, (for him) of a certainty Allah is

severe in (inflicting) punishment. (13, Al-Anfal).

سرکش مشو کہ چوں شمع از غیرتت سوزد
دلبرکہ در کفِ او موم است سنگ خارا *(Hafiz)*

Do not be refractory with the Beloved in whose hand a hard stone melts like wax, lest he may consume you like a candle out of retaliation.

پوچا ڏنم پير، ڊِکڻ مٽي ڊول جا،
مون پانئيو تنهن ويرِ، ڪوجهي ڪندو پريڙي.

15. At the time of my marriage I had noticed that Chanesar's foot impressions had not exactly fitted on mine and were uneven, as recorded on an earthen jar lid. I had, even at that time, apprehended that he would not treat me well as his beloved consort.

سوڙيين ستڙياءِ، پکو سَهُو ولاڙيو،
چنيسر ڪانڌاءِ! تان مون هِيئن نہ پائيو!

16. (O Lord!) Kunroo has continuously shared the bed with you,slept under the same quilt and occupied the great palace (which I had occupied earlier) O consort Chanesar! I did not expect all this from you.

ندانستم چنیں مکر زنانرا
نبردم از چنیسر ایں گمانرا *(Idraki)*

I did not forsee the viles of Kunroo and her mother, nor did I expect Chanesar to behave like this.

ڊولا! ڪُجاڙيان، ٻولائيو ٻوڏ چئين؟
آئون تو پيراندين، ڪر موڙيو، ورا! اُٽيان.

17.O consort! Wherefore do you become sulky and then publicly insult me? lnspite of it, O husband! I sit beside your feet (or towards the feet direction of your bed stand), fidget and then leave (in despair).

نيو ٻڌيو، روءِ، اڳڻ جهوڪيو ڪرهو،
ڪو چنيسر چوءِ، تہ ليلا وڃي لڌيو.

18. Eventually with tears in her eyes Leela harnessed her camel and packed him with luggage. She led him inside Chanesar's courtyard and brought him to the sitting position. She then raised her voice and said, "Let some-body inform Chanesar that Leela is about to depart."

Note: This verse may be interpreted to depict the scene, though not the manner, of Adam's exit from Paradise. One can well imagine Leela's feelings on that occasion. The verse expresses Leela's adieu to Chanesar.

VAI

آءُ پرين! گهر پيهي، ميان چنيسر!
هار هٿان مون ڇڏيو.
پچن ليلان، هُو ڪن حيلا، ٻهران اچيو ٻيئي،
هار هٿان مون ڇڏيو.

دوس نيائون داسڙو ويساهي ور ويهي،
هار هٿان مون ڇڏيو.
اوڳڙ، عيب، منائيون، ڊولا! ڊڪ سيئي،
هار هٿان مون ڇڏيو.
تو در اچي دوسڙا! آر ڪريندیس ڪيهي،
هار هٿان مون ڇڏيو.
"آيس" عبداللطيف چئي، "دوست! تو در پيهي"
هار هٿان مون ڇڏيو.

O Lord Chanesar! O Beloved! Come to me and enter my house. I have dropped the necklace from my hand (i.e. I renounced it).

Both (Kunro and her mother)had posted themselves earlier outside my place, enquired about me; and then practised their wiles to get service under me. (This may refer to Satan and snake using their wiles against Adam from outside Paradise.

Eventually they won over my friend Chanesar, the Dasro, using wiles during the time they stayed with me in my service.

O Lord! Please cover up (i.e. forgive) my sins, faults and deficiencies. Since I seek you, what coquetry can I practise at your door? (i.e. humility and not coquetry or self praise in your presence would be fruitful to me).

Abdul Latif says: "O friend! I have sought your door (with a prayer for forgiveness)."

پیش یوسف نازش خوبی مکن
جز نیاز و آہِ یعقوبی مکن *(Roomi)*

You should not coquet about your handsomeli-ness (i.e. innocence and good acts) before Yusuf. On the contrary you should merely seep, submit and sigh like Yaqoob.

SUR LEELA CHANESAR

CHAPTER-Il

ٽڙڪي پسي ٽوڪ، تِرڪي، تڪبر ۾ پئي،
اڇيو وڃيو "اڳلي" چئي ليلان کي لوڪ،
اندر اوپالن سين، ساڙي ڪيائونس سوڪ،
ٻالاپڻ جو ٻوڪ، ويو ويچاريءَ وسري.

1. On beholding the (glamorous) necklace Leela vacillated and faltered in her judgement. She felt precocious and conceited with regard to its possession. (The result was her downfall). Later whenever the general public met her, they actively reproached and reviled her as a delinquent. Poor woman! She got so much down cast that even her infantine inherent boisterousness resiled from her.

Note: (1) Hazrat Adam too had misjudged his position. He fell vertically. Allah was pleased to observe as under:

And most certainly We commanded Adam before, but he forgot and We did not find him strong jn judgement. (115, Touba).

(2) This verse reflects the public criticism of Leela.

جيڪس ڪم سندام، جونا ڏنا جيڏين،
ڪلن سپ مٿام، ساهيڙيون ۽ سرتيون.

2. She remarked: "It is obvious that my friends have judged my acts as bad, (or that they have become cognizant of my bad deeds) and therefore they rail at me.

Note:This verse contains Leela's reaction to the public criticism and self-consciousness of her guilt.

هُئينءَ تہ گهٽو هُشيار، ڪل نہ پييئي ڪانڌ جي!
تو پانيو موچاري ٽيان، ڳچيءَ پائي هار،
ڪانڌ ڪوڙيءَ جو نہ وڻي، سوين پتين سينگار،
وهم لهي وينجهار، دليون پرکي داسڙو.

3. O Leela! You were so discreet but you misunderstood your consort (as to what strict task master He is!). Did you, by going in for the necklace, wish to be more attractive by wearing it round your neck? The consort does not approve of faithless women, even though they bedeck themselves in multifarious ways. The All-wise Allah knows the secrets of heart, just as a lapidary knows a gem internally.

Note: This verse contains reproachful solicitude of Leela's friends for her.

TRADITION: Allah does not look to your faces and possessions, but He takes into account your intents and acts.

ای بسا نازا کہ گردد آں گناہ
افگند مر بندہ را از چشم شاہ *(Roomi)*

Excessive ornamentation becomes a sin, and it erodes appreciation of the King.

چان ڪ چڙهنديس ڪٽ تي، ريجهائيندس راءِ،
اهڙوئي الله، جو پورهيتون پيش ڪري.

4. (Leela remarked): I thought in my mind (or I felt so sure) that I had only to share the bed with Chanesar to charm him, and win him back. Little did I realize that His ways are unusual and sometimes he elevates servants.

Note: (1) This verse refers to Leela's self confidence and its repercussion.
(2) Verses No. 4 to 9 contain Leela's latent explanation to her friends.
Verily success comes to the believers who are humble in their prayers.
(2, Al-mominun).

گہہ تخت سلیمان بہ لائی بخشی
گہہ تاجِ نبوت بہ یتیمی بخشی *(Khayam)*

Sometimes you confer the throne of Sullaiman on a base or worthless creature and sometimes you grant prophethood to an orphan.

ڏاهي هيس ڏيهه ۾، سرتين منجهه سڃاڻ،
ڪاجا پيم ڪاڻ، جيئن منهن مٿاهون نہ ڪٽان.

5. I was well known in my land for cleverness. In fact I was more smart than all my friends. It seems I have developed a defect which has disabled me to raise my head (i.e. regain my old prestige).

Note: Hazrat Adam was taught by Allah names of certain earthly objects and their knowledge put him on a higher pedestal than the angels, and it implied his superiority over them. But his later remisness in carrying out the Divine orders, even though based on a misunderstanding, pulled him down to an extremely ineviable position.

الا! ڏاهي مَ ٿيان! ڏاهيون ڏک ڏسن،
مون سين مون پرين، پورائيءَ ۾ پال ڪيا.

6. O Allah! Would that I do not become sophisticated or smart, because such women generally meet with grief. In fact my Beloved was very beneficent to me in my simplicity.

زیرکی چوں بادگیر انگیز تست
ابلہی شو تا بماند دل درست *(Roomi)*

Smartness or intellectualism gives rise in you to vanity. Hence be simpleton (and leave off ego). Else your faith would not be above fault.

وڏيري هياس، ميڙو مون گهر سرتين،
هٿ ڇهڻ هارجي، ڪڙي ڪانڊ ٿياس،
ڏولي ڏيلياس، آيم ڏنءُ ڏهاڳ جوا

7. I was the senior most queen and my friends always assembled in my house. But when I touched (i.e. accepted) the necklace, I became a persona-non-grata with my consort. My beloved turned me out and I received the brand of a deserted wife.

Note: Hazrat Adam too had a prominent position while he was in Paradise. He was the observed of all observers. But due to his later remisness he became persona-non-grata like Leela.

وڈيري هياس، چنيسر جي راڄ ۾،
دُهلين، دمامين، نقرين، ٽي پلپل پڇياس،
ڏولي ڏيلياس، ٽيس ڏهاڳڻ ڏيهه ۾.

8. In the kingdom of Chanesar I was the senior most queen. I was in keen demand at all functions and festivities. Besides all my directives were communicated by beat of drums and play of pipes. But now the beloved has cast me out of favour, and I have got the label of rejection, (and as such no body is interested in me now).

TRADITION: Allah rarely elevates an object which does not receive downfall in the end.

پاک بودی در حریم کبریا
از چه پیدا شد ترا حرص و هوا *(H. Bu-Ali Qalandar)*

You were so auspiciously posted in the court of Allah. What happened to you to succumb to avarice?

وڈيري هياس، چنيسر جي راڄ ۾،
دائين، ٻائين، دربانين، پر ۾ ٽي پڇياس،
دُهلين، دمامين، نقرين ٽي وچ ۾ ورهياس،
هيس دادلي دوسن جي، ڪٽي هلڪي هار ڪياس،
تهان پوءِ ٽياس، ڪاٽياري ڪانڌ جي.

8-A. I was the senior most queen in the realm of Chanesar. Nurses, maids and servants received my orders quietly and unobstrusively. I used to be accorded the central place accompanied by the drums and pipes playing. In fact I was the favourite of my consort but the necklace was responsible for my downfall. Thereafter I became a persona-non-grata with my consort.

هُيس هندورن ۾، پيم ڪان پروڙ،
مٽيي سندي مامري، ڪوجهي وڏيس ڪوڙ،
سامهان ٽيم سور، ويو وِلُٽي ولهو.

9. When I lay swinging in a cradle, I was so indifferent and care free. The sad incident of this malafide trinket has landed me in an ugly predicament. I suddenly became conscious of my painful position, which brought sorrows in its wake, as my consort turned his back on me.

ڏهاڳان سهاڳڻيون، ڪهڙي ڏوه ڪنبن؟
ور وڏوٽو ايهين، جيئن جيئن پاڻ پسن.

10. What is that sin, the dread of favourite wives in whose wake comes their rejection? It is the self confidence, the self-interest on their part, which alienates to them the affection of their consort (who is very sensitive in that respect).

Note: The verses No. 10-22 contain the poet's guidence to Leela.

Verily Allah does not like a proud glorious person.(18, Luqman).

گھوريو سو سھاڳ، جنھن ۾ پسين پاڻ کي،
ڏوري لَھ ڏھاڳ، جنھن ڪر لاھو داسڙو.

11. Banish the position of a (favourite) wife if it creates in you a sense of vanity! Better strive for desertion which creates interest in the beloved for you.

Note: This advice was more appropriate for Adam. If as per wiles of Satan, he had not desired for immortality as an angel, he would not have approached the forbidden tree and thereby incurred the displeasure of Allah and his eviction.

عاشقم بر رنج خويش و درد خويش
بہر خوشنودی شاہ فرد خويش *(Roomi)*

I love my anguish and pain so that my Unique King (Beloved) may thereby be pleased.

The path of gnosis (**معرفت**) is to divest thought from every thing else.(Shah Waliullah)

سارج سپيئي، ليلا! لکڻ پنھنجا،
ور سين وڙھيو اٽيين، ڏوراپا ڏيئي،
ڪُھ جاڻان ڪيھي، چنيسر جي چت ۾.

12.O Leela! Take stock of all your performances. You have just fallen out with your consort and reproached him. One does not know what is now in his mind (with regard to his retribution).

چئي چنيسر ڄام سين، ليلا! لکايوءِ،
تو جو پانيو پانھنجو، تنھن جو پرو ڪونہ پيوءِ،
ڪونروءَ ڪانڍ سندوءِ، دست ڪيو داسڙو.

13. O Leela! You betrayed your vanity by having an argument with Chanesar. You did not know the subtleties of his mind and you mistook him to be (eternally) yours. Now Kunroo possesses your consort Dasro.

ليلا! جم لکائيين، چئي چنيسر ساڻ،
ور سين وڙھيو اٽئين، موڙھي! منڊا! اڃاڻ،
پوري! ڪيءِ پاڻ، تہ آيءِ ڏک ڏھاڳ جو.

14.O Leela! See that you do not betray yourself (again) by having a controversy with Chanesar. O stupid woman! You have already harmed your interests by quarrelling with your consort. O simpleton! You unduly pressed the point (with Chanesar) and displayed ego; and with what result? It is obvious that you have been rejected by him.

Note: The poet advises Leela in verses No.12 to 21.

ليلا! جم لکائيين، سويي! ساڻ سڃاڻ،
آھين گھٽو اڃاڻ، مڇڻ، پوري نہ پئين.

15.O Leela! O beautiful damsel! Do not show yourself off with the well informed Chanesar. You are a fool. You would never be a match for him.

ليلا! پوري نہ پئين، چئي چنيسر ساڻ،
تو جو پانيو پانهنجو، سو ريساڻو راڄاڻ،
پاڻان ڌار پرياڻ، ڪانڌ ڪنهن جو نہ وڻي.

16. O Leela! By bickering with Chanesar you would never succeed with him. He whom you assumed to be yours is a highly envious King. (As the consort) he never approves love-making to others than him. (Allah strongly disapproves polytheism.)

Verily Allah shall not forgive that any partner be associated with Him.
(48, Al-Nisa).

TRADITIONS:

a) There is none as jealous as Allah.
b) Indeed Zaid is high minded and jealous. I am more high minded and jealous than he. But Allah is incomparably more high minded and jealous than I am. He has therefore forbidden all evils.

Violence cannot be immoral since it resides potentially in the nature of consciousness (i.e. Allah) in order to become actual at the proper occasion as the sting of a wasp or the electric organ of an electric catfish of the nematocysts of a hydra or the horns of an animal become active while necessary. (Ideology of Future)

با دوست ببوستان شدم رهگذری
برگل نظر فگندم از بيخبری
دلدار بطعنہ گفت شرمت باد
رخسارِ من اينجا و تو برگل نگری *(Jami Nishapuri)*

I passed through a garden with my friend. Quite casually I glanced at a flower; straightway came a reproach from my friend who said: "Here is my cheek and yet you (dare) look at a flower.

چئي چنيسر جام سين، ليلا! تون مَ لکاءِ،
دوس تنهنجو داسڙو، کاند وڌائي کاءِ،
ڏوليو ڏک سندياءِ، عيبن کي آڏو ٿئي.

17. O Leela! Do not show off yourself by having an altercation with Chanesar, the King. Normally your beloved Dasro is very forbearing, yet you should refrain to be argumentative with him. Better submit to him completely. As your protector, He would cover up your faults (i.e. he would connive at them and forgive you)-

And if they had come to you when they had wronged their souls and asked forgiveness of Allah, and if the Prophet too had asked forgiveness for them, they would surely have found Allah Oft-Returning and Merciful.
(64, Al-Nisa).

چئي چنيسر جام سين، ليلا! لکاءِ م تون،
هي ڪانڌ ڪنهن جو نہ ٿئي، نہ ڪا مون نہ تون،
رئنديون ڏٺيون مون، ان در مٿي دادليون.

18. O Leela! Do not show off yourself by having a controversy with Chanesar, the King. The consort (Allah) belongs to (or is under the influence of) none - neither you nor me. I have personally seen many of his grief stricken favourites sobbing at his door.

Note: it is worthwhile relating here an ancedote contained in lmam Ghazali's 'Kimya-e-Saadat'. Two Israelies - one possibly the most pious and the other perhaps the worst transgressor -lived in the same town. One day the impious man went and sat beside the pious man with the intention of profiting spiritually from his association. But the pietist vehemently objected to his hateful company and externed him unceremoneously. Thereupon Allah revealed to their Prophet asking him to convey to the pietist that due to his vanity He had declared null and void all his good deeds, and to the impious man that due to his desire for reformation and good approach He had forgiven his past misdeeds. The one sobbed with remorse, while the other one was most happy.

ليلا! حيلا ڇڏ، جي تون، سوڀي! سکين،
پائي پاند ڳچي ۾ پاڻ غريبيءَ گڏ،
هڏ نہ چوندءِ لڏ، جي ڪارون آڻين ڪانڊ ڪي.

19. O Leela! Better abandon all artifices if you want to profit from the lesson you have had. O damsel! Roll a scarf round your neck (as a symbol of humility) and appear before him with complete submission. If you meekly implore your consort, I am certain, he would never ask you to quit and go away.

Give good tidings to those who (maintain faith and) bow down their heads.
(77, AI-Hajj).

تو کہ یوسف نیستی یعقوب باش
ہمچو او با گریہ و آشوب باش *(Roomi)*

Since you are not Yousuf, you should behave like Yakoob. Like him you should take to tears and grief.

جي ڪارون آڻين ڪانڊ ڪي، تہ روئي ريجھائيج،
ليلا! ليلائيج، اٿي ماڳ منٿ جو.

20. Since your entreaties are likely to bring back the consort to you, sob pathetically and thereby move him. O Leela! Continue your entreaties to him. His is the place for them.

عرفی اگر بگریہ میسر شوی وصال
صد سال می توان بتمنا گریستن *(Urfi)*

O Urfi! If you can join the Beloved through tears, then it is worthwhile trying to live for a hundred years with the sole desire to weep all the time.

جي ليلائي نہ لھين، تہ پڻ ليلائيج،
آسر مَ لاھيج، سڃڻ ٻاجھيندڙ گھٽو.

21. (O Leela!) Persist in your entreaties even if you fail for the time being to thaw Him. Do not despair of his mercy, as the beloved is immensely merciful.

Note: The above verse could be split up in the following parts:

1) Allah is extremely Merciful. He is so merciful that He can forgive all our faults or even change them into righteous deeds.
2) We should always invoke His mercy and forgiveness.
3) We should never despair of His mercy.

The verse attracts the Quranic verses No. 53 and 54, AI-Zumar and the verse No. 8, Al-Tahrim.

TRADITIONS:

a) Allah has written in Loh Mahfuz that His mercy shall dominate His wrath.

b) The Prophet used to seek forgiveness of Allah one hundred times each day.

رحمتم موقوف آں خوش گریہاست
بعد ازاں از بحر رحمت موجہا ست *(Roomi)*

My mercy depends on (profuse and profound) tears. They bring in commotion the sea of My mercy.

ملنے کا اور نہ ملنے کا مختار آپ ہے
پر تجھ کو چاہیے کہ تگ و دو لگی رہے

Whether he meets you or not is his sole privilege. Your job is to continue your efforts in that behalf.

VAI

مون تي واهر وري، وارو ڏيندم ولهو.
توکي ساري، سپرين! آئون پونديس ماڳ مري،
وارو ڏيندم ولهو.
توکي سري سُپرين! اسان تان نہ سري،
وارو ڏيندم ولهو.
اسان تو ريءَ ناه کا، ڳجهاندر ڳري،
وارو ڏيندم ولهو.
"اديون!" عبداللطيف چئي، "محبن مهر ڏري،"
وارو ڏيندم ولهو.

If the tide turns in my favour, the consort will relent and return to me.

O Beloved! I shall otherwise die on the highway while remembering you.

O Beloved! You may bear this separation. But I cannot do it.

I have none excepting you to cnnfide in and implore.

Abdul Latif says: "O sisters! The Beloved has, indeed, relented to me."

SUR LEELA CHANESAR

CHAPTER - III

چنيسر سين چاڳ، متان ڪا منڊ ڪري،
جان مون پوءِ پروڙيو، تي هيءُ نہ ماڻي ماڳ،
ڏمريو ڏهاڳ، سگهو ڏئي سهاڳڻين.

1. Let no woman take liberties with Chanesar. I myself realized it later that his is not the place for any blandishments. When annoyed he straightaway orders dismissal.

Note: The verses No. 1-5 contain Leela's advice to her friends.

Verily Allah is the Mighty, the Vindictive. (47, Al-Hijr).

ہم سخن دیدی تو خودرا باخدا
ای بسا کو زین گمان افتد جدا *(Roomi)*

You felt inflated or reassured because Allah talked to you. Many persons have been rejected on that account.

چنيسر سين چاءُ، متان ڪا منڊ ڪري،
ڪانڊ ڪنهن جو نہ وڻي، گيرب ۽ گاءُ،
جي ٽڙي ٽورڙياءِ، تہ دوس دسائي داسڙو.

2. Let no woman be presumptuous with Chanesar. The consort does not approve of vanity and assertiveness on the part of any person.lf he is annoyed on account of the most trifling lapse on the part of his friends, he just orders their downfall.

My Lord has forbidden obscenities - open and secret and sins .
(33, Al-Airaf).

مزاجِ زن بود چوں عشق بلبل
دل مرداں بود نازکتر از گل *(Idraki)*

The woman, nature, like that of nightingale is vacilating. The man's heart is frailer than that of a rose.

سپيئي سهاڳڻيون، سيني ڳچيءَ هار،
پسڻ ڪارڻ پرينءَ جي، سهسين ڪن سينگار،
ڏول تنين جي ڏار، هيناهيون هلن جي.

3. All his favourite wives wear necklaces. They have embellished themselves very elaborately in order to meet the beloved. However he goes in the direction of those who behave meekly and submit to his pleasure.

Note: Compare from verse No. 1, chapter 1, Sur Kamode.

They alone are the bondmen of Gracious (Allah) who walk on earth with

humility.(63, Al-Furqan).

Note: Every spiritualist tries to do his utmost to please Allah. But those of them who believe in self-abnegation and meekness are approved by Him.

سڀيئي سهاڳڻيون، سيني ڳچيءَ هس،
پسڻ کارڙ پرينءَ جي، وڏا ڪيائون وس،
ڏول تنين جي گس، هيناهيون هلن جي.

4. All favourite wives are there and each one of them wears a (sparkling) necklace. They have spared no pains (to bedeck themselves adequately) to meet the beloved. But the latter goes towards those who tread meekly and submissively.

سڀيئي سهاڳڻيون، سيني منهن جڙاءُ،
سپ ڪنهن پانيو پاڻ کي، ايندو مون ڳر راءُ،
آيو تن دراءَ، جي پسي پاڻ، لڄائيون.

5. Look at the (assemblage of) favourite wives. All of them wear ornaments on their face. Every one of them feels certain that the beloved would grace her abode with a visit. But he enters the houses of those, who being cognizant of their lapses, have blushed red (and repented.)

اوڳڻ ڪري اپار، تو در آيس، داسڙا!
جيئن تو رسڻ سنديون روح ۾، تيئن مون پيٽي ناه پتار!
سائينءَ لڳ ستار! ميٽ مدايون منهنجون.

6. O Dasra, the King! I have sought your door after having committed countless sins (or vices). O consort! In case you are secretly inclined to be cross with me, then I am extremely helpless in the matter. O Forgiver of faults! In the name of the Prophet neutralize my misdeeds.

Note: The verses No. 6-13 are expressive of Leela's repentance and invocation to Chanesar for his mercy. They are the result of of her self appraisement.

آبرو می رود اے ابر خطا پوش ببار
کہ بدیوان عمل نامۂ سیاہ آور دہ ام

My honour is ebbing. O cloud of forgiveness! Kindly rain, because I have brought a black record in your Court (of Judgement.)

جي مون موڙهي مت، تہ تون پاڻ سجاڻج، سپرين!
اَصل اواين جا، عيب ڏکين تون اُت،
ايءَ پر تنهنجي پت، جيئن ولهيون ڏکين ولها!

7. O beloved! Do graciously pass over it if you find me muddle-headed. O beloved! Kindly think of yourself. Your nature is to condone numerous faults of insensible persons. O Consort! It is your trait of forgive those who are destitute (of good performances to their credit).

But surely Allah is the Effacer of sins, most forgiving. (2, Al-Mujadilah).

He (i.e. the Prophet) is ardently desirous of your welfare. (127, Al-Touba).

TRADITION: The Prophet never slandered or gave publicity to a person's faults.

لکڻ ڪيم لکيج، جي موراهين ناهه مون،
مون کي ملهائيج، وارو ڏيئي ولها!

8. My Consort! Kindly do not take stock of my actions. In fact I have absolutely no (good) action to my credit. Kindly help me (out of way), and honour me.

Note: Compare from verse No. 25, chapter 1, Sur Parthati.

تون ڪا وائي وار، دلاسي جي داسڙا!
تون منهنجو ولهو، آئون تو ۾ طمعدار،
ڏکي ڏول! گُذار، لڄ منهنجي لوڪ ۾.

9. O Dasra! Do kindly utter some words of consolation to me. You are my Consort and I have every hope in you. O beloved! Kindly safeguard my honour in, public (on the Day of Judgement).

Note: Replaced تاڻ by تون as per Mr. Trumpp's edition.

ڏولا! ڏيل مَ مون، ڪانڌا! ڪميڻي آهيان،
سڪ تنهنجي سپرين! پيري وڏيس پون،
مون ور تُنهين تون، تو ورا وهون ڪيتريون.

10. O Beloved! Do not repulse me. O consort! I am admittedly a base creature. O Beloved! My love for you has forcibly struck me against the ground and incapacitated me. You alone are my husband, whereas you have so many wives.

منم خوار و نگارِ من عزیز است
بہہ از من بر در اوصد کنیز است *(Idraki)*

I am a base creature. My beloved is a noble man. He has hundreds of women better than me as slaves at his door.

تو، ورا وهون ڪيتريون، مون ور تون وريج،
سوپي! ان سهاڳ کي، پوري! پر مَ ڏيج،
پرين پير پريج، ملهائج مسڪين کي.

11. O Consort! You have numerous wives whereas you alone are my husband. Be gracious to me and come back to me. (The poet advises her):

"O good damsel! O simpleton! Do not depend too much on his favour nor use it as an argument, and do not forget yourself on that account." O Consort! Do condenscend through love to oblige and honour this poor woman.

ڪوڙين تنهنجون ڪامڻيون، تون ڪوڙين سندو ڪانڌ،
مون کي ڇڏ مَ داسڙا! ته وجان نه وڻواند،
مون ڳچيءَ ۾ پاند، تو چنيسرا! هٿ ۾.

12. Millions of women are your wives and you are consort of millions of them. O Dasra! Do not forsake me lest I may go astray and become reprehensible. I surrender unto you the end of the scarf which I have wrapped round my neck as a mark of submission (i.e. My destiny is in your hands).

Note: This verse signifies a) repentance, b) submission, and c) the apprehension that Allah's displeasure may end in apostasy.

مارا برآستان تو حق خدمت است
ای خواجہ بازبین بترحم غلام را (Hafiz)

What I am keen about is to serve you. O my Lord! Kindly relent to your slave.

ڍولا! ولا نہ سھان، آڏا اڏيئي جي،
تو، ورا وھون ڪيتريون، مون ور تون وري،
پرين! پير پري، ملھائج مسڪين ڪي.

13.O Beloved! I cannot bear the veils that you have put up against my seeing you. O consort! You have so many other wives. You alone are my husband for all time. Kindly relent to me. Kindly honour and oblige this poor woman (in the name of your love).

TRADITION: There are 70,000 veils of light and darkness between Allah and the mankind.

ليلا! لچ مَ ايترو، اُٹي اگڙ سور،
ابو، ڏاڏو گھور، پاڙ سوڏو پرينءَ تان.

14. "O Leela! Do not be racked by grief so much. Arise and sweep clean your house and its yard. (i.e. Remain patient, reform yourself and make amends.) Be prepared to offer yourself and your ascendants as a sacrifice to your beloved.

Note: In verses No. 14 and 15 the poet consoles Leela and gives her good news of Chanesar's reconciliation to her and of his prospective visit to her house.

TRADITION: None would be a real Momin unless he holds me (the Prophet) dearer than his parents, and other members of his family.

ليلا! لچ مَ ايترو، اُٹي سور، ٻھار،
ڍولو اگڙ پار، ڪانڌ ڪميٽيءَ آئيو.

15.O Leela! Do not give way to grief so much. (Observe restraint) get up and cleanse the premises. (Make yourself eligible for his grace). The beloved has reached the house premises. The Consort has returned to the base creature. He is just outside the courtyard.

And when evil touches the man, he gives way to despair. (83, Bani Israel).

VAI

جيئري زيارت جي مان ھوءِ پرين سين!
سڌر منھنجا سپرين! مون تان لاهِ مَ ھٽ،
جي مان ھوءِ پرين سين!
مولا! مونکي ميڙيين، سُپريان جي ستَ،
جي مان ھوءِ پرين سين!
چنڊيان ڪِھ اکين سين، پيرين وجھان ھٽ،
جي مان ھوءِ پرين سين!
ڏوران ڏٺم سُپرين، سچي جن صفت،
جي مان ھوءِ پرين سين!

ملڻ ۾ مشتاق سين، ڪاڻ ڪيائون ڪٽ،
جي مان هوءِ پرين سين!
"اديون!" عبداللطيف چئي، "مڃيائون منٽ"
جي مان هوءِ پرين سين!

Would that I were to meet and be with the beloved during my life! My hero and beloved! Kindly do not withdraw your grace from me.

O Allah, the Patron! Kindly gather me to the assemblage of my beloved!

And in death count me with the righteous. (193, AI-Imran).

I would put my hands on his feet and remove dust from them with my eye lashes.

I saw the beloved from a distance. He did correspond to the description available about him. (Or) whose well known trait is truthfulness/trustworth-iness.

Note: The Prophet was called Amin (or trustworthy) even by the Meccan infidels.

He did not hesitate or delay at all in meeting me - his impetuous lover.

Abdul Latif says: "O sisters! He just granted my prayers."

مرحمت فرمود سید عفو کرد
چوں زجرئت توبہ کرد آں روی زرد *(Roomi)*

The Prophet was pleased to forgive him of the yellow face when he sincerely and remorsefully repented.

Note: In the above Vai the 'beloved' definitely means the Prophet of Islam.

SUR SORATH
OR
THE ELEGANT LADY
STORY

"Vanitas! Vanitatum! who amongst us has his ambition realized and who having realized it, feels contented about it?" The reply to this question may be sought from Bijal, the famous bard of western India and a prominent character in this story.

Some one has observed that if woman had not been created, half the feuds of this world may not have occurred. Be that as it may, this story at least pivots round a woman, named Sorath, or the elegent lady, who was known for her gorgeous beauty and who was sought in marriage by two kings of adjoining realms Rao Diach and Ani Rai. The former, being more daring of the two, used force, married Sorath and housed her in his palace as his Queen.

Ani Rai took this incident as a personal insult, particularly because the girl was promised to him in marriage. He attacked the kingdom of Rao Diach and laid seize to it for a year. But since the fort was impregnable, he failed to conquer it. Accordingly he withdrew his forces.

But Ani Rai could not swallow the insult. He announced by beat of drum that whoso agreed to produce before him the skull of Rao Diach, he would be entitled to receive from him a pot full of golden coins in advance and half of his kingdom after accomplishment of the mission. Bijal's wife during his absence, accepted the royal offer and took over the golden coins. Bijal did not like the mission, but he had to accomplish it as his wife was bound by the covenant. Accordingly he left for Girnar, the hilly resort of Rao Diach with his violin.

Bijal played his violin extremely well there and the entire population of Jhunagarh was charmed by it. Reports reached Rao Diach. Bijal too went to the palace. The king sent for the minstrel high up in his palace. Bijal was with him for some days. Each day the king used to ask the bard to intimate to him what he would prize as a reward. Eventually after taking a promise from the king that he would honour his word and award him whatever he intimated, Bijal requested him for his head. At first Rao Diach was astounded to hear the minstrel's unusual request, but he soon recovered his presence of mind; and seizing a dagger he cut off his head to respect his promise. Bijal took the royal head and left Jhunagrah. But he soon realised that he had done an undignified job. Even Ani Rai spurned him as a worthless man. Accordingly he retraced his steps to Girnar. He found the whole town in mourning. When he reached the palace he noticed a bon fire wherein Rao Diach's trunk and Sorath were burning. He rushed into it with the royal head in his hands, and was soon reduced to cinders along with them.

The story attracts the following verses of the Quran.

O you who believe! Fulfil your covenants. (1, Maidah).

But they who repent and amend and openly declare the truth, it is these to whom I turn with forgiveness. (60, AI-Baqarah).

SUR SORATH

INTRODUCTION

روضۂ خلد برین خلوت درویشان است
مایہ محتشمی خدمت درویشان است

Paradise is the place of retreat for saints. Allah's greatness has the back ground of their service.

1. This Sur is an Indian Sur. It is generally sung during the second watch of night. It has four chapters, and one Vai in each of them. It is capable of three interpretations as explained below:

2. The first interpretation is direct and relatively easy. It conforms to the popular legend. The reader has simply to read the verses between the lines of the story. The second interpretation, though not fitting in all aspects, requires quite a bit of amplification. According to it the Sur refers to the 'Mairaj' or ascention of the Prophet of Islam to Heaven to pay his respects to Allah and receive initiation in the Divine mysteries. As per a tradition the Prophet met Allah a number of times during that night and sought concessions for his followers.

کمال از کعبہ رفتی بردربار
ہزارت آفرین مردانہ رفتی *(Khijandi)*

O Kamal! It was an achievement that you went from Kaaba to the friend's abode, and you did the trip courageously. Immense credit to you for it.

3. According to this interpretation, which is more popular, the ministrel may be assumed to be the Prophet, though at some places he implies the Angel of death; his homeland as Mecca; Rao Diach as Allah; Sorath as self or 'nafs'; King Ani Rai as Satan; violin as an instrument of humality and appeal; distant land as earth; journey as ascention to Heaven; the enemies as the infidels; canopy as the prototype of Kaaba situated on the seventh sky; intermediary or the medium as Hazrat Gibril; search of KhaIiI as the fundamentals of Islam in the context of the religion of Hazrat Ibrahim; Girnar as this world; 'Katari' as Kalima, and the surrender of Rao Diach's head may imply the assimilation in Allah.

4. The third interpretation is personal to the poet that he has used the story to express his ever readiness to sacrifice his life for the pleasure of AIlah. In fact on the analogy of Rao Diach, Shah surrendered his soul while listening to music.

5. I have changed the order of some verses in chapter 2 on the ground of appropriatness.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and	No. of extran-eous verses

		traditions	
64	4	18	19

SUR SORATH
CHAPTER -I

الله جي آس ڪري، هليو هئائين،
چارڻ ٻڌا چنگ کي، جهوڙا ۽ جهائين،
ڏٺلي راءِ ڏياچ جي، ڏوران ڏٺائين،
وينتيون واحد کي، تنهن ويرِ ڪيائين،
"سڀاجها سائين! راءُ ريجهائين راڳ سين."

1. With hopes set on Allah's grace the mendicant minstrel (Bijal) set out on the expedition from his homeland. He had embellished his violin with tassels and rattles. As soon as he espied the canopy (of the palace) of Rao Diach from distance, he muttered immediately supplications to Allah, the Unique, "O Gracious Lord! help me by your grace to humour the king with my music.

Commit yourself to Almighty and Compassionate (Allah). (217, Al-Shura).

پرديسان پنڌ ڪري، هلي آيو هت،
جاجڪ اُيو جِت، سر جون صدائون هٽي.

2. The pedestrian minstrel had hailed from a remote land. But during the journey, and more particularly at the king's palace, he craved expressly for the (royal) head.

زمین زادہ بر آسمان تافتہ
زمین و زمان واپس انداختہ

An earthly creature has ascended to the sky. He has left the space and time behind.

پرديسان پنڌ ڪري، هلي آيو هيءُ،
مال نہ مگي، مگٹو، جاجڪ مگي جيءُ،
"وڃ، وهلو ٽيءُ، ساعت صبر نہ سهان."

3. He has come all the way from a remote land. Unlike a mendicant, he did not supplicate for any money. He wanted a life. He said to the King: "Please be quick, chop off your head, as I cannot bear a moment's delay."

پرديسان پنڌ ڪري، هلي آيون هون،
اُنچو تون عرش تي، آنءُ پوٽو مٽي پون،
ڪيئن تسندين تون؟ هي سر سوالي مگٹو."

4. I have come all the way from a remote land. I find that you are seated very high on 'Arsh' whereas I, a mere plebian, stand on earth. In view of the tremendous distance between our stations how can I hope that you would appreciate and grace me, a supplicant for your head.

پرديسان پنڌ ڪري، آيس اڃاهينءَ جاءِ،
جي وهاڻيءَ ويرَ ٿئي، تہ مون هينئر ئي هلاءِ،
سُنهارا سورٹ ورا ڳالهہ هِئين سين لاءِ،
سو مگڻهار ملهاءِ، جو وچان ويرين آيو.

5. I have arrived here this very moment from a distant land. If possible please see that you do not procrastinate consideration of my request till dawn. Kindly grant it without delay. O handsome consort of Sorath queen! Kindly bear in mind my request and grant it to me, who have come here from amongst your enemies (or our enemies.)

Note:There is a possible reference to the tradition that at early dawn there is a Divine announcement enquiring whether there is any supplicant whose request Allah may grant.

پرديسان پنڌ ڪري، سُٹي آيس شان،
مگان ڪهڙيءَ مت سين؟ نسورو نادان!
سو ڪو ڏيارئين ڏان، جو طمع کي ترڪ ڪري."

6. It was only after hearing of your Majesty's munificience that I have walked all the way from abroad. At present I fail to find words to formulate my request. Inherently I am illiterate. In addition I am unsophisticated. To be brief you may kindly grant me such benefaction which may neutralize my covetousness and material desires for all times.

Note: This verse favours the interpretation of 'Mairaj'.

Allah, who is the real king, has the highest status. (114, Taha).

Allah, the High, the Incomparably Sublime. He has the most exalted attributes, the Lord of the Throne. (12, 15, Al-Momin).

سرديءَ سالم نہ رهان، گرميءَ ٿيان گداز،
امن ڏيج امان تون، سائل هٹي ساز،
ربابيءَ کي راز، خالص، ڏيج خليل جو.

7. I do not keep fit during winters nor can I bear the perspiring summer. Kindly afford security to this fiddler while he follows his vocation (against his enemies). Be gracious to grant to this violin player the confidence or treatment meant exclusively for a friend (like Hazrat lbrahim).

Note: The vocation may mean the Prophetic mission.

And Allah will protect you from men. (67, Al-Maidah).

"سرديءَ سالم نہ رهان، ڪوسيءَ سهان ڪان،
امن ڏيج امان تون، دور ڪري ٻيا دان،
پاندپ! ڪائي پان، وجهج پڪ پينار تي.

8. I do not keep fit during winter, nor can I bear summer. Apart from other favours, kindly grant me security (in both worlds). My Hero! You may chew a betel leaf and besmear this medicant with its saliva."

Note: In the above two verses the Prophet is deemed to have conveyed to Allah his utter weakness and undependability to face the vicissitudes or hostilities of this material world, and therefore he sought succour and protection from Him. He made a specific request for treatment as a protege or better still as a friend through grant of fortitude of the pattern of Hazrat Ibrahim who entered fire

unflinchingly, though as a humble supplicant, he would be satisfied with even a little distinction or attention from Him.

آں خزان نزد خدا نفس و ہواست
عقل و جان عین بہارست و بقاست *(Roomi)*

The autumn near Allah is the materialist desire and baser self. On the other hand the reason and conscience are the spring of eternity.

تو در آيوس، راڃيا! جاجڪ وٽي جيءُ،
"ڪنا نار حاميہ" هاڻ بچائج هيءَ،
والي ڏيارئي ويءُ، جت آه، جنات عدن.

9. "O King! This mendicant has come to your door - personally with his soul. Kindly save him from the burning fire (of Hell). O Lord! Kindly admit him into a garden from amongst the eternal Gardens.

This verse may be deemed to contain the Prophet's request for Divine favours in the Hereafter.

They shall enter the burning fire. (4, AI-Ghashyal).

Allah has promised to believers. . . . delightful dwelling places in eternal gardens. (71, AI-Touba).

تو در آيس، راڃيا! ھڙو وٽي حال،
اونائيج عليل جو، سڃاجھا! سوال،
اگڙ مٿي آنھنجي، ڪھي ڪي قوال،
پلا ڪري پال، امن ڏيو ان کي.

10. O King! I have sought your door in this miserable condition. O Gracious Lord! Kindly grant the request of this diseased (sinful) person.This musician shall sing a few words of praise in your court. O Beneficent Lord! Kindly grant security (pardon) to him.

"تو در آيس، راڃيا! پيا در ڪري دور،
سائل ٿو سين ھڻي، هر دم ان حضور،
ٻيو نہ مگي مور، امن ڏيو ان کي.

11. O Sovereign! I have sought your door, having discarded all other doors (of deities and demi gods). This supplicant constantly prays before you and makes no particular request except for general security.

Note: This verse refers to monotheism and piety tn the part of the Prophet.

"تو در آيس، راڃيا! پيا در ڏيئي ٻن،
ڪھان جو ڪماڃ سين، سو سڻ ساجھي ڪن،
جا ۾ منھنجي من، سا توکي معلوم سڀ ڪا.

12. My King! I have come to your door, having banished all other doors (from my mind). Kindly give a favourable ear to what I say on the violin, though you know fully well (as the Omniscient) the request I have in mind.

"پيا در ڏيئي ٻن کي، آيس تنھنجي در،
سنھارا سورٺ ورا تون ڪا منھنجي ڪر،
پلا! پيري پر، پالھو پاند پينار جو.

13. I have banished all other doors and sought yours only. O handsome Spouse of Sorath! Kindly attend to me (compassionately). O Beneficent Lord! Kindly fill up the empty skirt of this mendicant repeatedly.

VAI

ڈنو راءِ ڈياچ، هيءُ سر صاحب تان صدقو،
چڈي هليو هتهين، راڻيون پنهنجا راچ،
هيءُ سر صاحب تان صدقو.
اگهيو در الله جي، ڪوڙين پُنس ڪاچ،
هيءُ سر صاحب تان صدقو.
مگي ويو مگڻي، ڪهي ساڻ ڪماچ،
هيءُ سر صاحب تان صدقو.
"اديون!" عبداللطيف چئي، "ٿيس ڪم سڪاچ،"
هيءُ سر صاحب تان صدقو.

Rao Diach surrendered his head as a sacrifice for the Lord. He left behind his queens and sovereignty. His performance was appreciated by Allah, who (in return) satisfied his manifold desires.

The mendicant came with a violin, sought and received Rao Diach's head in charity.

Abdul Latif says: "O sisters! His mission was accomplished."

SUR SORATH

CHAPTER - II

جاجڪ جهونا ڳڙهه ۾، ڪو عطائي آيو،
تنهن ڪامل ڪيي ڪينرو، ويهي وڄايو،
شهر سڄو ئي سُر سين، تندن تپايو،
دايون درماندیون ٿيون، هاين هاڏايو،
چارڻ ٿي چايو، ته ماري آهي مگڻو.

1. Some minstrel - a sort of mendicant - came to Junagadh. He took out his violin and played it so perfectly well that the whole town resounded with his music. Consequently all the slave girls and even the queens felt very much enthralled. Even the general public expressed that the minstrel was virtually a killer.

> Note: The poet has used the word **ماري** in this verse. Normally it means the huntsman who uses a trap or a snare to catch birds and animals. When this word is used in connection with a minstrel, his instrumental music is implied to serve as the snare.

During the days of Emperor Akbar a particular type of music and dance was evolved and almost perfected. It was used for Shikar-i-Kamrugha. According to its plan a troupe of proficient musicians and dancers used to precede the hunting party to the site of sport. They used to start there a revelry of fascinating music and dance. Slowly and gradually the deer of the locality would turn up from all directions and assemble there. They would be so much entranced and dazed by the music and dance, that they would stand there spell bound. The huntsman, who would then appear on the site, could shoot or catch them easily. Once when such a function was successfully held for the entertainment of Emperor Jehangir and his Queen Nur Jehan, the latter recited the following couplet of Amir Khusro:

همه آهوان صحرا سر خود نهاده در کف
بامید آنکه روزی بشکار خواهی آمد

All deer of the desert have kept themselves ready in the expectation that you would one day come for their shoot.

Emperor Jehangir was so piqued by it that he abandoned the idea of the shoot.

The poet seems to have used the word **ماري** to bracket Bijal with the above class of proficient musicians.

با زخم چو آتش میزد ترانهٔ خوش
مست و خراب و دلکش ازبادهٔ شبانه *(Roomi)*

With a touch like fire he was playing a sweet melody, drunken and distraught and bewitching from the night's carouse.

ساري رات صاحب کي، ڳڑھ ۾ ڳايائين،
اُنس ماڻڪ مينهن جيئن، هت نہ ڇُتائين،
تي لائق لڌائين، جيئن هو ميراثي مڱڻو.

2. He sang to the King by the rampart of the fort for the entire night. Pearls (worldly boons) were rained over him from the fort above but he did not touch them. Eventually he received a worthy reward. After all he was a hereditary mendicant.

Note: All previous apostles were ancestors of the Prophet.

راڄا رنگ محل ۾، جاجڪ سر زمين،
جا هنيائين هٿن سين، سا سُئي بالا بين،
جت اچن نہ ارداڀيگيون، اُت ڪونايو امين،
"تازي ڏيوس تکڙو، جوهر پائي زين"
"ٻيو مگي ڪين، ڏاران سر" سيد چئي.

3/6. The King was in his palace (high above) and the minstrel was seated on the ground. But the music emanating from his violin, which he played with his hands, was heard and appreciated in the palace. Consequently the king sent for him in his suite where even women guards were forbidden entrance. As a mark of appreciation the king ordered that a fast Arab steed with saddle studded with pearls should be awarded to the pedestrian musician. But the Sayed says, the latter refused to receive the reward saying that he wanted the royal head. (as prize)..

Note: (1) Here امين refers to the title of the Prophet.

(2) The Arab steed mentioned in the verse may imply the 'Buraq' steed brought to the Prophet by Hazrat Gibril for his journey heavenward. It may also mean the worldly benefit.

(3) The women guards may imply the angels in general and Hazrat Gibril in particular, who could not accompany the Prophet to Allah beyond a particular stage in the course of Ascention.

نرتي تند نياز سين، ٻيجل ٻرائي،
راجا رتولن ۾، ورنائي وائي،
ڪونايائين ڪوٽ ۾، ٻارٽ ٻاجهائي،
راجا راڳائي، هردوئي هيڪ ٿيا.

4/3. Bijal concentrated with all humility and then played the instrument. The sovereign responded to it from within the palace. Very graciously he called in the minstrel; he and the musician became one in privacy.

نرتي تند نياز سين، ٻرائي ٻيجل،
راجا رتولن ۾، اونائي امل،
راز ڪيائين راءُ سين، ڪنهن موچاري محل،
"انا احمد بلا ميم، سين هنئي سائل،
ڪنهن ڪنهن پيئي ڪل، تہ هردوئي هيڪ ٿيا.

5/4. Bijal concentrated and then played the violin. The peerless sovereign responded to it favourably. Bijal held a tete-e-tete with the sovereign in absolute privacy at an auspicious time. He then declared (as per a tradition

which is contested by Dr. Daudpota as invalid), that he was Ahmed without the letter 'mim' in it, i.e. he was Ahad meaning Allah. Very few persons, indeed, came to know that both were one without distinction.

من تو شدم تو من شدی من جان شدم توتن شدی
تاکس نہ گوید بعد ازین من دیگرم تو دیگری *(Amir Khusro)*

I became you and you became me. I became the heart and you became the body. Here after none should say that you and I are different identities.

ڪِني ڪني ماڙهين، پيئي ڪل ڪائي،
رسيا جي رمز کي، تن پارسي پائي،
"الانسان سري وانا سره" ورتي ايءَ وائي،
راڄا راڳائي، هردوئي هيڪ ٿيا.

6/5. Very few persons came to know a little about the assimilation of the king and the violinst. Those who were initiated into the Divine mysteries would comprehend their language (or discourse) properly. The tradition that the man is clue to the mystery of Allah and (vice versa) became a reality. The king and the musician became one.

راز "الانسان سری" در کلام حق ظہور
شمس تابندہ درون بیرون نمود آدمیت *(Mir Janullah Shah)*

The secret about the man bearing secrets of Allah was expressed by Allah.The fact is that the brilliant sun is inside the body which externally bears the human appearances.

راڄا جو راضي ٿيو، تنهن ڏنا وڏا ڏان،
موتي ڪاريا مگٽي، طرح تُنبي کي تان،
"مون وٽ مال متاع جي، ڪمي آهي ڪانہ،
ڪارڙ رب رحمان، سر وڍي سلطان ڏي.

7. The king was immensely pleased with the minstrel and he offered him many prizes. The latter, in order to please him more, played different tunes and conveyed to the king that he had enough of material wealth and he requested him for his royal head in the name of Merciful Lord.

سرجي هئائين هليو، چارڙ چتائي.
سو موڙا جهلي نہ مال جا، ٿو ماڙک موڙائي
"تو در آيس تي، جيئن تو ناه نہ سکيو."

8. From the outset the mendicant had set his mind on one request, and that was for the royal head. He had left his homeland with that definite aim. Hence he did not accept basketfuls of presents. He even rejected gems. He said; "I sought your door, as I knew that it is foreign to you to reject requests."

TRADITION: Allah is so generous and modest that when a supplicant raises his hands five times to Him for alms with a sincere heart, He feels embarrassed if He does not accept the supplication.

Allah says, Call on Me, and I shall accept your prayer. (60, AI-Momin).

"پائي پٽ ڪٽا، مون تان مور نہ مگيو،
تازي طبيلن ۾، گهوڙا گهر گهٽا،
هاڻيءَ ڪارڙ هيڪڙي، آنءُ ڪا تند هٽان؟

جا متي تو مٹيان، تنهن سر جو آهيان سيکڙو.

9. I never carried a beggar's bowl for alms. Besides, I have enough of Arab steeds in my stable at home. (Do not think) that I would play on the instrument for the sake of an elephant (as a prize)! (Please have no confusion on this point). I am seeker of what adorns you as a diadem (I mean your royal head).

"جي ميراثي مگٹا، آئون پٽ منجهان تن،"
"کي ڳهه منهنجي ڪن، ارث منجهاران ان جي."

10. There are hereditary mendicants, and verily I am one of them. Kindly confide in my ear as my inheritance, a little of what they (i.e. the others) had received.

Note: In this verse the Prophet is deemed to have requested Allah for favouring him with the same mystic knowledge with which He had favoured his ancestors. That he considered as his inheritance.

ڪا جا ڳالهه ڳري. ٻيجلئا! ٻڌاءِ مون،
پينين جيئن گرنار ۾، تندن تان ڪري،
ڪ تو پنڌ پري؟ ڪِ مگ جهليندين؟ مگٹا!

11. The royal observation was: O Bijal! Replay the tune which you had so enthusiastically played when you had entered my town of Girnar.(Or would you O bard! mind my request because you have to cover a long distance on your return journey or possibly because you are much too eager to receive the charity, and my request may mean some delay).

"مگ نه جهليان، مورهم، نه مون پنڌ پري،
ڳٹي آيس ڳالهڙي، ڳجهي تو ڳري،
سا سمجهج، سورٹ ورا ويندس ڪين وري،
پريان پير ٻري، تون لءِ آيو آهيان"

12. (Bijal replied!) "I shall never defer my supplication; nor is the return journey much too tedious for me. I have sought you with a set purpose, and I have disclosed it secretly to you: Kindly give due consideration to it, O consort of Sorath! I shall not go back unsatisfied. I have come all the way to you from a distance. (Kindly think of it)."

۾ نه تسي مگٹو، نه ملڪ، نه مال،
ڏاننئون ڏور ٹئي، ڪا جا ڳنس ڳال،
آهي ان خيال، ته ڏيني ٹيان ڏاتار سين.

13. The mendicant would not be happy with jagir or wealth in charity. Actually he hates that very idea, particularly because he has a set aim in that connection. In fact he is of the view that he should always be in the company of the generous king.

سر مگي، سر گهري، سر ريءَ ٹئي نه صلاح،
غريبنئون نه گذري، ٹو ماري مير ملاح،
نايو نوابن جا، سوريو ڪيي ساهه،
خالق، سنجهه صباح، ڪونه چڏيندو ڪٹهين.

14. He begs for the head. He insists on it. He contemplates nothing else. He

does not spare the poor. He kills handsome nobles too without a demur. He humbles rulers and snuffs out their breath He who has created them, will not spare any person any where, be it evening or morning.

Note: Here the minstrel may be identified with Allah and the verse expresses His Omnipotence.

سلطان خوباں می رود، گیرد ہجوم عاشقان
چابک سواران یک طرف مسکین گدایان یک طرف *(Amir Khusro)*

The king of beauties goes to the crowd of lovers and seizes all of them -the reckless horsemen as well as poor beggars.

موٽي مگٽھار! شال مَ اچين ڪڏھين!
انئي پھر اجل جو، ڪنيو منجھ ڪپار،
جيئن تو سپ ڇمار، ھنيا ڇٽ پٽن سين.

15.O you bard! May you never again come (to this place)! All the time you have your hook fixed at somebody's head. In that way all along you have disintegrated crowned persons.

Note: Here the bard may imply the Angel of death.

VAI

تنھنجي تند تنوار، يار! مون من موھيو.
ملھي آئين، مگٽا! گجي ۾ گرنار،
يار! مون منُ موھيو.
سر جي صدا ڇڏ تون، ڏيانءِ، ڏيج اپار،
يار! مون منُ موھيو.
دان ڏيانءِ دھرا، ھزارين ھزار،
يار! مون منُ موھيو.
"الا!" عبداللطيف چئي، "پسان پرين پار!"
يار! مون منُ موھيو.

O friend! The tune you play has enchanted me. O bard! You came here in a lively and serene spirit. But you created quite a commotion in Girnar by your extraordinary music. Now please drop your request for my head. I would be very liberal to you in my presents.

I would give you massive gifts worth millions of rupees.

Abdul Latif says: "O Allah! Would that I were to see the abode of the beloved!"

گر مجرمی بخشیدمت ور جرم آمر زیدمت
فردوس خواہی دادمت خامش رہا کن ایں دعا
گفت نہ ایں خواہم نہ آں دیدار حق خواہم عیان
گر ہفت بحر آتش شود من درشوم بہر لقا *(Shuaib)*

If you are a sinner I pardon you, even though there is aggravation. If you want Paradise I give it to you; only keep quiet and do not pursue your request (for immediate vision of the Divine Beauty. He said: I do not seek this

nor that, I want your open view, if all the seven seas turn into fire I will be there still seeking your sight.

SUR SORATH
CHAPTER - III

ڪي جو ٻيجل ٻوليو، ٻنيءَ ويهي ٻان،
راجا رتولن ۾، سيباڻو سلطان،
آءُ مٺاهون، مگڻا! مقابل ميدان،"
"گهوريان لک" لطيف چئي، "تنهنجي قدمن تان قربان،"
"مٺو هيءُ مزمان! هلي آءُ ته هت ڏيان."

1. The mendicant Bijal played some tune at dawn time and it immensely pleased the king in his palace. Consequently he exclaimed to him, "O supplicant! come up to me face to face." According to Latif, the king further expressed, "Had I million (heads) I would lay all of them at your feet in sacrifice. O my guest! Come upto me and I will give you this head of mine here.

ہنوز عاشقی و دلربائی نشدہ است
ہنوز زوری و مرد آزمائی نشدہ است
ہمیں تواضع عامست حسن را با عشق
میان ناز و نیاز آشنائی نشدہ است *(Wahshi Yazdi)*

So far the lover and the beloved have not played their part and started the usual tests. No doubt, the beauty is susceptible to love, but upto this stage the coquetry and (its opposite) the submission had not yet met each other.

"آءُ مٺاهون مگڻا! چڙهي ۾ چوڏول،
توکي گهوڙ گهرايو، راجا منجهه رتول،
ٻيجل! توسين ٻول، وهاڻيءَ ويڙ جي.

2. O supplicant! Come up (in the fort) in a palanquin. The king, consort (of Sorath) has called you in his palace. O Bijal! He has pledged to cut off his head at dawn time for you.

محلين آيو مگڻو، ساز ڪٽي سرندو،
سر جي صدا سر ۾، گهور هٽي گهرندو،
مٿي ريءَ ملوڪ جي، چارڻ نہ چرندو،
جهونا ڳڙهه جهرندو، پوندي جهانءِ جهروڪ ۾.

3. The bard got into the palace with his violin. He would pull the chords forcefully and voice his request for the royal head. He would not budge without receiving the latter. In its wake Junagadh would be grievously shocked and the palace itself would be plunged into Iamentations.

محلين آيو مگٹو، ڪٽي ساز سري،
لڳي تند طنبور جي، پيا ڪوٽ ڪري،
هنڌين ماڳين هوءِ ٽي، ٻيجل! تنهنجي دانهن ٻري،
جهوناڳڙهه جهري، پوندي جهانءِ جهروڪ ۾،

4. The bard entered the royal palace with his wonderful instrument. He pulled its chord and the whole fort was (as if) seriously shaken by its music. There was wholesale commotion alround and people got busy talking about you, O Bijal! The entire town of Junagadh would crack up in grief and the palace would be in deep lamentation.

زہے مطرب کہ بایک نغمۂ خوش
زند در خرمن صد زهد آتش *(Bahroz)*

How excellent is the musician who, by a single attractive song, sets fire to the harvest of piety of hundred pious men!

ڏاتار ۽ مگٹي، ڪو نہ وسيلو وچ،
سا ئي تال تندن جي، سا ئي چارڻ چت،
جي هُتي جي هت، تہ ڳالهه مڙئي هيڪڙي.

5. The generous Lord and the mendicant bard are closeted together as one. There is no intermediary between them. Whatever is in the mind of the minstrel is expressed through the music of the instrumental chords. Whether here or there it meant the same thing. (The king completely understood the thoughts of the bard as they worked in his mind or made themselves manifest through the instrumental music).

So that he became, as it were, one chord to two bows or closer still.
(9, AI-Najm).

"جاجڪ! تو جهار، ڏهه ڀيرا ڏياچ چئي،"
"جنهن ۾ مال نہ مريءَ جيترو، تون تنهن جو طمعدار،"
"جي اچيئي ڪم ڪپار، تہ ويهه ڀيرا وڌي ڏيئين،

6. The king said: O bard! I salute you ten times. You want an empty skull which has no value, not even that of a single pepper grain. But if it serves your purpose, 1 am prepared to offer it to you twenty times (quite unhesitatingly).

Note: Rewrite **تنهن تون** as **تون تنهنجو** in the last stanza.

"ٻيلي ٻئي پار، جان مون نيڻ هٽي نهاريا،"
چوري رکيم چت ۾، ڏسين جا ڏاتار!
هيءُ سر توهان ڏار، ٻيجهي ڪنهن نہ ٻوليو."

7. When I scanned the space on both sides of the Kathiawar forest (of this world) and mentally reviewed the names of generous donors of different countries, I failed to locate any other donor capable of donating his head.

TRADITION: Hazrat Gibril once said that Allah had scanned the East and the West but He did not find any other person worthier than the Prophet for the final apostleship.

"سو جيءَ، مگٹهار! مَ هوءِ، جنهن مٿي تو سر سَنو ڪيو،
جو مون مل مور نہ سپجي، تان جي سو گهريوءِ،

تہ جڳان جڳ ڏنوءِ، ڏنگو ڏاتارن کي."

8. O bard! Let him not live for whose head you have planned this trip. If you had asked me for something which may not have been available with me, that would have meant a slur on generous persons for ever.

"مٹو مٹائين گھوريان، مٹو تو مٹاءِ،
سو مون ٹئي نہ ھٹاءِ، جنھن تون لائق، مگٹا!"

9. I would sacrifice my head over thine. O bard! Notwithstanding I am not able to make an adequate return for what you are worth.

سر ور قدم یار فدا شرچہ بجا شد
این بارِ گران بود ادا شدچہ بجا شد *(Pir Inayat)*

It means no requital if my head is sacrificed at the feet of my beloved. It was veritably an embarrassing load and its removal is no requital.

"مٹو مٹائين گھوريان، مٹو تو مٹاءُ،
ھڏو ھيءَ ھٹ ڪري، جاجڪ! وھلو جاءُ،
تون سين انيراءُ، جِم واچا ۾ ولھو ٹئين."

10. I offer my head as sacrifice over thine. O minstrel! Please return home at once after securing this hollow skull from me, lest you may delay (or default) in the fulfilment of your covenant with Ani Rai (my opponent).

Note: The verse shows that the king knew the background of Bijal's trip.

"مٹو مور نہ پاڙيان، تنھنجي تند تنوار،
سر ۾ سڄڻ ناھ ڪي، موٹ مَ مگٹھار!
ڪينھي منجھ ڪپار، لڇيندو ٹو لاھيان."

11. I would not evaluate my head as equal to your instrumental music. O mendicant! Do not return home (disappointed with me) as I would never refuse your request for my head, it being not worth presentation. I do not attach any value (or importance) to it. Actually I blush when I offer it to you.

چوں مردن تو مردن یک بارگیست
یک بار بمیر ایں چہ بیچارگیست
خون نجاستی و مشت رگ و پوست
درکار نہ بود ایں چہ غمخوار گیست *(Khayam)*

Since you must die, and then you die but once,
Then die at once. Why be a helpless dunce?
This baggy hide with filth and blood, O fool!
Why pamper it with cares, cakes and buns?

"سَو سرن پائي، جي تند برابر توريان،
اُٽل اوڏاھين ٹئي، جيڏانھن ٻيجل ٻرائي،
سکٹو ھڏ آھي، سر ۾ سڄڻ ناھ ڪِي."

12. If I were to weigh one hundred heads against one chord of your violin, the scale containing the latter when struck by Bijal would be weightier. In fact my

head is a hollow skull and it is not worth presentation.

"مٿي اُتي منهنجي، جي هُئا سِرِن سَوَ هزار،
تہ تنهنجي تند تنوار، هر هر وڍيم هيڪڙو."

13. If I had a million such heads (on my trunk), I would have cut off each one of them in turn for presentation to you for your music.

تیغ تا اوبیش زد سر بیش شد
تابرست از گردنم سر صدهزار *(Roomi)*

The more he plied the sword the more heads sprang up, till there grew from my neck innumerable heads.

"مٿي اُتي منهنجي جي ڪوڙين هُون ڪپار،
تہ واريو واريو وڍيان، سسئيءَ کي سؤ وار،
تہ پڻ تند تنوار، تنهنجي مٿاهين مگڻا!"

14. It I had countless heads on my body I would have chopped off each one of them a hundred times. Despite it your instrumental music would have remained unequalled (or unrequited fully).

Note: The verses No. 6, 8 to 19 possibly portray the poet's personal evaluation of music. It should be noted that he died while hearing music at Bhit Shah.

جو تو ڏيڻ، ڏياچ! لاهيو اي سر سيڪو ڏئي،
ڪي ناه جهڙو ڏئي، جو سند ٿئي سواليين."

15.O Diach! What you agree to give me is quite possible for others too to offer (because it is a perishable commodity). Kindly give me such a benefaction that it may not be repeated by others and it may stand out as a precedent of matchless donation to future supplicants, (or) give me something like self-effacement which may stand out as a model for future supplicants.

جان دی، دی ہوئی اس کی تھی
حق تو یہ ہے کہ حق ادا نہ ہوا

He surrendered his life, but then it was given to him by Allah. The fact is that the full obligation was not yet discharged by him.

ڏيڻ گهٽو ڏهلو، سسي ڏيڻ سک،
سو تان ڏياج ڏک، جو تعلق رکي تند سين.

16. To give away (the mortal) head (against some return) is (relatively) easy, but to donate something (without any return) is really difficult. Hence, O king Diach! However hard it may be, kindly give me what is commensurate with (or what conforms to) my instrumental music.

Note: In this verse Shah seems to have stressed the Quranic exhortation that charity should be given for the pleasure of Allah and not for any return or advantage.

Note: Replaced **ڏياچ** by **ڏيارج** as per the Mir's edition.

And for those who spend their wealth to be seen of men and believe not in Allah nor the Last Day. And whoso has Satan for the companion, let him remember that an evil companion is he. (38, Al-N isa).

"جو تعلق رکي تند سين، سو کي پلءِ پاءِ،
مونکي مَ موڻاءِ، آنءُ اڳاهون آئيو."

17. Kindly favour me with what conforms to my (request as envisaged in this) instrumental music. Kindly do not turn me away (disappointed) as I have come here quite sometime back.

پسي پاٽ پُر ٿيو، سندو جادم جود،
"مگ وهاڻيءَ، مگڻا! مٿو هير موجود،
بلڪ آهي بود، ناقصي نابود ۾."

18. The generosity of King Diach got brimful at the sight of the bard. He told him: "O bard! My head I am prepared to surrender now, but you would receive other alms at day-break time. As a matter of fact, the real existence lies in oblivision or in non-existence (i.e. self renunciation).

من کسی در نا کسی در یافتم
پس کسی در ناکسی در باختم *(Roomi)*

I got elevation when I took to self renunciation. Hence I bartered my material eminence with self renunciation.

چارڻ چنگُ ڪُلهي ڪري، رمي رهيو رات،
"صدا جي،" سيد چئي، "وائي ڪيائين وات،"
ڏيهه ڏنائين ڏات، ميڙي مگڻهار کي.

19. The bard reclined his violin against his shoulder and went (to the king) for the night. The Sayed says: "During its course he played well the tune of his request. The sovereign was so pleased with him that he gave away many lands to him, as free grant."

چارڻ چَنگُ ڪُلهي ڪري، پير پُري پاتا،
"صدا جي"، سيد چئي، "وائي ڪيائين واتا"،
تنهن تي راءُ راضي ٿيو، دل وڏيءَ داتا،
مُرڪي مر ماتا، روڙي راءِ ڏياچ جي.

20. (In time) the minstrel had set his foot (in Junagadh) with his violin resting on his shoulder. Sayed says: "He sang the song of his request. Thereon the liberal hearted king became very pleased with him. Well may the holy mother of Diach be proud of such a son!

VAI

مٿو ۾ ڪنڪار، يارا! ڏاڍ ڏيندو سنءِ، مگڻا!
جاجڪ! جوناڳڙه ۾، هل ته ٿيون يار،
ڏاڍ ڏيندوسنءِ، مگڻا!
متان ڪا منهنجي ڪرين، گلا جي گفتار،
ڏاڍ ڏيندوسنءِ، مگڻا!
مٿي اُتي منهنجي، جي هُون سر هزار،
ڏاڍ ڏيندوسنءِ، مگڻا!
هر هر وڍيان هيڪڙو، تنهنجي تند توار،

ڏاڍ ڏيندوسنءِ، مگڻا!

لڇيندي ٿو لاهيان، ڪينهي منجھ ڪپار،

ڏاڍ ڏيندوسنءِ، مگڻا!

"اديون!" عبداللطيف چئي، "لڳس لنءُ لغار،

ڏاڍ ڏيندوسنءِ، مگڻا!

O friend! O bard! I would give you my head as a part of my greetings.

O minstrel! Come to Junagadh and let us be friends.

Please see that you do not speak ill of me.

If I had a million heads on my trunk, I would cut off each one of them in return for your instrumental music.

(Frankly speaking) I am extremely ashamed to disburden myself of my head for you, as there is no substance in it.

Abdul Latif says: "O sisters! he has been smitten by love.

SUR SORATH
CHAPTER - IV

ريءَ مصلحت مگٽا، قصر ڪين اچن،
نور تجلو نور سين، نميو نيٺ پسن،
خيمي ۾ ڪنگهار جي، چانڊوٽا چمڪن،
تيلاه ملڪ ڏٺين، مجيو مگٺهار کي.

1. The visit of bards to the royal palaces is rare and it is always motivated by certain plausible considerations. With down-cast eyes they see the Divine light upon light around them. It sparkles in their houses like the moon's rays. Latif says: "The bard received gifts including lease of various countries. It was on this account that so many rulers paid homage to the bard."

Light upon light. (35, Al-Nur).

This light is lit in houses, which Allah has ordered to be exalted. (36, Al-Nur).

زاں طلعت شاہانہ زان مشعلہ خانہ
ہر گوشہ چوں بستان شد تا ابد چنین باوا *(Roomi)*

Owing to the Regal beauty, that Luminary of my abode, every corner finds itself a garden. May this state continue for ever!

Note: In this verse Shah seems to have referred to the visit of the Prophet to Allah with a particular purpose, his having perceived the Divine Light directly --the light which had filled the entire space like a powerful search light. Allah had given tidings to the Prophet that He would vanquish his foes and spread Islam far and wide; and it had followed as a natural sequence that so many kingdoms were conquered and brought under sway by the Muslim armies.

TRADITION: I came to know Allah through Allah Himself.

"مر تہ آئين، مگٽا! مام پروڙي مون،
جيڪا ڳاهه ڳالهائين، سا سڀ سمجهي سون،
تنهن ۾ تسج تون، جيڪي پوئي پٽ ۾."

2. O bard! You are welcome to this place. I have now grasped the secret of your visit. I have also clearly understood the drift of your talk. (Since it is not quite possible for me to adequately reward you), kindly be satisfied with whatever is placed in your bowl (i.e. my head).

"چارڻ! تنهنجي چنگ جو، عجب آهيم ايءُ،
هٽي آيو هٿن سين، جيئرو رکيو جيءُ،
رات منهنجو ريءُ، ڪاڻيو تو ڪماڻ سين."

3. O bard! I am very much impressed by the marvel of your violin in as much as you yourself who play it are absolutely intact, whereas those who hear its music are simply possessed; Last night your instrument had broken my heart.

"تان نہ آهي تند جو، رون رون ڪري راز،
هٿندڙ سندا هٿڙا، سيڪو چئي ساز،
ست ڏيئي شهباز، تيءُ تہ ٽوڪ پرائيين.

4. The credit for this bewitching music should not go to the instrument. It is the revelation of the Divine secret through it that makes it so. Though the music emanates from the violin, yet the secret of its success lies in the hands of its player. You have the makings of becoming a royal falcon to work wonders. Only a serious effort on your part is necessary. If you make it(and you have the freedom of will to do it), you will have the costly goods in the bargain (i.e. immortal life).

Note: ln this verse Shah seems to have hinted that a human being is a mere instrument in the hands of Allah, yet he urges that a human effort for achieving success is sine qua non.

ماچوں نایئم و نوا در مازتست
ماچوں کوہیم و صدا در باز تست *(Roomi)*

We are like a flute and the music within us is from you. We are like a mountain and the echo comes from you.

But what is the role of the person in whom this drama is enacted? Ghazali's reply is that he is only the stage and the only actor on the stage is Allah (The Metaphysics of Roomi).

در توکل جهد و کسب اولی تراست
تا حبیب حق شوی ایں بہتراست *(Roomi)*

Effort is essential even when you commit your affairs to Allah. That way you shall be a friend of Allah.

تند تماري، تان، ڪهيو سو قبول پيو،
سر تہ آهي ست ڀ، پر ٻيو ڪي مگج دان،
خاڪ، متي ڪا بان، ڪائنات پوءِ ڪُجهہ نهين."

5. What you expressed through your instrumental music I have accepted. My head, of course, is there as a sort of recompense or barter for your music. But I would be happy if you ask me for same other alms too. (After all what is a head?) it is the product of clay which has no value and after it is removed, it would definitely be worth nothing.

"چارڻ ٻولج ڪي ٻيو، جو گهرين سو گهوريان،
گهر، سورٹ نہ پڙي، جي تندن سين توريان،
ڳجهي آهيم ڳالهڙي، آءُ اوري تان اوريان،
ڪ ڪلنئون ڪوريان؟ ڪ جاجڪ! جسي سان ڏيئين؟

6. O minstrel! Please do ask me for something else in charity. I will most heartily deliver it to you for mere asking. If I were to weigh this palace or even my queen Sorath against the musical chords of your instrument, they would fall short in the balance. By the way please get near me because I want

to know from you in secret whether I should cut off my head from above my shoulders or I should give it along with my trunk.

If you give alms openly, it is well and good; but if you conceal them and give them to the poor, it is better for you. (271, Al-Baqarah).

Note: Replaced **برابر** by **سين** as per the Bulri, Bombay, Mir and Mr. Trumpp's editions respectively.

"چارڻ چنگ، ٻنگ لهي، وڄايو! وڏاڻ،
سر جو هڏ آسان، پر مڱڻهار مٿي وهي.

7. The minstrel skillfully set the chords of the violin in motion, and started playing it in a masterly manner. Obviously he was not content with the presentation of head which in itself was a great favour. He now aimed at something higher than that.

And do good (i.e. give charity in a befitting manner); Verily Allah loves those who do good. (195, Al-Baqarah).

"ڳجهه پنهنجي ڳُجهه سين، رندا! رساڻي لاءِ،
اجل اڀو آه، پنيءَ تو پلاڻيو.

8. O Care free personality! I want exchange of your secret with mine; please be quick about it, as death stands saddled and mounted behind you ready for its job.

Note: In this verse reference is to the tradition that Allah is the clue to the secret of man and vice versa. Here the exchange of these secrets is requested for.

وڍ سر، ٽيءُ سرهو، مَ کي آءُ، مَ ڳاءُ،
جاجڪا! تو مٽاءُ، ملڪ مڙوئي گهوريان.

9. (The king said!) behead me and be happy at it. That would relieve you from pursuing your vocation and from visiting this place or other places again and again. O bard! I am prepared to sacrifice my whole country for your sake.

سرم بيجل اگر خواهی ببر اورا بسم الله
چرا پرسی چرا ترسی بدر اورا بسم الله

O Bijal! If you want my head, chop it off in the name of Allah. Why do you seek my permission or hesitate? Tear it off in the name of Allah.

ٽيئي پرچيا پاڻ ۾، تند، ڪٽارو، ڪنڊ،
تنهن جهو ئي ناه کي، جو تو، چارڻ! ڪيو پنڊ،
"اي شُڪر الحمد، جو مٿو گهريوءِ مڱڻا!

10. All the three settled it between themselves - the instrumental chord, the dagger, and the royal head. O minstrel! What you came here for was hardly worth the journey you undertook. O bard! all praise to Allah that you asked me only for my head, (which I can afford to part with).

ڪنجهي ڪيرت ڪينرو، واڃو ولاتي،
هنئي تند حضور ۾، تنهن پارس پيراتي،
ڏسندي ڏياچ کي، ظاهر ٽيو ذاتي،

ڪيي تنهن ڪاتي، وڏو ڪرٽ ڪپار ۾.

11. The marvellous violin started to play (perhaps a swan song suiting the occasion). This alchemy like bard played before the king with such masterly fervour that the latter, in one gaze at him, perceived the immortal essence in the minstrel. (Working under its influence) he took out a dagger and plunged it into his neck.

Note:**پارس** means alchemy like.

گل چنو گرنار جو، پٽڻ ٿيون پٽين،
سهسين سورٹ جهڙيون اُپيون اوسارين،
چوٹا چارڻ هٹ ۾، سر سينگاريو ڏين،
ناريون ناڏ ڪرين. "راڄا رتا رمگيو."

12. The flower of Girnar is plucked. The entire town is in lamentation. Hundreds of women, like queen Sorath, bewail the loss of the king's life. They decorated their heads and offered them by their crowning lock to the bard. The damsels bitterly wept and cried: "The king departed the world on the preceding night."

پاسنگ جنهن پيش ڪيو، تنهن ڏنو ڪين ڏياچ،
مٹو نيئي ماچ، وجي ڏور ڏک ٿيو.

13. Diach who surrendered his head, in fact gave as worthless a thing as shells used for correcting the balance. Possibly he did it to correct the imbalance of his deeds. The minstrel took the head, covered a little distance and then became full of regrets (as to why he had accepted such a worthless thing).

ڏنو ڪين ڏياچ، ٿو سائل سڪائي،
مُنهن تي موٹائي، مٹو هنيس مگٹي.

14. In fact Diach had given nothing. He had merely tantalized the supplicant. Feeling so, the bard returned to the site and replaced Diach's head on his dead trunk.

Note: Allah does not accept a sacrifice if it is given hesitantly or niggardly.

O you who believe! Render not your alms vain by taunt and injury.
(265, Al-Baqarah).

سورٹ مُئي، سک ٿيو، خيما ڪنيا ڪنگهار،
ٿيو راڳ روپ سو، لڳي تند تنوار،
سو ڏٹين پٽين پار، پسو! راجا راضي ٿيو.

15. Sorath immolated herself. The bone of contention thereby ceased to exist and peace prevailed (between the two warring kingdoms.) The brave king had pitched his tents elsewhere. At all places (in Paradise) there was music. It was heard universally, Behold! The king enjoyed the music and was happy.

Note: In Paradise all desires are satisfied without restraint.

نیم جان بستاند و صد جان دہد
آنچہ در وہمت نیاید آں دہد *(Roomi)*

Allah hardly takes one life and give 100 lives in barter. In fact He gives what you cannot even dare imagine.

سورٹ مئي، سک ٹيو، خيما کنيا کنگهار،
نہ کو راڳ نہ روپ کو، نہ کا تند تنوار،
تهان پوءِ مگٹهار، ڈنو سر ڈياچ کي.

16. Sorath, the cause of quarrel between the parties was dead and peace prevailed. The brave king had removed his tents from there. Junagadh then became desolate. No bard visited it; nor was music heard or instrument played there. It was then that the minstrel gave the head back to Diach (i.e. after self renunciation, the seeker got the immortality. He then needed nothing.)

Note: The 'nafs' is the link between the world and the man. After the latter subdues and ignores it, the hurdle between him and his evolution is neutralized. He attains to his evolution and later to immortality. In the meantime the world loses all charm for him and it appears as wilderness to him.

آئینہ ہستی چہ باشد نیستی
نیستی بگزین گر ابلہ نیستی

What is the mirror of the existance? It is self renunciation. Hence unless you are a fool, you should take to self abnegation.

VAI

الوداع! ووا الوداع! ووا جاني کيوءِ جدا،
هيءِ! هيءِ! سورٹ ٹي ساري.
هَڻ تون تند طريق جي، ووا واجٹ سپ وساري،
هيءِ! هيءِ! سورٹ ٹي ساري.
سورٹ سرتين وچ ۾، ووا اُڀي اوساري،
هيءِ! هيءِ! سورٹ ٹي ساري.
ڈيندوسانءِ، ڈياچ چئي، "هي سر سينگاري،"
هيءِ! هيءِ! سورٹ ٹي ساري.
هيءُ جو آيو مگٹو، سو متارا ماري،
هيءِ! هيءِ! سورٹ ٹي ساري.
دوس دوسنئان دور کيو، ٹو ڈيا ڈيکاري،
هيءِ! هيءِ! سورٹ ٹي ساري.
کنڈ منهنجو کاٹيو، نينهن سندي نعري،
هيءِ! هيءِ! سورٹ ٹي ساري.

"Farewell! Oh farewall! the beloved has departed." Alas! This was what Sorath bewailed. Since life is transitory we should better abandon all worldly affiliations and take to the self abnegations way of life. (We should strike the chord of self-renunciation).

Sorath stood in the midst of her companions and lamented (the loss of Rao Diach).

She repeated what Rao Diach had expressed: "I shall give away my head well decorated."

"This bard, who has come here, is out to kill great men.
He separates a friend from his friends and thereby displays his might.
But I cut off my head under influence of the (Divine) loves' directive."

Note: Here the bard possibly means the Angel of death.

SUR SUHNI
OR
THE BEAUTIFUL
STORY OF SUHNI MEHAR

کشتنی به از هزاراں زندگی
سلطنتہا مردہ ایں بندگی *(Roomi)*

To die (in love) is better than thousands of lives. Kingdoms should be sacrificed for becoming your slave.

1. Hers was definitely a case of amour, innocently conceived, vigorously fostered and recklessly maintained, regardless of the environmental physical dangers and her family remonstrances, till at last it climaxed disastrously in her death by drowning in Chanab, a river of the Punjab. This, in nutshell, is the pathetic story of the heroine of this 'Sur', called Suhni or the 'Beautiful'.

2. Allah had compensated Suhni for her low parentage by her extraordinary beauty. She was daughter of Tulla, a potter of Gujrat in the Punjab. Her beauty, which incidentally is the finest ornament of life, made her the observed of all observers. Mirza lzzat Beg, a princely merchant of Bukhara, visited India. In the course of his travels in the Punjab he received reports of Suhni's loveliness and was, therefore, attracted to Gujrat. When he visited her show-room and saw her, both fell in love with each other. He abandoned his trade and engaged himself as an independent salesman of Suhni's pottery. Soon he suffered financially and his entourage deserted him. Under force of circumstances he offered his services to Suhni's father, who finding him useless as an assistant, engaged him as a grazier of his buffaloes. That vocation gave Izzat Beg the nom-de-plume of Mehar.

3. Suhni's amour with Mehar did not remain a secret. When her mother's remonstrances proved ineffective, the family took a two-fold action. Mehar's services were terminated immediately, and Suhni was married to her cousin by name Dam.

4. After his dismissal, Mehar settled as a pious man on the other bank of Chanab just opposite Suhni's house. He took up the profession of grazier of buffaloes. The local cattle graziers used to keep him company and praise his piety. In course of time Suhni heard of his piety, and she visited him for blessings. The recognition on both sides, however, was immediate and the old sentiment was revived at once.

5. Mehar used to swim across the river after nightfall and meet Suhni, carrying fish and bread for her. After a few days, due to the shortage of fish, Mehar cut a slice of his thigh flesh, roasted it and took it to Suhni.

Naturally that operation weakened him, and he could not carry on the expedition of crossing the river. Suhni became restless. The tinkling bells of Mehar's buffaloes entranced her. The sip of whey which Mehar had served her earlier always maintained the urge within her to meet her lover. She considered her trip as one of emancipation from the bondage (of Dam) to freedom to serve her beloved. Hence Suhni took it on herself to go to Mehar. Each night she used to swim across the Chanab with the aid of a jar and meet him on the yonder bank. Dam's sister came to know of the clandestine expeditions of Suhni. She remonstrated with her, but in vain. Out of vindictiveness she substituted an unbaked jar for the baked one and kept it at the same place where the latter used to be secreted. Suhni failed to notice the change and she entered the river with the new jar. Within minutes the latter disintegrated. Suhni made a physical effort to swim across the river, but the current was much too strong for her. She cried to Mehar for help. But being weak himself, he in turn appealed to some boatmen to rescue Suhni, but they refused to take the risk. Out of desparation Mehar jumped in the river, reached Suhni and clapsed her in his arms. But he fainted due to exhaustion. The benevolent death then intervened and rocked them to the eternal sleep on the river s surge.

This story is popular among the masses in Sindh, particularly because Suhni's corpse is reported to have been salvaged from river lndus and buried near Shahdadpur in Sindh. Accordingly Shah Abdul Latif immoralized her in this Sur.

Note: The above story is based on the popular legend. All annotators of the Risalo that I know of, have maintained it. In 1976 Dr. Nabi Bux in his article on Sur Suhni, appearing in the anniversary issue of that year, has given a different version of the story. According to him, and he has relied mainly on the version of one Sher Khan a folk love story teller, Suhni and Sehar belonged to Sindh, that they fell in love when they saw each other on the occasion of Suhni's marriage with Dam even though Sehar had a flaw in his eye. She visited Sehar at his abode across the lndus river each night, and that she was drowned in the course of her attempt to cross the river on one dark night. He has further stated that Sehar salvaged her corpse from an island in the river and buried her in his village. Sehar is said to have died after a considerable period and was buried near Shahdadpur in Sindh. Be that as it may, though to me the story narrated by Dr. Nabi Bux seems less convincing than the popular Iagend. We are not concerned with the actual story of Suhni. The fact is that the poet lived not very far from Shahdadpur and I am sure he may have visited the tract and ascertained the true facts of the story, but he never narrated it in detail. He seems to have used his characters merely to attract public interest, because they were popular among the masses. He has done it on the analogy of the Quran. In the latter the name of Aziz's wife has not been disclosed though poets have immoralized her as Zulekha. Thus what is really important is not the story itself but the moral that it offers. In the present case the Sur Suhni pivots on the struggle of a restless soul to join the Prime. The road leading to Him is straight but it is bogged, and the seeker should take guidance from Sharah to steer through the likely pitfalls in it. The poet looks beyond Suhni, to the ideal seeker or lover, who in his struggle to reach and please the prime, is not swayed by the earthly eddies or their dangers lurking on his way. Simultaneously he is not unnerved by the persecutions and adverse comments of his relatives. Allah is pleased to refer to him as the model of mankind. I refer to the Prophet of Islam.

The self-abnegation, self-sacrifice, constant effort and unvascilating faith in Allah and monotheism should be the equipment of the seeker. The

difficulties that he may experience in his way should not unnerve him or diminish his ardour in the struggle. Though fatalism is an article of faith for Muslims, and the poet very much believes in it, but it does not preach passivity. That way the success of the life's journey is ensured.

SUR SUHNI
OR
THE BEAUTIFUL

INDTRODUCTION

1. This Sur Is typical literarily, emotionally and realistically. It finely displays the poet's imagery and artistry of composition of poetry. It depicts the play of forces in different directions. Mysticism in relation to the frailty of life and the futility of worldly possessions and influences, the fidelity of the lover and his continuous struggle to meet the beloved and his confrontation with dangers and hardships in its course accompanied by faith in Allah's succour pervade all the chapters. The poet's love of the Prophet and his supplications to him for intercession with Allah, and his strong advice to the seeker to use the services of a guide and then to commit his interests to Allah are the supplementary features of the Sur.

"Take warning! The current of love is extraordinarily swift and tempestuous. Besides the river is dangerous, being full of whirl-pools and infested by terrific animals". That is how the poet commences the Sur and warns Suhni (or the seeker). Accordingly he suggests that:

a) Dam's reproaches or Satan's wiles should be ignored and neutralized through prayers, patience and full observance of Sharah.

b) The dangers that beset the life's journey along the straight road should be faced with fortitude and with full trust in the Divine help. The internal dangers are more formidable than the external dangers. The fact is that if the former are neutralized the latter cease to bother the seeker. In this connection self-renunciation would be of immense help. It should definitely be developed.

c) A guide is sine qua non. His guidance would be very helpful to the seeker.

The jar is of two kinds - baked and unbaked. The poet, as said above, suggests that the seeker may avail of the baked jar or a guide. But he warns that:

a) very much depends on the seeker's depth and intensity of love; and

b) his courage and fortitude, and his spirit of self-renunciation.

The seeker is most likely to reach a stage when he may view the jar as an unnecessary life-saving contrivance or a veil between him and Allah, and he may well ignore it completely. He will then be prepared to abide by the Divine decree, and as such he will consider the jar as an unwarranted encumbrance. Certain extremist Sufis feel that the Sharah is unnecessary for those who have far advanced in the Tarikat. In this respect the poet has put Suhni on the same pedestal as the famous Mansur Hallaj whom he has cited in the Sur.

The decorated unbaked jar is a delusive worldly commodity. It is absolutely useless and its disintegration is a normal feature.

2. The sur is spread in 9 chapters. In addition there are some miscellaneous verses which I have grouped together in a separate chapter No. 10. Besides I have bifurcated chapter 4 in two parts for better understanding;

3. I have added verses No. 12-A and 15-A in chapter 4 (part b) and verses

No. 8-A and B in chapter 7 from Mr. Kazi's edition and verses No. 1-A in the same chapter from Ruh Rihan. Thus there is an addition of five new verses in the Sur.

The Sur is also known as Sur Todi in India. It also concerns a woman.

4. The following epithets, used in the Sur, are elucidated as under:

Mehar (as the Beloved) means Allah. Mehar or Sahar (as the bondman) means the Prophet of Islam. Jam implies the Prophet. Suhni means seeker. Suhni (as par excellence) means the Prophet. Buffaloes mean the Prophet's followers; buffaloes with curved horns, imply righteous followers; Dam means baser self or Satan; Dam and his sister may be taken as contenders against the faith. Their reproaches and substitution of jar may imply their acrimonious and persecution of the Prophet; river or its near bank means this world; yonder bank means Hereafter; decorations on the jar mean worldly glamour; unbaked jar means worldly possessions and unsatisfactory worldly performances; baked jar means Sharah; Dark nights imply worldly hardships; drowning implies death and reunion with Allah; and tinkling of bells means guidance from conscience; boatmen imply the so called intermediaries e.g. deities; potter's shop means the human will. Mehar's having espied Suhni while drowning implies Allah's turning towards the seeker.

5. I have changed the order of verses No. 10 to 17 in chapter 4 and subdivided the chapter, as said above, in two parts containing verses 1 to 11 and 12 to 24 respectively.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extraneous verses
225	15	40	46

SUR SUHNI

CHAPTER - I

وهه تک، واهڑ تک، جت نينهن تک نرالي،
جن کي عشق عميق جو، سي خلوت خيالي،
وارئين سي، والي! هينئڑو جنين هٿ ڪيو.

1. The river's current is swift and tumultuous and so are the escape channels or creeks. But the course of love, where it exists, is different. (It dominates the mind more tumultuously), though externally it controls the lover and keeps him tight-lipped. Nay, the persons who are in love with the deep sea (i.e. Allah), are seclusion-minded (so as to remember Him, unnoticed and undisturbed). O Patron Lord! Kindly return (safely) those who have captivated my mind.

> Note: The world is full of tumult, Its constructive and destructive forces are at work simultaneously. It is difficult for a man not to be swayed by them. But the love is a potential force. It creates a world in nuclous for the lover and engrosses him there in. Accordingly he becomes apathetic to his environments. He assumes any change in them as a normal feature.

عشق جو شد بحر را مانند دیگ عشق ساید کوه راماند ریگ *(Roomi)*

The (Divine) love causes the sea to boil (as in a cauldron). It grinds the mountain like sand.

انڊيءَ وچون، ڪنڊيءَ وچون، تنگيان لهي نہ تک،
صورت جا ساهڑا جي، ڏيل پنهنجي ڏک،
واهڑ تنين وک، جن سانيارا سپرين.

2. The young buffaloes (or the immature seekers) did not venture to enter the water). Hence they stood on both banks of the river whose swift current did not abate even in its creeks. Those who can retain the image of their beloved in their mind as a bodily embellishment, however, dare enter the water. Such persons with the Beloved's image imprinted on their mind, shall take the whole creek with one step. (For them the span of the creek or the ferocity of its current are matters of no consequences).

واهڑ وهن نوان، اجا وَهُ اڳي ٿيو،
گهر ويڻيون گهٽا ڪريو، سرتيون! سگ سنوان،
صورت جا ساهڑ جي، سا جي ڏڻي آن،
هوند نہ پليو مان، گهڑو سپ گهڑا ڪٽي.

3. These are new (and less hazardous) creeks (i.e. initial stages in love) which are relatively easy to cross. The turbulent current is still ahead. My girl friends! While staying at home (without taking any trouble) you just make

pretensions of love. If you had only seen the beloved as I saw Him, you would not have tried to dissuade me from entering the water. On the contrary all of you would have picked up jars and jumped into the river.

کہ عشق آسان نمود اول، ولی افتاد مشکلا *(Roomi)*

Love seemed an easy job at first but later it proved difficult.

جيڏيون! ڏٺيان جي، صورت ساهڙ جام جي،
سُک ٿي ستيون کين کي، کانڈن پاسي کي،
مهان ئي اڇي، هوند گهڙو سپ گهڙا کٽي.

4. O friends! If you had only seen the face of the beloved jam, you would not have slept peacefully beside your husbands for a moment, but would have picked up jars and entered water even before me.

ببین یار الفت راکہ بر بستر نمی ماند
اگر ماند شبِ دیگر نمی ماند *(Amir Khusro)*

Behold the love patient. He cannot remain restfully on his bed. If he does it, it would only be for one night and not for the following one.

ڏٺي جن هيڪار، صورت ساهڙ جام جي،
سُک ٿي سُتيون کين کي، پري ساڻ پتار،
گهڙيون گهڙڻان ڏار، کاهي پيون کن ۾.

5. Those who beheld the visage of the beloved jam even once, they could not sleep soundly with their husbands; but they entered water and rushed into the eddy even without jars.

Note: 'jam' normally implies the royal title of Sama kings. Here the word is used comprehensively to imply the Prophet to connote his respectability.

ساهڙ مون جيئن، سرتيون! جي ڏسو سپيئي،
تہ سمهو کين سُک ٿي، پاسو ور ڏيئي،
مونهان ئي اڇي، گهڙو سپ گهڙا کٽي.

6. O friends! If all (or any) of you were to behold the beloved as I have done, you would not sleep restfully beside your husbands. Nay, you would plunge into water with jars even before me.

جيکي ڏٺو مان، سو جي ڏٺو جيڏين،
گهر ورنين سان، هوند گهٽن گهوري ڇڏيا.

Note: Verses No. 4 to 6 imply that those seekers who are imbued with the Divine love, are impatient to get away from the worldly connections.

7. If my friends had beheld what I did, many of them would have sacrificed their houses and consorts (and immediately left for the beloved).

گهڙن واريون تڙن تي، گهڙن گهٽيئي،
سيکا چئي "آئون سهٽي، لءِ پريان پيئي،"
صباح سپيئي، پسيون پاتار ۾.

8. Many women come to the ford with jars. All of them profess to be Suhni-like and pose to enter water for the sake of the beloved. Those who really did enter it, would be drowned, and their corpses would be visible floating on water the next day. (They alone, as true lovers, shall attain to union with Allah).

ڪنڈيءَ اڀيون ڪيتريون، "ساهڙ، ساهڙ" ڪن،
ڪنين سانگو ساهه جو، ڪي "گهوريس" ڪيو گهڙن،
ساهڙ سندو تن، گهاگهائي گهڙن جي.

9. Many women, standing on the bank of river, exclaim 'beloved' 'beloved'. Some of them hesitate to enter the water due to love of life.Others plunge into it saying "We have no reck of life." The beloved would join those who enter water laughingly.

وٽن وينا ڪانگ، وچين ٽي ويلا ڪري،
گهڙي گهڙو هٿ ڪري، سُٽي سانجهيءَ ٻانگ،
سيئي ڏوندي سانگ، جتي ساهڙ سپرين.

10. The water herons were (restfully) perched on the river-bank-trees and the time for late afternoon prayer was practically over. Suhni got into the water with a jar after hearing the Muezzin's call for the evening prayers. She scanned the horizon and looked for the place where the beloved was likely to be.

گهڙي گهڙو هٿ ڪري، ٻَهُون نهاري ٻنگ،
"سر در قدم يار فدا شدچہ بجا شد" وصل اهوئي ونگ،
رات جنين جو رنگ، الله سي اُڪاريين.

11. Suhni entered the water with a jar in her hand. She carefully watched the course of the river's current. "What, if life is sacrificed in the test for the beloved!" That is the fundamental test for union with the beloved. (Then let it occur). O Allah! May you take safely to their goal those who are scheduled to meet (the beloved) at night time!

گهڙي گهڙو هٿ ڪري، ٻَهون نهاري ٻنگ،
"و اما من خاف مقام ربہ" اي لنگهيائين لنگهه،
"سڪندين ڪي" سيد چئي، "ڪين جهليندو جهنگ،"
رات جنين جو رنگ، الله! سي اُڪاريين.

12. Suhni entered the river with a jar in her hand and carefully took stock of the deviations in its course. She bore in mind the Quranic admonition of 'standing before Allah with fear' and acted accordingly. The Sayed says:

"Those who yearn for their Lord, shall not be detered by the forest (of worldly desires.) O Allah! Kindly take safely to their goal those who are out to meet (their Lord) at night time".

Note: (1) Changed **الا** by **الله** as per Mr. Advani's edition.

(2) **جهنگ** may also mean the 'nafs'.

But as for him who fears to stand before his Lord, and restrains his soul from evil desires, the Garden shall surely be his home. (40, 41, Naziat).

گهڙي گهڙو هٿ ڪري، چيلهه ٻڌي چوتو،
منهنجو من ميهار ڪي، پار وڃي پهتو،

گوتي ۾ گوتو، مون کي محب ميهار جو.

13. Suhni entered the river, holding a jar in her hand with a girdle fastened round her waist,, (after having divested herself of all material encumbrances), (fully determined to meet the beloved). Even without a physical union with Mehar on the other bank she was mentally absorbed in him. With every dip of water that she had, she retained his visage firmer in her thoughts (i.e. with every increase in Divine knowledge, the devotee's love for Allah will have deeper roots).

گهڙي گهڙو هٿ ڪري، ٻوڙيائين ٻاهون،
ويچاريءَ وڏيون ڪيون، وچ درياهه داهون،
موٽ محب! پاهون، تاکن تکي آهيان.

14. Suhni entered water with a jar in her hand, (the jar broke) and her arms got immensed in water. She gave vent to many cries in the midst of the stream, entreating the beloved to hasten to her rescue as she was struck with terror of the animals of prey that were watching her minutely. (The seeker requested Allah for Divine succour as he was being overwhelmed by the Satanic confrontation).

گهڙي گهڙو هٿ ڪري، الاهي تهار!
جنگهه جرڪي وات ۾، سسي ڪي سيسار،
چوڙا ٻيڙا چڪ ۾، لڙ ۾ لُڙيس وار،
لکين ڇڻيس لوهٽيون، ٽيليون ٽرنئون ڏار،
مڙيا مڇ هزار، پاگا ٽيندي سهٽي!

15. Suhni entered water holding a jar in her hand, relying on Allah's grace. (As ill luck would have it, her jar, which was unbaked, crumbled in the stream). Soon her leg was caught by a fish and her head by a crocodile. Her bangles were bent due to the stickiness of mire and her hair were dishevelled and floating on water. Millions of smaller fish of different categories stuck to her, (to feed on different parts of her body.) Besides thousands of big fish had collected around Suhni; and (poor creature!) she will soon be fragmented.

منهه جِهين جي مون، ڏنو مُنهن ميهار جو،
آهيم ساه سئون، سو ڪيئن گهڙو گهوريان؟

Note: The above verse offers a fine displays of the poet’s power of description and picture painting.

16. The jar has served me as a means to meet Mehar and behold his countenance. It is therefore as dear to me as my heart. How can I put it away?

Note: Rewrote آهم as آهيم as per Mr. Advani's edition.

گهڙو ڀگو تہ گهوريو، مر چور ٽئي چوڙو،
"طالب المولیٰ مذکر،" ايءُ ٻڌندن ٻوڙو،
ڪوڙهيو ڏم ڪوڙو، مون ميهار من ۾.

17. No matter if the jar broke up or the bangles were bent under the mud's pressure. The seeker of Allah is the 'man', (i.e. he is bold and courageous). This is the helpful straw of (solace) to those who are precariously conditioned. The leprous Dam is malafide. Mehar pervades my mind. (The baser-'self' or the worldly connections are pernicious. They try to weaken you and divert you from the straight path by creating in you the apprehensions of discomfort or

even of death. A seeker should always bear Allah in mind and be courageous).

TRADITION: Seeker of Allah is "the man"(i.e. he is manly).

گھڑو ڀڳو تہ گھوريو، مر ٻيڑ ٿئي ٻانهين،
"طالب المولیٰ مذکر" ايءُ پر اسانهين،
پوان مَ پاهين، مون ميهار من ۾.

18. No matter if the jar broke up and the armlets got bent. Allah's seeker is the 'man'. He should be bold. That should be my principle of conduct. Hence let me not lag behind. My mind is occupied by Mehar (beloved).

گھڑو ڀڳو تہ گھوريو، پاٽان ويو حجاب،
واجٽ وڄي وجود ۾، رهيو روح رباب،
ساهڙ ريءَ ثواب، آئون گھٽو ئي گھوريان.

19. No matter if the jar broke up. Actually it worked as a barrier, as because of it I did not commit myself to Allah. (i.e. besides by its means actually I drifted away from the beloved.) My body is ringing and the heart is playing like a violin (with the recollection of Mehar). My entire system vibrates with its music. So long the beloved is not with me, I have no reck of the requital of good actions. (The supreme felicity for me would be to meet Allah rather than merely to go to Paradise; if the former is not available to me then the latter would be worthless).

A human being's materialist tendencies and his contrivances constitute a barrier or a veil between him and Allah.

(lmam Rabani - Maktubat)

تا بہشت و دوزخ در رہ بود
جان تو زیں راز کی آگہہ بود

So long Paradise and Hell obstruct your passage, how can your mind be conversant with the Divine mysteries.

گھڑو ڀڳو تہ گھوريو، تون ڪي تر هنيان!
ادب اکڙين کي، ڏيهاڙي ڏيان،
ميهارن ميان، سنئون سُنهايم پيڇرو.

20. No matter if the jar broke up. My heart! You should continue to swim unaided. I have to restrain my eyes daily and train them (not to go wayward and see any object other than the beloved). The chief Mehar (Prophet) has put me on the right track to meet the Lord, which is my goal.

Note: (1) The body (which has several limbs) serves the Soul as its transport. Hence it has to be controlled properly.

(2) According to Moulana Roomi, the body and the soul are inter dependent and they should have a uniform policy.

گھڑو ڀڳو تہ گھوريو، آسر مَ لاهيج،
"لا تقنطوا من رحمت الله" ترهي ان تريج،
حبيباڻي هيج، پسين مُنهن ميهار جو.

21. No matter if the jar broke up. Do not give way to despondency. Swim with the aid of the raft. "Do not despair of Allah's mercy". If you have the necessary yearning for the beloved, you will definitely behold His

countenance.

Note: (In the above verses as well as in the succeeding verses wherever the word **گھڑو** it may be interpreted as the worldly aides or acquisitions or influences on which a person generally relies, e.g. sons, property and power. The word **منڈ** wherever it occurs may mean the self or the body. The word **وسيلا** may be interpreted as the alleged intermediaries with Allah or the worldly associates or patrons.)

گھڑو ڀڳو، منڈ مئي، ويا وسيلا،
سار چڏيائين سير ۾، هَيءِ! ڀڳس حيلا،
سھٽيءَ جا سيلا، وحدت سپ وجائيا.

22. The jar crumbled and broke into pieces. (The means of dependence became extinct.) The woman (Suhni) died and she ceased to function. Her aids too disappeared simultaneously with her death. Alas for her! She had lost her self confidence in the current and all the artifices and contrivances for her security and safe conduct had failed her. Her worldly associates withdrew from her and her supposed intermediaries also rejected her. The fact is that in the Oneness of Allah, the Unique, her entire equipment and even her identity as Suhni were neutralized in monism. Allah alone exists and Counts. His will prevails.

گھڑو ڀڳو، مُنڈ مُئي، وسيلا ويا،
تِھان پوءِ سئا، سھٽيءَ سڏ ميھار جا.

23. The jar broke up; Suhni died and her aides left her. It was thereafter that she heard the calls of Mehar.

Note: In amplification this highly philosophical verse may be split up as under:

a) The jar disintegrated. This implies that the worldly means of security and survival became extinct. None can save a person who is face to face with death. In fact as per the Quran, Allah enquired from the pagans that if they claimed to possess some power, why they did not hold back a dying man from death. At that time all earthly resources, to wit, power and pelf, sons and property are as ineffective as a broken jar in water.

b) The woman died. This means that she died at a particular time and under particular circumstances as pre-decreed by Allah. None is competent either to alter the time or the circumstances. Death means the termination of earthly existence and a sort of bridge between this world and the Hereafter. There is no need for a cause or effect in the case of death which may be assumed as a natural terminus. The disintegration of the unbaked jar can be taken as a natural sequence but not necessarily as the cause of Suhni's death.

c) The intermediate or the worldly associates, on whom a person depends so much, receded:

This means that the worldly associates including friends and relatives depart from a deceased person. In fact with his burial they leave him to his fate because they cannot help him any more.

Similarly the demigods or angels whom the polythiests worship or whose aid they invoke in this world at difficult times or whom they they worship in the hope that they will intercede with Allah and solve their problems in the

Hereafter, would either reject them or plead their incompetence to advocate their case before Allah. (vide the Quranic verses quoted below).

d) Thereafter Suhni heard the calls of Mehar.

باز چوں کشتی شکست نوبت وصل لقاست *(Roomi)*

Eventually when the boat of life broke up, the time for union with the beloved comes.

The above picture succinctly depicts the forlorn condition of a deceased person. It is then that his erstwhile devotion,. loyalty to Allah and righteous deeds will pay him a good dividend in the form of the Divine pleasure. Allah may come to his relief, (as Mehar did in the case of Suhni,) and make him happy by admitting him into Paradise and granting him personal interview as his Benefactor and Host. lmam Razi observes in this connection as under:

> As for the fact that the soul receives the true manifestation and Divine knowledge, this does not depend on the soul's connection with the body; rather this connection is, as it were, an obstruction to achieving perfection. When this connection is broken, the Divine Manifestation becomes illumined. (lbneal lkhlaq)

The verse is also capable of second interpretation as under:

A seeker of the Truth or union with Allah has to forsake the material accoutrements, renounce the world, abandon the resources other than Allah and develop the state of self effacement. It would only be then that Allah would condescend to relent to him and guide him towards Himself.

Quranic verses:

1. *And now you come to us one by one, even We created you at first, and you have left behind what We bestowed on you, and We see not with you your intercessors of whom you used to assert that they were partners with Allah in your affairs. Now you have been cut off from one another and that which you relied on has failed you.*
   (94, Al-lmran)
2. *When those who were followed shall quit those who followed them.*
   (166, Al-Baqarah).
3. And their partners will say: "It was not us that you worshipped."
4. So Allah is sufficient and witness between us and you. We were certainly unaware of your worship.
5. *I shall surely show the road to Myself to those who suffer hardships in My way.(69, Ankabut).*

TRADITIONS:

The man has three types of companions as under:

(1) Those that stay with him till his death. They are his possessions and influences.

(2) Those who keep him company upto his grave. They are his relatives, friends and dependents.

(3) Those that stay with him till the Day of judgement. They are his actions.

جنازہم چوں بینی مگو فراق فراق
مرا وصال و ملاقات آں زمان باشد *(Roomi)*

When you see my corpse, say not: "departed", "departed". In fact the meeting and union are mine at that time.

جڏهن وسيلن، لوڙهي ڇڏي لُڙ ۾،
پاران پرين، تڏهن پڇي سهٽي.

24. When the aides or means of security of Suhni abandoned her in the turbulent midstream, her beloved from the yonder bank beckoned her.

Note: This verse possibly refers to the turbulent scene in a grave.

پاڻ مَ ڪڍ پاڻ سين، وسيلا وڃاءِ،
عشق ساڻ اُناءِ، پير پريان جي پار ڏي.

25. First divest yourself of all ego and discard the intermediaries. Then proceed in the direction of the beloved with love.

Note: Only the believer in monotheism shall appreciate the Quran.

پاڻ مَ ڪڍ پاڻ سين، وسيلا وسار،
لُڙ لنگهائي، سهٽي! پرت وجهنديءَ پار،
سي تُرت لنگهيون تار، اُڪنڌ آگهه جن سين.

26. Encumber not yourself with ego. Besides completely forget about the associates and the intercessors. O Suhni! it is your love alone that will take you safely across the turbulent water to the other bank. Those persons who commit themselves to their love for Allah, will swifty pass over the deep water (of this world).

پاڻ مَ ڪڍ پاڻ سين، ريءَ وسيلي وانءُ،
مٿان سائر، سهٽي! پرت ونجي پانءُ،
نينهن ڳنهندي نانءُ، ونءُ پريان جي پار ڏي.

27. Do not encumber yourself with self-consciousness or ego (in your journey to the beloved). Proceed without any intercessor. O Suhni! On the surface of water love should guide your every step or effort. Persue your journey towards the beloved absorbed in love.

پاڻ مَ ڪڍ پاڻ سين، ريءَ وسيلي وڃ،
لالن تنين لڌ، عشق جنين جي آڳ ۾.

28. Do not carry ego with yourself. In addition march onward without an intercessor. They alone would join the beloved, who follow (the dictates of) love sedulously.

پاڻ مَ ڪڍ پاڻ سين، ريءَ وسيلي وچ،
پيلو پيري پچ، اُڪنڌ ڪڻ عميق ڏي.

29. Do not burden yourself with ego; and pursue your journey without an intercessor, It is no use taking an unbaked jar. Better break it into pieces directly. Instead you should take love as your guide.

ڪونهي آگهه اهڙو، جهڙي محبت من،
اُييون اورئين پار ڏي، ڪوڙيون ڪڪ پچن،
ندي تن نيڙ ٽئي، جي ريءَ تُرهي ترن،
سڪ رسائي، سهٽي! اصل عاشقن،
سي جهليون ڪين ڪُنن، پچن جي ميهار کي.

30. On a (celestial) journey there is nothing more dependable than a heart teeming with love. The pseudo lovers merely stand on the near bank and requisition a raft. Those lovers who swim without a raft, find the river a mere stream. O Suhni! Love and yearning for the beloved are the sure raft for lovers. Those who remember the beloved are not detered by eddies.

پچن جي ميهار کي، پچي سي ميهار،
ترهو تنين بار، عشق جنين کي آکرو.

31. Mehar (Allah) is solicitous about those persons who are solicitous about Him (i.e. who are in communion with Him). Those who are deeply immersed in Divine love, would not burden themselves with a raft to meet Him.

Allah helps those who help Him (by their obedience). (40, Al-Hajj).

خود است ہمہ طالبو وما ہچو سایہا
ایں گفتگوی ما ہمگی گفتگوی دوست *(Roomi)*

We are like shadows. He alone seeks. Love, by Him is spoken every word we speak.

عشق جنين کي آکرو، ترهو مٹي تن،
جي ساهڙ کي سکن، تنين جر جنڊ ٽئي.

32. The intense love of such lovers would serve as a raft to them to reach the Beloved. As a matter of fact the river water would get frozen like a mill-stone for those who yearn for the Beloved.

And recollect when We divided the sea for you, then We saved you and drowned Firaon's people while you watched by. (50, Al-Baqarah).

خشک سازد ہیبت او نیل را
می برد از مصر اسرائیل را *(Roomi)*

Allah's awe dried up the Red sea when Hazrat Moosa was leading lsraelies from Egypt to Syria.

ترهو آڇ مَ تن کي، جن عشق سين آگاهه،
پچي مس ملاح، ساهڙ مٹي سوهٹي.

33. Offer not the raft to those persons who are initiated in love. Suhni who is bound for her beloved, would hardly care for or requisition the boatman's service or guidance.

ساهڙ، سا سوهٹي، سائر پٽ سوئي،
آهي نجوئي، ڳجهم ڳجهاندر ڳالهڙي.

34. Sahar (i.e. the Beloved), Suhni (i.e. the lover) and river (i.e. the prescribed straight path of religion) are all one. The distinction is dissolved. But this is a mystery, definitely a puzzling enigma.

What is in a name? That which we call a rose, by any other name would smell as sweet, So Romeo would, were he not Romeo called, retain that dear perfection which he owes, without that title. (Shakespeare)

VAI

کهڙي منجهه حساب؟ هئڻ منهنجو هوت ريءَ، لا!

گولي! ڇڄ گناھ کان، ڪونھي سود ثواب،
ھئڙ منھنجو ھوت ريءَ، لا!
نڪي سوت ۾، نڪي منجھ رباب،
ھئڙ منھنجو ھوت ريءَ، لا!
خدائي خوب ٺئين، لائين جي لعاب،
ھئڙ منھنجو ھوت ريءَ، لا!
پليت ئي پاڪ ٿئي، جُنبئو منجھ جناب،
ھئڙ منھنجو ھوت ريءَ، لا!
سو نہ ڪنھن شيءِ ۾، جيڪي منجھ تراب،
ھئڙ منھنجو ھوت ريءَ، لا!
ھوءِ جي جرڪيا جر تي، سي تان سپ حباب،
ھئڙ منھنجو ھوت ريءَ، لا!
ھاديءَ سين ھُن پار ڏي، رڙھين ساڻ رڪاب،
ھئڙ منھنجو ھوت ريءَ، لا!
چنبو وجھي چور کي، آءُ ڇڙ، عقاب!
ھئڙ منھنجو ھوت ريءَ، لا!
ديد وجاءِ مَ دوست جو، ھلي منجھ حجاب،
ھئڙ منھنجو ھوت ريءَ، لا!
ڪسرت آھي قرب ۾، ادغام ۾ اعراب،
ھئڙ منھنجو ھوت ريءَ، لا!
فنا وجھي فم ۾، ڪارڙ ٿيءُ ڪباب،
ھئڙ منھنجو ھوت ريءَ، لا!
ڏي طھورا تن کي، جي سڪن لاءِ شراب،
ھئڙ منھنجو ھوت ريءَ، لا!
منيءَ ڪيا مرض ۾، جاوا سپ جواب،
ھئڙ منھنجو ھوت ريءَ، لا!

Of what utility would be my existence without the beloved?

عمر کہ بی عشق رفت ہیچ حسابش مگیر *(Roomi)*

Prize not that life which passes without love.

اوقات خوش آں بود کہ با دوست بسر رفت
باقی ہمہ بی حاصلی و بی خبری بود *(Hafiz)*

That time alone was good, which was passed in company of the Friend. The remaining period was aimless and void.

O slave woman! Abstain from sins. In good deeds too (if committed merely to secure good reputation in this world and not for the pleasure of Allah), there is no particular benefit, nor is it in shallow piety nor in music.

Note: (1) One cannot expect union with Allah only by good deeds, nor by avoiding forbidden things.

(2) Piety and music generally do not go together.

آشکار گذر زمذهبها
در رہِ عشق چہ گنہہ چہ ثواب *(Sachal Sarmast)*

O Ashkar! Bypass the religions. In the course of love sinfulness and righteousness cannot be discriminated.

چہ نسبت است برندی صلاح و تقویٰ را
سماعِ وعظ کجا و نغمہ رباب کجا

What concern has a reckless fellow with the demonstrative reformation or piety? What relationship has the sermon with the music on rebeck?

The fact of the matter is that if you keep humble and forbearing, you will automatically be evolved spiritually. (No doubt the unchaste requires to be chaste, but by the above modus operandi) even a depraved reprobate can become chaste and be acceptable to Allah. Nothing can come upto the humble and forbearing earth - like disposition. It is only then that one can attract (the Divine mercy and be green or fertile as compared to a barren rock.)

در بہاران کی شود سرسبز سنگ
خاک شو تاگل بروید رنگ رنگ *(Roomi)*

How can a rock bear verdure in spring? Be dust so that different kinds of flowers may spring up.

Whatever particle sparkles on water (and appears interesting or enchanting in this world) is a mere bubble without substance. Proceed to your goal across the border as a loyal slave in the company of the guide. O Falcon! swiftly swoop upon the thief (i.e. Satan or the baser self), hold him in your talons and disable him. Maintain contact with your guide else the veil created by your transgressions shall obstruct the view of your Friend or His patronage.

Note: Falcon may imply the manly lover.

Just as in 'idgham' two letters lose their separate entity and merge into one letter, similarly the union with Allah necessitate effacement of self.

Prepare to roast yourself in Divine love, and in addition keep your mouth sealed as if it has ceased to function, (i.e. do not be communicative.)

Note: Divine love necessitates self-effacement and a sealed tongue.

O Allah! Better serve the celestial wine to those who yearn for it. (I am not one for it).

I have given vent to the above worthless prattle while in disease (or ecstasy):

تانگردو بنکوئی ما بدی
اینکہ گفتم ہمہ بود از بیخودی *(Roomi)*

Lest what I have expressed is misconstrued I must say that it is the result of ecstasy.

SUR SUHNI

CHAPTER - II

ڪرڱل، ڪوچ، ڪن گهٽا، جت جر واڳون جڻائين،
پاڻ اُڇلي آب ۾، وهه سر وڏائين،
"لهريون لنگهيائين، لطف ساڻ، لطيف چئي.

1. Tumultuous, swiftly swirling and wildly infested eddies exist in the river in disarray, and they are inhabited by lots of crocodiles (thereby creating an inferno). But Suhni jumped into the water undaunted and headed for the impetuous current. It was only with Allah's grace that she passed safely through the surge.

ڪرڱل، ڪوچ، ڪُن گهٽا، جت دهڪو منجهه درياهه،
اڇيو اُتاهين گهڙي، سانگو ڪري نه ساهه،
ساهڙ جي صلاح، ٻار لنگهايس ٻاجهه سين.

2. There exist tumultuous and gurgling eddies in the river and its current too is boisterous. However, Suhni entered the river at the site of the eddies, little caring for her life. It was simply by Allah's grace that she passed safely to the other bank.

Note: Replaced **ڏڙڪو** by **دهڪو** as per Mr. Trumpp'es edition and **اتاهم** by **اتاهين** as per Mr. Kazi's edition.

دهشت دم درياهه ۾، جت هيبت هلاچو،
ورچي ويرن وچ ۾، ڪاڏي ويو ڪچو؟
ساهڙ ڄام سچو، ساڻي ٿيندم سير ۾!

3. (Suhni soliloquizes:) The river is in a dangerously high spate and its water rushes very tumultuously. (By the way) what happened to the unbaked jar when it was caught between the waves? Where is it (There is no trace of it after disintegration). (But no matter.) The really Beneficent Lord alone will help me out of the current (and save me from the same fate as that of the jar.)

دهشت ڏم درياهه ۾، جت ستاڻا سيسار،
بيحد باڳو بحر ۾، هيبتناڪ هزار،
"ساريان ڪان سرير ۾، طاقت توهان ڏار،"
"ساهڙ ڄام! ستار! سگهو رسج سير ۾."

4. The river is in riotous flood. Numerous allegators and crocodiles, all very dangerous indeed, infest it. It is impossible to count them. "Personally I have not the strength to face the above horrors of the river without your aid, My Lord Protector! Kindly reach me soon in the current (to help me)."

دهشت دم درياهه ۾، جت ڪڙڪا ڪن ڪرين"

ڇڇل ٻانڊيءَ ٻار ۾، اُت لهريون لوڏا ڏين،
سناور سَهميا، اُت سيڙايا نہ سندين،
"جت ويرون واڻ نہ ڏين، اُت. ساهڙ! سير لنگهائين."

5. The river is in awful spate and the eddies gurgle with a roar. The wooden logs floating in the river alarmingly swing hither and thither as a result of wave action. The swimmers are afraid of the surge. Even those, who swim by the aid of leather bags, hazard not to do it under the above conditions. "O Lord! Help me to pass the current, particularly when the waves supervene in quick succession and are impervious."

دهشت دم درياهه ۾، جت ڪڙڪو ڪن ڪري،
توڏي تاڪن وچ ۾، مڃان ويڑ وري،
آءٌ، ساهڙ! منهنجا سپرين! پرتئون پير پري،
هادي! هٿ ڏري، اُونهي مان اُڪاريين.

6. The river is in an awe-inspiring high spate, and the eddies in it rage biosterously. The damsel was in the midst of animals of prey. Besides the waves overlapped her. She exclaimed: "O Lord! my darling! Kindly take a step towards me out of love. O my guide! Kindly stretch your hand and help me out of this deep water.

دهشت دم درياهه ۾، جت ڪُنن جا ڪڙڪا،
سهي ڪين سموند جا، ماندي دل دڙڪا،
ساهڙ! تون سڻ ڪا، فريادي فقير جي.

7. The river is in an awfully high spate and the eddies in it resound with din. "My feeble heart cannot bear the boisterousness of the river. O Lord! May you heed the entreaty of this supplicant (for a safe transit)".

دهشت دم درياهه ۾، جت ڪُنن جو ڪڙڪو،
آهيم اُنهيءَ پار جو، دل اندر دڙڪو،
"پيڃي سڪ،" سيد چئي، "سير سندو سڙڪو"،
"والي! ڪج وڙ ڪو، تہ پار لنگهان ٻاجهه سين."

8. The river is in a dangerously high spate and the eddies resound with din. "My heart feels apprehensive about the happenings on the other bank." The Sayed says: "However, my love is strong enough to surmount the horrors of the surf. O my patron Lord! Do graciously help me, so that, with your grace, I may cross the river (to the other bank).

دهشت دم درياهه ۾، جت لُڙ، لهريون، لس، ليٽ،
آڻيو اوپارن ۾، ٻانڊي ٻوڙي ٻيٽ،
جت ڇڪڻ جي ڇپيٽ، اُت ساهڙ! سير لنگهاءِ تون.

9. The river is in a dangerous state of flood. It presents a picture of tumult, successive waves and unending swollen sheet of water. At the site of the eddies it just whirls the logs of wood current-wise, strikes them against the adjoining island and casts them over there. "O Lord! Do kindly help me to pass the current, where the (additional) danger from the morass is to be reckoned with."

دهشت دم درياهه ۾، جت تڪيون تواورون،

مُنهنجون مان ميهار کي، پهچن پڪارون،
لهه، ساهڙ! سنپارون، تہ لهرن لوڏي نہ مران.

10. The river is in a dangerous flood and it rages with tumult and din. "May Mehar! hear my appeals! My Lord! Kindly attend to me, so that I may not perish due to the buffets of waves."

دهشت دم درياهه ۾، جت جايون جانارن،
نڪو سنڌو سير جو، مپ نہ ملاحن،
درندا درياهه ۾، واڪا ڪيو ورن،
سڃا ٻيڑا ٻار ۾، هليا هيٺ وڃن،
پرزو پيدا نہ ٿئي، تختو منجهان تن،
ڪو جو قهر ڪنن ۾، ويا کين ورن،
اُتي اٽارن، ساهڙ! سير لنگهاءِ تون.

11 . There is a tremendous rise in the river level with the result that (it is full of surf in its entire width and) the boatmen are embarrassed with regard to the location and depth.of the current. The water animals have their hide outs (in the coastal area) and all of them shriek and move hither and thither in search of prey. The water is so deep that boats would completely sink in it without exposing any part or plank of the wreck. Hence there is no possibility of salvage operations in an exigency. There seems some invisible dreadful force working in the eddies in as much as whatever is drawn within their vortex, it does not come to the surface again. "O Lord! Help the non-swimmers to clear these horrible places (and reach the other bank)".

درهڙ ڏؤنس درياهه ۾، جت لهريون ڪن لوڙا،
سئين اچي سموندِ ۾، ٿيا سيٽايا سوڙا،
جي تارو هئا توڙا، تن هرپو پانيو هيڪڙو.

12. There is a tumult and uproar in the river and the waves join in creating an additional din. Hundreds of swimmers on leather bags in the river find themselves in a veritable predicament. But those who have specialised in swimming (without the aid of leather bags) from the outset, (consider the river) as a mere stream just to vault over.

Note: The veteran seekers clear the worldly hurdles quite easily and undauntedly.

VAI

سچا ساهڙ! مون کي تون، اي! ونهيان واهر! مون کي تون،
اي! نيئي اول پريان جي پار ڏي.
ڪن جي ڪارونيار جا، ووا سي آئون پائيان پون،
اي! نيئي اول پريان جي پار ڏي.
سندو جيڏ آسرو، ووا مُنان لاڏو مون.
اي! نيئي اول پريان جي پار ڏي.

"O True Lord! O you who are the capable Helper! Kindly take me quickly across to the place of my beloved personally. I consider the alleged dreadful eddies as a mere part of the earth, (and therefore quite harmless.) That is

because I have no reck of life in my mind."

SUR SUHNI
CHAPTER - III

تڑ تکڻ تار گھڑڻ، ايءُ ڪاڻيارن ڪم،
ڏھ ڏھ ڀيرا ڏينھن ۾، ڏي ڏوراپا ڏُمُ،
عقل، مت شرم، ٽيئي نينھن نھوڙيا.

1. Verily it is the job for those keen on achieving a particular end (i.e. the true lovers) to precipitately (and fearlessly) enter deep water. Dam, (the husband of Suhni (or the baser self) chided and taunted her many a time daily (for her amour). (The fact of the matter is that) she had sacrificed her intelligence, discretion and shyness on the alter of love.

Note: The last stanza refers to the special trait of the malamatis or self-reproachers.

اگر تو عاشق عشقی و عشق را جویا
بگیر خنجر تیز و ببر گلوی حیا *(Roomi)*

If you are a lover of love and you seek love, take a sharp poniard and cut the throat of bashfulness.

گھيڙان ڪري نہ گھور، تڑ تکڑ کان نہ لھي،
جنھن کي سڪ ساھڑ جي، پورن مٿي پور،
ڪاري رات ڪُنن ۾، وھمن ڪئي وھلور،
جنھن کي ساڻ پريان جا سور، تنھن کي ندي ناہ نگاہ ۾.

2. Suhni does not look for a convenient ford. She is in extreme hurry. She is overwhelmed by her love for the beloved. Though the apprehensions from the eddies on a dark night assailed her; yet for her, who smarts constantly under the pangs of separation from the beloved, the river means nothing. (She does not fear its horrors). -

جئان گھڙي تئان گھيڙ، ڪپر پُڇن ڪوڙيون،
ڏم سين جسو ظاھرا، من مھار سين ميڙ،
ساندي پاڻئي نيڙ، جنھن کي سڪ ساھڑ جي.

3. At whatever place she may enter the river she considers it a ford. It is for the pseudo lovers to scrutinize the bank for a conventional ford. O Suhni! Attend to Dam externally but your mind should be diverted to Mehar. (This means that there is no objection to attend to and satisfy the worldly requirements but Allah should, even then, not be forgotten). He who is in love with Mehar considers the river as a mere channel a ford or ferry. Those who have felt the warmth or impetus of love, consider the river narrow enough to clear by one step.

جئان وهي تتان واٽ، ڪپر پچن ڪوڙيون،
جن کي سڪ ساهڙ جي، سي گهيڙ نہ پچن گهاٽ،
جن کي عشق جي اُساٽ، سي واهڙ پائين وکڙي.

4. At whatever place a true lover eaters the river, he makes his way. It is only the pseudo lovers who stop, scan the river's bank and enquire for a convenient ford. The true lovers (like Suhni) do not care to enquire about.

Love is not love, when it is mingled with regards that stand aloof from the entire point. (Shakespeare's King Lear).

ڪنهن جنهن گهيڙ گهڙي، جيئن اوتڙان تڙ ٽيوس،
سالم ويئي سوهٽي، ڪنن کي نہ ڪيوس،
اُهس اکڙين ۾، پريان جو پيوس،
حقا حق ٽيوس، هئي طالب حق جي.

5. Suhni entered the river at a place which was not a good ford and yet it turned out to be good for her. She crossed the river intact and was not harmed by the eddies. She received reflection of the Divine light in her eyes (i.e. the Divine love guided her). Since she sought the truth, she got it from Allah. -

Note: Rewrote كِهِ جِ per Messers كنهن جنهن Kazi and Advani's editions respectively.

I shall surely show the road to Myself to those who suffer hardships in My way. (69, Ankabut).

He whose mind Allah has opened for Islam possesses a light from his Lord.(22, Al-Zumar).

هئي طالب حق جي، توڏي لاکون توڙ،
نہ ملاح نہ مکڙي، نہ کي ٻڌائين نوڙ،
پاڻي پنيءَ ٻوڙ، سهٽيءَ ليکي سير ۾.

6. The damsel had since eternity sought the truth. She waived aside all consideration for help from boatmen or ferry ropes. Suhni thought the water in mid stream to be ankle deep.

توڏي توڙائين، نينهن نوازي سهٽي،
ڳچيَ هار حبيب جو، لائق لڌائين،
سو تڙ سونائين، جيڏانهن عالم آسرو.

7. The Divine love had favoured the young Suhni from the infinity. (In addition) she discovered the worthy personality (i.e. the Prophet) who was symbollically the Divine, (or her) necklace. Coincidentally her discovery has proved to be a very safe ford, because the hopes of the mankind are pivoted on it (i.e. it has usefully served and shall continue to serve the whole humanity.) (The Prophet is the mainstay for the entire mankind).

Note: There is yet another interpretation of this verse. If we identify Suhni with the Prophet of Islam, then the verse may be translated as under:

From infinity the Prophet was favoured by Allah. (There is a tradition that the Prophet was appointed as the apostle even when the clay mould or skeleton of Hazrat Adam was not clothed with flesh.) The Prophet was solely considered quite eligible for the

unique honour. He was worthly to wear the Divine necklace.

باز گشت ازدم او ہر دو باب
در دو عالم دعوتِ او مستجاب *(Roomi)*

The prophet's mere breath opens both the doors (of the two worlds). His blessing is acceptable in both the worlds.

توڏي! تُهائين جي، سي هتي ڇڏ حرص،
ساهڙ ڏاران، سهٽي! کوٽيون کن کرس،
وڏي ايءَ ورس، جيئن ڏم وٽ ڏينهن گذاريين.

8. O Suhni! You will have to abandon all worldly attractions and desires which may dominate and delude you. It is only the pseudo lovers who indulge in flirtation when their beloved is not with them. It is a grievous error to pass time with and humour Dam (or the baser self).

Let not the (grandiose) movements of the disbelievers in cities deceive you.
(196, AI-Imran).

توڏيءَ کي تعظيم، ٻين سين کان، اڳري،
اوڏي ٿي الف کي، من گڏيائين سين ميم،
جيلان ذات حليم، ملي تہ ميهار کي.

9. The damsel (Suhni) was honoured better than others. Accordingly, she dedicated herself to the remembrance of Allah and the devotion to Prophet of Islam (and to the execution of their orders). Since she was remarkably humble in disposition, she was united with Mehar.

Note: Here Suhni may be identified with the Prophet of Islam, who was famous for his humility and who, on that account, was the favourite of Allah.

ساري سک سبق، شريعت سندو سوهٽي!
طريقتان تکو وهي، حقيقت جو حق،
معرفت مرڪ، اصل عاشقن کي.

10.O Suhni! Get to know the law of Shariat as a student. (It is a very potential stage for a seeker.) From the next stage of Tariqat or renunciation you get quickly in the realm of the truth or the stage of Haqiqat. Incidentally so far the stage of Maarfat or the Divine knowledge and contact is concerned, that is the proud privilege of the evolved lovers.

Note: The verse may be explained as under: You should start with Shariat and obey all commandments of Allah and of the Prophet. You should then take as little interest in the worldly affairs as possible. That shall speedily get you the Divine knowledge and later the Divine manifestation.

صبر شاکرن، اصل اوطاقن ۾،
جي واصل ٿيا وصال ۾، سي ذرو نہ ظاهر کن،
وييت واهر ترن، هينئڙا جن هڇي ويا.

11. The grateful seekers are patient in totality. They are grateful for the favour of Allah, and they are restrained in their exuberance. Such persons seclude themselves in their retreats. The persons who attain to the Divine union,. keep mum about it and also about the vicissitudes of life. Those, who have taken to self-abnegation, swim across the river unaided.

خموشی معنی آں دارو کہ در گفتند نمی آید (Bedil)

What silence signifies cannot be adequately expressed in words.

Note: The verse states that the prominent traits of the true lovers are self-restraint, forbearance, gratefulness, retreat and general reserve or detachment.

پل پل ٿي پلي، ڏم ڏيهاڙي ڪيترو،
پسي دور درياهه جو، وچان ڪين ولي،
ڪاريءَ رات قريب ڏي، منجهان حب هلي،
نہ ڪنهن جهول جهلي، هئي سمن پوري سهڙي.

12. (It was indeed laudable for) Suhni to suffer daily much too frequent pin pricks of Dam. The fact is that with that back- ground she was not held back even by the sight of the impetuous current. She pursued devotedly the course towards the beloved on the dark night. little detered by the deep (cold) water of the vortex in the river. Indeed she was true to her promise (which she had made with Mehar).

جهول نہ جهلي سوهڙي، سائر ست سندياس،
جنهن اهڙي ڄائي عاجزا، سا مر مرڪي ماس،
پسين جي پريانس، تہ ڪي عشق آڻيين.

13. The cold (vortex like) water pool in the river did not hold back Suhni, nor did the (impetuous) river check her advance. Well indeed may that mother smile who bore such a girl, frail (in constitution but adamant in her resolve)! If you had seen her beloved, you too would have been moved to love him (as did the ladies of Egypt when they saw Hazrat Yusouf for the first time at a function.

نڪا جهول جهليس، نہ تانگهو نہ تار ڪي،
ڏم ڏيهاڙي ڪيترو، پر ۾ ٿو پليس،
پيو جيءُ جليس، ملي جان نہ ميهار ڪي.

14. The fluctuating levels of the river or the chilly pool did not hold back Buhni from swimming to her beloved, despite Dam's daily excessive chiding and monitoring over her in secret. The love flame within her would not allow her respite half way till she had met Mehar.

تهم سيارو، پاڻي پارو، جت جهڙ جهڪ ۽ جهول،
من اندر ميهار جا، هينئڙي اچن هول،
جيلاهه ٻڌيس ٻول، تي اڙانگا آر تران.

15.The extreme cold of weather and frozen water, even when made more ominous by dark clouds, high wind and the whirl pools in the river, were countered by Suhni's worry and solicitude about meeting Mehar. Since she had made a covenant (with the latter), she was determined to swim over the impetuous and difficult current.

سياري تهم رات ۾، جا گهڙي وسندي مينهن،
هلو تہ پسون سوهڙي، جا ڪر ڄاڻي نينهن،
جنهن ڪي راتو ڏينهن، ميهار ئي من ۾.

16. Suhni had entered the river on an extremely cold night while rain was pouring. Let us go and meet her as she knows well about love. The fact is that she is constantly absorbed in remembering her beloved.

ساوڻ گهڙي سيڪا، هيءَ سرهي سياري،
تن وڏائين تار ۾، ارواح جي آري،
محبتي ماري، ڪونهي داد درياهه ۾.

17. Others may enter the river during summer, but Suhni, unlike them, was happy to enter it during winter. She immersed her body in water, urged by her dominating love for Mehar. The river is very unfair indeed, in as much as it drowns lovers.

هاندي! جي ٻيلي ٿئين، تہ حال ڳرهيان هيءُ،
سگهو ساعت نہ جندڙو، جهوري منهنجو جيءُ،
ساوڻ سيارو پائيان، وهم پريان جي ويءُ،
پار جنين جو پيءُ، وڃڻ واجب تن کي.

18. To the log, (which she accosted in the river,)Suhni said: "O floating log! If you be my companion, (while I swim in the river), I will confide in you my secret. The fact is that I cannot maintain fitness even for a minute. My mind pines all the time. I consider (the cold) winter as (pleasant as) summer, and the river itself as my beloved's meadow. It is obligatory for those, whose beloved is on the yonder bank, to swim over there."

ادا! ڙي! هاندي! توکي ڪڙهان ڪ پاڻ کي؟
سوڏي سڌ سڃٽين، تو ڪا تن آندي،
تون پاتارين پاندي، اسان پنڌ پرين ڏي.

19/22. "O log! My brother! Should I attend to you or to myself? Please tell me if you bear any news of my beloved? Your course is towards a ford whereas I am bound for my beloved."

Note: In the two verses No.18 and 19 we find that while swimming towards Mehar, Suhni crossed a wooden log dancing on the waves and drifting down stream in the river. In her loneliness she wanted to be social to it and said to it: "If you can keep me company for some time, I may confide in you my story. The fact is that I cannot keep fit without my beloved and therefore I am on my way to him. But am I correct to think that you seem to be in a hurry? Can you not stay with me even for a moment? However, our destinations are different. Yours is some landing place on the river bank, whereas my goal is the beloved. So, we cannot remain together for long. By the way since you seem to have been in the river for quite sometime, please tell me if you bear any news about my beloved". The log made no reply. It was tossed here and there by the current as it was in its sway and soon it passed out of Suhni's sight.

According to me the log of wood symbolizes a physically dead person - a mere corpse, which is helplessly drifting towards some resting place - either in Paradise or in Hell. Suhni symbolizes the person who is dead in the Divine love but physically alive. She energetically pursues her course towards Allah. She is not helplessly drifting, though in her journey she has to pass through the main current. But she can stand it using her love as a sure float.

واهڙ! ٻريون مَ پاءِ، تو پڻ ليکو ڏيڻو،
سدا ساوڻ ڏينهڙا، هيئن نہ هونداءِ،
وهاڻيءَ ويندءِ، اوير اُتاهان لهي.

20/19. O river! Do not erode your banks. (Thereby you aggressively make my clearance difficult.) You will have to render account for this transgression

some day. You will surely not have the helpful rainy days of monsoon all the year round. Your impetuousity and high level shall pass away soon (by tomorrow)!

واهڑ! وهين مَ شال! سُکي ٻيلاٽيون ٽئين!
پسان تنهنجي پيٽ ۾، لاٽا، لوت، ليار،
جيئن تو سڀ ڄمار، آسائتيون ٻوڙيون.

21/20. O river! May you cease to flow, then dry up and be converted into small barren islands with abundant alkalani shrubs like Lano and trees like Lut and Liyar growing on them! (You deserve this metamorphosis as) you have all your life drowned lovers who were yearning for union with their beloveds.

ڪڙ ڪڙ، ڪن! مَ وڃ، ٻانڊي ٻوڙ مَ ٻار ۾،
مون تي جا ميهار جي، سا ڪيئن ڏئان ڏڃ؟
تہ ٻہ گھڑندیس اڄ، جي اُبتا آر ڪرين.

22/21. "o eddy! Do not resound with din and tumult; nor drown the timber log within your barrel. How would I wash off the dye (of love) imparted to me by Mehar"? (The dye has to be maintined by me, and that requires that I should meet Mehar). "o river"! "Even if you get into convulsions I shall enter you today".

One dye is that of Allah; and whose dye is better than that of Allah.
(138,. Al-Baqarah).

محبتي ميهار جون، دل اندر دونهيون،
آڙيو وجهي آر ۾، لهاڙو لوهِيون،
جي ساهڙ جون سونهيون، سير سِراڙو تن کي.

23. The blaze of Mehar's love is burning within my mind. Being all-consuming it flares up and goes deeper in me. The fact is that this blaze forces the lovers, consumed by it to get into the river. To those who know Mehar (and are intimate with him) the river presents a slab-like hard surface.

VAI

مدد ٽيءُ ميهار! يار! ساهڙ! سائر سير ۾.
اونها ڪُن، اتانگ تڙ، اولي هڻ آڌار،
ساهڙ! سائر سير ۾.
ڏينهن ڏهلا ڏم سين، آهيان اوهان ڏار،
ساهڙ! سائر سير ۾.
ٻچل ٻانڊي ٻار ڪري، اُت ابتار آر،
ساهڙ! سائر سير ۾.
تتي گھڑي سوهڻي، آگھ ريءَ آڌار،
ساهڙ! سائر سير ۾.
"ڪاري رات، ڪچو گھڑو" توڏيءَ ڪئي تنوار،
ساهڙ! سائر سير ۾.
سنيوڙو سيڻاھ سين، سگھو رس، سنگھار!
ساهڙ! سائر سير ۾.

اوڙاڻ آهون ڪريان، پهچان شال پرار،
ساهڙ! سائر سير ۾.
سڏيو جهانءِ جڇهي هيون، سانيارا سنيار،
ساهڙ! سائر سير ۾.
آيم ريلي ريءَ سين، الله تو آهار،
ساهڙ! سائر سير ۾.
تار ترينديس لڙ لنگهنديس، ويندیس وٽ وچار،
ساهڙ! سائر سير ۾.
پورينديس پار مٽي، سهسين جي سيسار،
ساهڙ! سائر سير ۾.
گولي گهاگهائي گهڙي، جکن ٿا جانار،
ساهڙ! سائر سير ۾.

"O Mehar! My friend! Help me to cross the (swollen) river which has gurgling eddies and deep water fords. Use the oar with that view, my Protector!

I am passing unhappy days here with Dam, being separated from you".

The swiftly floating log due to the impetuous current swirls unevenly hither and thither. It was exactly at that gurgling place that Suhni entered the river without a pilot or a guide.

The woman (Suhni) whispered "Dark night and unbaked jar!"

"O herdsman! (Mehar!) Please reach me soon along with a float."

While on this bank I send out prayers that I may reach safely the yonder bank.

When I hear the tinkling sound of bells (of Mehar buffaloes) on the opposite bank, my heart is unable to contain the overflowing love for him. (or) when 1 hear the tumult (In the river) my heart gets unnerved, But then the bells are ringing just ahead of nut :(That imples me onwards).

O Allah I have set myself in the swift current, depending on you solely.

(Allah willing) I shall swim across the river, pass the surf and reach (Mehar), the herdsman.

Even If there are numerous crocodiles (In the river), I will push my way to the opposite bank.

As a matter of fact the bondwoman smilingly entered the river to the great chagrin of the animals infesting it. (The seeker has started the combat resolutely against his nafs to its great chagrin and to that of Satan).

SUR SUHNI

CHAPTER - IV

PART I (Verses 1-11)

اديون سپ اندام، چڑن منهنجا چوريا،
لارن جا لنئون لائي، سا ڪيئن آڇيان عام؟
لڳيس جنهن جي لام، سو دلاسا دوست مُنجي.

1. O sisters! The tinkling bells (of Mehar's buffaloes) have entranced all my limbs. How can I offer (or express) to the common folk the love that is enlivened within me by the bells? My friend, to whose protection I have committed myself, sends me heartening cheers (or messages.)

Note: In this chapter the poet has referred to three varieties of bells that are generally tied to the neck of an animal, to wit **چڑا** or small bells, **ڪري** and **گھنڊ** or big bells **سنيار**, **سانيارا** or **سانير** massive bells. He has also used the word **لار** which means the wooden piece hanging within a bell, which strikes against its sides and creates the tinkling sound. In the spiritual sense the small bells may mean the pricks of conscience big bells may mean the forceful promptings of the conscience or the guarding angels) and the massive bells may imply the Divine call.

چوڏاري چڑا، ٻُرن ٻيلاين جا،
ستي سنيارن جو پيم ڪن پڙاءُ،
وهڙ مون نہ وڙاءُ، سڀيو جھانءِ جھجي هيون.

2. All around me I hear the tinkling of bells (of the cattle, grazing) in the forest area. Sometimes when asleep I hear the massive bells ringing. Their sound ecstasizes my mind, and it would hardly be befitting for me, under the circumstances, to keep indoors and not to move out. The fact is that my mind melts at the sound of the bells.

Note: In mofussil areas buffaloes generally graze in a nearby jungle during day or night.

چڑن چري ڪئي، سڪ ٿي سمهان ڪيئن؟
ساريان ساهڙن ڃام کي، ڏھ ڏھ پيرا ڏينھن،
ميھار مرڙ سيئن، نير پاتم نينھن جو.

3. I am maddened by (the sound of) the tinkling bells. How can I have sound sleep (under their influence)? I remember Sahar, the Lord, many times daily. I shall retain the fetter of love with Mehar till my death.

چوں نرود از پئ صاحب کمند
آہوئ بیچارہ بگردن اسیر *(Jami Nishapuri)*

How can the poor deer not go to the huntsman when it is captive?

ڪارا ڪن، ڪاري تڱي، جت ڪاريھر ڪڙڪا،
مئي متي مھراڻ ۾، اچن ڏپارا دڙڪا،
ويندي ساھڙ سامھان، جھول ڏنس جھڙڪا،
ڪرڪن جا ڪڙڪا، سونھان ٽيڙس سير ۾.

4. Suhni was confronted with the deep eddies, the dark night, and the hissing cobras. Besides the river was in tumultuous spate and its both banks resounded with frightful din. In addition Suhni had to face the dangers from the chilly stream in the course of her journey to Mehar on the opposite bank. (under these depressing conditions) it was only the sound emitted by the big tinkling bells, which guided her and impelled her onward.

> The sea with such a storm as his base head. In hell block night endured, would have buoyed up, and quenched the stalled fires.
> (Shakespear - King Lear)

ڪرڪن خوش ڪياس، محبتي ميھار جي،
پسڻ ڪارڻ پرينءَ جي، آڏيءَ ٿي اُٽيياس،
سُتي جاڳياس، سانير سپرين جي.

5. The 'big tinkling bells of her beloved's buffaloes delighted her. She left her bed at midnight to go out and meet him. His massive bell awoke her and made it impossible for her to sleep any longer.

> Note: The conscience always urges a seeker to discard sleep in favour of the late night prayers.

جياريس سنيار، ڪھُ ڪريندم گڏجي؟
ويروتار وجود ۾، پرينِ جي پچار،
سي ڪيئن سڃن ڏار، جي ھِنئين ۾ حل ٿيا.

6. The big tinkling bell has really entranced me. (Otherwise I felt so depressed by the conditions around me). It is, therefore, immaterial if I meet the beloved physically. In fact he has always been in my mind; and those who are internally united with their beloved, cannot be supposed externally or physically to be apart from him.

> Note: The first part of the last stanza has been rewritten as under as per the Bombay edition. It is more lyrical: **سي ڪيئن سڃڻ ڏار**

ھيلي پار ھري، مون کي چڙن چوريو،
محبتي ميھار جي، سُتي شاخ چُري،
مٿي جھوڪ جھري، پوندیس پاريچن تي.

7. The tintinnabulations of the tinkling bells, coming from across the forest, have entranced me and impelled me to go there. It has galvanized my dormant love for dear Mehar. I must reach his abode on the opposite bank even if it means my disintegration at his place. In that case my death would be attributed to the beloved.

> Note: Replaced **جي** by **تي** as per the Bulri edition.

جو تم نے لگائی وہ شعلہ تباہی
میں شعلے کو آتش فشاں کر رہا ہوں

What you kindled in me was a disastrous flame. I am now making it an active volcano.

هن پر سيم هوءِ، سُتي سنيارن جي،
چت چڑن چوريو، جونڪ ٽئڙم جوءِ،
محبت جي ميهار جي، بالله آيم بوءِ،
وڃي روبروءِ، ديکيان دوست ميهار کي.

8. While I lay on bed I heard the tintinnabulations of the massive bell coming from across the river. My heart felt ecstatic. It upsurged the desire in me (to meet Mehar). By Allah! I felt the beloved's fragrance here, and it urged me to go out and se him face to face.

بوی جاناں سوئ جانم می رسد (Roomi)

The beloved's fragrance reaches my heart.

صبا وقت سحر بوی ز زلف یارمی آورد
دلِ شوریدۂ مارا ز بو درکار می آورد (Hafiz)

The early morning breeze wafted to me the fragrance of my beloved's ringlets, and thereby renewed the commotion of my already charged mind.

Note: Here an implied reference is to Hazrat Yaqoob wo had felt fragrance of Hazrat Yusuf's shirt which was still in transit to him. In this poem, particularly with regard to fragrance, Shah is so emphatic, (actually he has sworn to have felt it), that it may be deemed to reflect his personal experience. It is possible that he may have felt some super natural fragrance.

هُن پر سيم هاڪ، ستي سنيارن جي،
محبتي ميهار جي، چڑن چوريا چاڪ،
اُنهي جي اوطاق، وڃڻ واجب مون ٿيو.

9. While asleep I heard the sound of the big tinkling bell coming from the other bank. It rendered me beside myself, particularly because I suffered from the pangs of separation from dear Mehar. The old wounds have reopened. It is, therefore, fundamentally necessary that I should repair to his abode (to meet him).

ميهاران مرڪ، پيتائين پريم جي،
تنهن منڊ متوالي ڪئي، سندي ساءِ سرڪ،
"لڳيس ڪام ڪرڪ، لوهان تکي" لطيف چئي.

10/16. She had sipped the whey of love from (the hand of) Mehar. Its taste had maddened her. Latif says: "The Cupid's arrow, sharper than that of iron, has pierced her mind".

ميهاران مهي، پيتائين پريم جي،
"اُرڪ سرڪ،" سيد چئي، "لڳيس ڏوت ڏهي،"
"سگهي تان نہ سهي، ملي جان نہ ميهار کي."

11/17. She has drunk whey of love from (the hand of) Mehar. The Sayed says: "Even though she took a liberal doze of it, her appetite for it has become unsatiable. (The present position is that) she cannot rest unless she meets Mehar."

SUR SUHNI

CHAPTER -IV

PART II (Verses 12 to end)

ڪيڏانهن گهنڊ گڙن؟ ڪيڏانهن اُٿي ويئيون؟
تيڏانهن ٽيون چرن، جيڏانهن پٺ ميهار جي.

12/10. (But) Where are the bells ringing? Where have the buffaloes gone? Where do they graze? Where is the back of Mehar? (Are they mindful of his presence?) Do they graze behind him?

And if you call them to guidance, they would not follow you.
(193, Al.Airaf).

عزم سفر کعبہ و رو در مشرق
ای رہرو پشت منزل ہشدار *(Muhammad Ali Jouhar)*

You have thought of going to Kaaba but you have turned your face eastward! o traveller! your goal is behind you. Beware!

جا مهاڙ ميهار، هو مُنهن مينهُن نہ ٽيو،
ڪپر ڪارونيار، ڪيئن لنگهنديون ڪنديون؟

12-A. Where the face of Mehar is, his buffaloes have turned away from him (i.e. they have ceased to have regard for him.) The shore is awefully dark and dangerous. How would the buffaloes with curved horns pass safely over it, (i.e. how would the Prophet's followers, who are likely to be detained, be able to clear the ordeal of the Day of Judgement and join him at the Kousar?

There is hell, there is darkness, there is the sulphurous pit, burning, scalding stench, consumption. (Shakespear, King Lear).

ڪٿي ٽيو ميهار؟ ڪٿي ٿو گهنڊ گڙي؟
ڪٿي دونهين دوست جي؟ ڪٿي پريون پار،
جُه مون سيءِ ڄمار، جر ۾ جهوتون ڏنيون.

13/11 (By the way) Where is Mehar himself? Where are the bells ringing the abode of the friend? Where is the yonder bank? It is a pily that I had to struggle (without guidance) in water all my life for his

کسی ندانست کہ منزل مقصود کجاست
این قدر ہست کہ بانگ جرس می آید *(Hafiz)*

None knows the exact location of the goal. Meanwhile we hear the sound of the bell only.

ای عقل چہ می گوئی ای عشق چہ فرمائی *(Iqbal)*

O intelligence! What do you say? o love! What is your version about it?

وڃن سين وينِي، سور وياڃي سوهڻي،
آن ڪاڻي ڏينِي، مينهن جي ميهار سين؟

14/12. Suhni sat amidst the buffalo calves and confided in them her love for Mehar and the travails of separation from him. She enquired: "did you chance to see Mehar of the buffaloes."

پڃيو پينگهن پاند، وينِي روئي وڃن سين،
ڪهه ڪريندِيس ڪانڌ؟ گهڙو ڀڳو تان گهوريو.

15/13. Holding their ropes (meant for binding the forelegs of buffaloes) she sat amidst the calves and wept. Of what avail is my mortal body to me, (without you). O beloved? Let it disintegrate like the (unbaked) jar (or no matter if the jar broke.)

پينگهون پسيو روءِ، وڃيو وڃاڻن ڇڃ،
دونهين پاسي دوست جي، پاڻ پچاڙيو پوءِ،
سڃڻ! سانگ سندوءِ، شال اڃي اوراهون ٽئي!

15-A. Whenever Suhni went to the cattle pan, she used to weep at the sight of the tethering ropes of buffaloes. She used to bear with fortitude the sight of the fire of the beloved. "O beloved! may your place be nearer mine (so that I could meet you easily!)

ڳچيءَ پايو ٻانهن، وينِي روئي وڃن سين،
لايان لال لگن کي، آئين جي چرو ڪانهن،
آئون اوهان جي دانهن، سدا پٽان سنري.

16/14. She encircled the necks of buffalo calves and wept amidst them. She told them that she would decorate them with gems if they took the feed of 'kanh' grass. She further told them that she always enjoyed their bellows and felt happy there at.

Note: There is no doubt that there is a natural fundamental urge to love the 'Beloved'. But this love is composed of a chain of subservient loves. The 'Lover' must love every object that brings him nearer to his 'Beloved' or at least reminds him of Him. The association of Suhni with Mehar's buffaloes, therefore, was quite natural.

پيليان جت پڳيون، آيون اُت وري،
ڪانهي ٻي ڳري، مينهن کي ميهار ري.

17/15. The buffaloes returned to the same grazing site in the forest from which they had strayed. The fact of the matter is that they did not relish any grazing site other than where Mehar was.

خانۂ خود باز رود ہر یکی *(Roomi)*

Each one returns to his house.

مري شال مَ ميهار! وڃاڻ ولهو مَ ٽئي!
وڃن جي وڃار جو، ونگو ٽئي مَ وار!
ساهڙ مون سينگار، ماڻهن ليکي ميهڻو.

18. May Mehar not die and may his cattle-pen of (buffaloes) never be desolate! May harm not come to even one single hair of this herdsman of

buffaloes! He is indeed an ornament to me, though people may revile me for my connection with him.

Note: The mother of Suhni did not seem to appreciate the latter's love for Mehar. Hence she always cursed him and wished evil to him and to his buffaloes. To counter act her imprecations Suhni sent up prayers to Allah as per verses No. 18-20.

مينهون هن ميهار جون، الله! سڀ بچن!
وڃون جي ڪيرن سين، سدا ٿيون سونهن،
مون کي ماڻڪين، تاڻي هنيو تار ۾.

19.O Allah! May all buffaloes of this herdsman remain intact! The same (prayer) for the young buffalo calves tethered to the wooden poles and very attractive to look at. I get into raptures at the sight of their pupils.

مينهون هن ميهار جون الله! سڀ جين!
ڪاريون، ڪڪيون، ڪُنڊيون، وارا ڪيو ويَن!
جوءِ جا جاندارن جون. ٻيلا ٻهه ٻهه ڳَن!
اچي ريل رهن، مون سانيارا سپرين!

20.O Allah! May all the buffaloes of this herdsman live long! May the black, brown and those with curved horns deliver young ones in succession, (so that Mehar's daily stock of milk may not be affected)! May the forests where they graze, always remain lush green and glisten! May my dear one come and occupy the green meadows in front of me!

Note: In the above verse the poet has not only blessed the followers of the Prophet, but also the places where they live. (That reflects the poet's universal view.) It is well known that the Prophet's followers are people of different nationalities and colours as borne out by lqbal as under:

رسول اللہؐ کی امت کی رنگارنگیاں دیکھو
کوئی ابیض کوئی اصفر کوئی اسود کوئی احمر *(Iqbal)*

Just see the multifarious followers of the Apostle of Allah bearing different colours. Some of them are white, some short statured; and some are black or red.

چاهڪ چري، تا تري، آيون مٿي آر،
ڪوڙيين ڪر ڪٽنديون، سُٽي سڌ ڏنار،
مينهون ساڻ ميهار، پرچي پار لنگهيندیون.

21. After enjoying the pasture the buffaloes entered the river to ford it to the other bank. But they were caught in the swift stream. In that predicament they (looked towards the herdsman and) heard his call. Lots of them became envigorated at it, and they sustained themselves with heads raised above water. Thereby they (obeyed the directive of Mehar and) pleased him, and with his grace and concord they successfully crossed the river.

Note: In verses 21 to 24 there is reference to the exhortation of the Prophet in this world and favourable response to it, his patronage in grave and on 'pul sirat' and his intercession with Allah on the Day of judgement resulting the successful salvation of his followers.

چاهڪ چري، تار تري، آيون مٿي ٻيٽ،

لُڙ لنگھيندیون ليٽ، ڪلمي جي قرار سين.

22. They grazed and then swam safely to a midway island in the river. By reciting the Kalima they will steer safely through the impetuous spate.

Note: (1) This verse refers to the post mortem stage of burial in a grave, which is the thresh-hold to the Hereafter. It is midway like an island between this world and the Hereafter. The Kalima is the code formula assuring a safe transit through it.

(2) Replaced the concluding portion of the verse by: **ڪلمي جي قرار سين** as per the Bulri, Bhit, Mr. Trumpp and Mir's editions respectively.

چاهڪ چري، تار تري، آيون مٿي ڪن،
ڪوڙيين ڪر ڪٽنديون، ساهڙ جي سمن،
ميهيون ساڻ امن، پر چي پار لنگھيندیون.

23. After taking the fodder they swam across the river till they came upon an eddy. Numerous of them would lift their heads relying on Sahar's help. The buffaloes would happily and helpfully reach the other bank; (The believers passed their life in this world and reached the Prophet of Islam who would, Insha Allah, help them at that stage and finally lead them to Paradise).

Note:The poet has likened the grave to a vortex in this verse, to the 'pul sirat', and to a well in the next verse.

چاهڪ چري، تار تري، آيون مٿي ڪوهه،
سڻي سڏ ساهڙ جو، راضي ٿيندن روح ﷺ،
ميهيون ساڻ صبوح، پرچي پار لنگھندیون.

24. The buffaloes grazed and then swam across the river and reached a well-like eddy. They would be very happy at hearing Sahar's call. The buffaloes, thus aided, would reach the other bank tomorrow morning. (This means that the human beings after passing their life in this world would die and be buried. The Prophet of Islam would then come to their relief and on the Day of Judgement he would lead them to Paradise).

Note: The well referred to in this verse may also mean the pond of Kousar where the Prophet is scheduled to meet his followers enroute to Paradise.

او شفیع است ایں جہاں و آں جہان
ایں جہاں ز دین و آنجا ز جنا *(Roomi)*

He would absolve us in this world from the religion and in the next world from Paradise.

VAI

مون کي ڪا مَ جھلي، سپ ڪا پاڻ پلي،
آئون ويندڙي، مون کي وڏو نينھن اُڇلي.
ويندي آئون پار پريان ڏي، مون کي ڪام جھلي،
آئون ويندڙي، مون کي وڏو نينھن اُڇلي.
تن وڏائين تار ﷺ، آڏيءَ رات اُڇلي،

آئون ويندڙي، مون کي وڏو نينهن اُڇلي.

پسي دونهيون دوست جون، منهنجو جيءُ جلي،

آئون ويندڙي، مون کي وڏو نينهن اُڇلي.

None should restrain me (from proceeding to the beloved). Every body should (better) restrain himself (if he can do so). Love has indeed overwhelmed me.

My mad heart cannot bear fetters (i.e. it cannot be restrained.

Note: Rewrote the stanza as under: **آئون وڏڙي نيهن اڇلي، آئون ويندڙي، مون کي وڏو نيهن اُڇلي**. as per the Bhit, Bulri, Mr. Trumpp and Mir Sangi's editions respectively.

I will definitely go to the beloved on the other bank. None should detain me.

She plunged herself in water at midnight.

My heart burns with love at the sight of the smoke of my friend's fire (on the other bank).

Note: Fire and smoke generally go together.

SUR SUHNI
CHAPTER - V

ساندھ سپ درياھ، پري ڪنڌي پار جي،
ڇڪي ڇوليءَ ۾ گھڙي، جتي جيءَ وڃاھ،
پسيو ڏوھ ڏڪي هيون، آر مٿي ارواح،
جي توھ ٿئي توڏانھن، تي ويرِ وھيٽون ناھ ڪي.

1. It is all one continuous sheet of water; and the yonder bank is far off. The infatuated woman (that she was, Suhni) entered the surf which was very dangerous. Self appraisement of the personal past sinfulness, at the time she was at eddy (death), was surely disheartening. In case (O Allah!) you graciously relent to me, the surf would be harmless.

نیست جز دریا روان چیزی دگر موج در موج می آرد بسر *(Sachal)*

There is nothing visible except the flowing river. Waves follow one another in succession.

ساندھ سپ درياھ، پري ڪنڌي پار جي،
ڪنبي هيون ڪلمتہ، آر مٿي ارواح،
دلاسي دارين جي، سانچيو سانچي ساھ،
جي توھ ٿئي توڏاھ، تہ وِير وھيٽو ناھ ڪِي.

2. The river is all one sheet of water and the opposite bank is far off. When Suhni got into the whirlpool, her heart very naturally as it should be, trembled (due to her precarious position). It was only because she relied on the 'solace of the two worlds' (i.e. the Prophet) that she was able to keep her wits intact. The surf would be ineffective against her, provided you (O Allah!) extend mercy to her.

Your Lord is enough as the Guide and Protector. (31, Al-Furqan).

Hazrat Ali's prayer: "My sins taint my innocence and bring down your wrath on me. For the sake of him whose obedience and love you have linked with yours, protect and pardon me this day.

سڪ وارين سڙو، جي دھشت سان درياھ،
اوڙڪ انھين جو نہ رھي، آر بنا ارواح،
ويندي ساھڙ سامھون، صدقو ڪنديون ساھ،
جنين حب ھِنئين ۾ آھ، ساھڙ ساڻي تن جو.

3. Even if the river is tumultuous, it is quite easy for the lovers to swim across it. Till death they do not keep themselves away from stream (which does not inspire them with any terror). (This means that they have so regulated their life that there is nothing dangerous in it for them. ln brief they have no reck of life). They are ever ready to sacrifice their life on their way to meet their

beloved. Those who have love for Allah are always aided by Him.

But it is Allah who is the real Protector. (9, Al-Shura).

Allah is the friend of those who believe. (257, Al-Baqarah).

Islam is the totality of symbol and action. (Dr. Deung).

گھڑيا سي چڑھيا، ائين اٽيئي،
مئي متي مھراڻ ۾، پئو ٽپو ڏيئي،
تہ ميھار مليئي، سنيوڑو سيڻاھ سين.

4. (There is a general belief that) those who dare to enter the river, reach the other bank safely. Hence plunge yourself fearlessly in the raging river. (I am sure) you will find Mehar ready (to receive you) alongwith a goatskin float.

چنین شنیدم کہ لطف یزدان
بروی جوینده در نہ بندو

I have heard that the mercy of Allah is never denied to those who strive and search.

اکيون مُنھن ميھار ڏي، رکيون جن جوڙي
"ري سندبڙ"، سيد چئي، "تار گھڙن توڙي،"
تنين کي ٻوڙي، سائر سگھي کين کي.

5. "Those persons who have focussed their eyes on the countenance of Mehar, even if they enter the river without a raft, says the Sayed: "The river current cannot drown them".

Note: Rewrote **مُنہ** as **مُنھن** which should go with Mehar rather than with eyes. The word **اکيون** is quite significant in that connection.

آڏيءَ اڌاڻا، سرتيون! سُک ميھار جا،
لنگھي سير سنوان ٽيا، ساھڙ سيباڻا،
پنيءَ تي پاڻا، پسان مان ميھار جا.

6. O friends! At midnight (suddenly) the recollections of my happy moments with Mehar swarmed (over my mind). (In the meantime) the true and approved lovers of Sahar had pressed successfully through the current and headed for the other bank. Personally I wish to see the abode of my beloved tomorrow morning.

I shall show the road to Myself to those who suffer hardships in My way.(69, Ankabut).

آڏيءَ اُڌاڻو، ھينئڙو مون ھٽن مان،
وھ پئي واھڙ تري، ساھڙ سيباڻو،
پيڇ پنيءَ پاڻو، پِي جو پسي آئيو.

7. At midnight I lost my mind due to the recollections of Mehar overwhelming it. The true lover of Sahar, carried by the impetuousity of her love, swam across the river. At dawn time she visited the abode of her beloved.

جيڏانھن چت چاھ گھڻو، آر پِ اوڏاھين،
وڃي وھ واکا کيو، تکو تيڏاھين،

"ميهار ملائين، لهرن منجهه،" لطيف چئي.

8. The deep current (of love) always moves towards the bearers of intense love. Its course in that direction is swift and tumultuous. Accordingly Latif requests that he may be helped to meet Mehar in the surge.

پليان پليو نہ رهي، نرتون نينهن نبار،
گهڙان، گهوريو جندڙو! اُڀل مون اپار،
جنين من ميهار، هلڻ تنين حق ٿيو.

9. Howsoever much I may try to restrain the urges of pure love within me but in vain. Hence let me, in disregard of my life, enter the river due to the excessive upsurge of love within me. It is only right and obligatory for the lovers of Mehar to proceed towards him.

پس پسڻا پري ٿيا، اوري سندن آر،
درياهه ريءَ سهاڙ، ڏسڻ گهڻو ڏهلو،

10. Look! Seemingly the beloved is far off, but the current of his love is near by (in my heart). It is very difficult to see Mehar without (swimming across) the river. (One has to pass successfully through the life to expect to meet Allah after death).

كاڏي وڃان؟ ووءِ! جيئن وهڻ وچارن متيو،
ڏوڏي پُڇي ڏيهه جا، جر سر اُڀي جوءِ،
"شكستي"، سيد چئي، كيهان كريو چوءِ،
"ساهڙ! سانگ سندوءِ، اچي اوراهون ٿئي."

11. Since the herdsmen have gone for the new pastures, to her dismay Suhni does not know where to follow them. Hence while standing at the ford she consults all milkmen of the tract about their new camp, Sayed says: "the frustrated Suhni eventually exclaimed: O Sahar! Would that your abode were nearer!" (you yourself kindly get near me).

چند كنم ترا طلب، خانه بخانه در بدر *(Roomi)*

How long may I search you from house to house and door to door!

سندو ڏم ڏهكار، هڏهين كونهي هن كي،"
هيءَ پاڻيءَ سين پنهنجو، پسائي نہ سينگار،
كارڙ منڊ ميهار، كاريءَ رات كُن تري.

12. Suhni was not in the least worried about Dam's wrath (for her love with Mehar). Besides she would not allow water (i.e. Dam) to spoil her embellishment (i.e. chastity). Accordingly she used to swim over the eddies which infested the river, on the dark nights for the sake of Mehãr.

Note: Water has no price. When it is adulterated, it becomes spurious worthless. Besides it has the potentiality to efface the thing against which it is used. Hence the poet has aptly used this word for Dam.

ڏم ڏيهاڻي ڏي، سندا ميهر ميهڻا،
جهليم ٿي جهولي ۾، پلءِ پائيو سي،
مرجان چاليهه چئي، سڳان سپرين جي.

13. Everyday Dam chides me for my connection with Mehar. I suffer his reproaches patiently without a demur. Let him make the same remarks forty times over again, (and I will still bear them) due to my love with the beloved, (which I shall maintain in spite of Dam's scolds).

جيهر لوڪ جهپ ڪري، ذرو جاڳ نہ هوءِ،
اوهير اچيو، اديون! پهر پريان جو پوءِ،
جي ڪچو چونم ڪوءِ، تہ مرڪ پايان ميهڙو.

14- When all persons are folded in sleep and none is awake, then, my friends! my thoughts travel towards my beloved, If somebody were to rebuke me on that account, I would indeed be proud of it.

تہ ڪر ڪيئن سئي؟ جي سير نہ گهڙي سهڙي،
هت حياتيءَ ڏينهڙا، هڏهين ڪانہ هئي،
چُڪي تنهن چري ڪئي، جو ڏنس ان ڏهي،
"سهڙيءَ ڪي"، سيد چئي "وڏو قرب ڪهي"،
"هونهين هوند مئي، پر ٻڏيءَ جا ٻيڙا ٿيا."

15. If Suhni had not (taken the risk and) entered the river, how could she have achieved publicity? She would have passed her span of life in obscurity. A sip of milk, which Mehar gave her, ecstasised her. Sayed says: "She did sacrifice herself on the alter of love. Normally too she would have died, but due to her drowning in the course of love, she earned two fold recompense" (i.e. good name here plus Allah's pleasure in the Here after).

And if you are slain in the cause of Allah or you die, surely forgiveness from Allah and (His) mercy shall be better than what they hoard.
(157, AI-Imran).

قارون هلاک شد که چهل کانه گنج داشت
نوشيرواں نمرد که نام نکو گذاشت *(Saadi)*

Qarun who had forty treasure houses, was destroyed (and effaced). Nousherwan did not 'die' and sink into oblivision, as he left behind a good name.

ڪا جا ڪُن ڪرين، ٻنيءَ ٻڌ جهڙ پاڻ ۾،
اکيون تنهن آب کي، آڏيءَ اُکيرين،
توڙي تڪون ڏين، تہ پڻ اُڄ اُنهين کي نہ لهي.

16. The eddies in the river seem to be whispering among themselves at dawn about love and the lovers. The lovers seem to yearn for their water at midnight time. Even though they gulp down big doses of it, their thirst is not quenched. (In love there are certain difficult stages which are attainable by mature lovers only. These 'eddies' of love are open at all times, but 'the true lovers get into them at midnight so as to avoid publicity or observations, and they enjoy the elixir of love in big doses.

دائم جا درياهه ۾، سا مڇي ڪني ڪوهه؟
آهيس ايءُ اندوهه، پاڻي ڪٽي تہ پيان.

17. The fish remains in water permanently. Why should it become stale? Its only worry is somehow to have (more) water to drink. (It means that so long there is the urge and advancement towards the goal, there should be no

apprehension of stale-mate; and the true seeker possesses both. In fact his urge to please the beloved increases with the passage of time and progress in toil).

ڪير ڪُن؟ آئون ڪير، ڪير ڏمر سهي ڏم جا،
قضا ريءَ ڪير ڏري؟ متي پاڻيءَ پير،
پينرا! پنيءَ وير، لکيو تي ٿي لوڙيان.

18. What are the eddies? Who am I? Who could suffer the reproaches of Dam and why? Unless it is already decreed, who would put his foot in water? o sisters! I endure during morning (i.e. the span of my life), what is already predestined for me.

Note: (1) Life in this world is hardly as long as a morning.

جي ٻُڏان ته ٻن! اولجان ان پار ڏي!
ڪنڌيءَ اچيو سپرين، مانَ "ٻرا! ٻرا" ڪن!
ميائي سين تن، جيڪر اُٿي نڪران!

19. No matter if I die. Would that my corpse is pushed to the yonder bank! I wish that my beloved may come to the river's bank and express his grief over my death! Possibly, as per my wish, I may be resurrected in his (i.e. the Prophet's) company.

لهر مڑوئي لال، وهڻ ڪٿوريان وترو،
اوٻهارا عنبير جا، جر مان اچن جال،
ڪُنن گهڙِي ڪال، سڪ پريان جي سهٽي.

20. (To Suhni) every wave in the river is full of gems and its water is more fragrant than the musk. As a matter of fact its entire span smells abunduntly like amber. It was only yesterday that Suhni got into the eddies due to her love for the beloved.

Note: The Prophet had a natural fragrance and it made fragrant whatever came in contact with him.

جيڪي ڏٺئه تار ۾، ڪنڌيءَ سو ڪهيج،
جر وڏو جهاجهم گهٽي، پاند مَ پسائيج،
ساهڙ ساگاهيج، ته ثابت لنگهين سِير مان.

21. You shall communicate on the other bank what you experienced in the deep water (i.e. render account how you fared in this world). See that your clothes do not get drenched even though the river is deep and has excessive surf. (Keep away from sins even though the worldly influence be overwhelming). Bear in mind Sehar, so that you may pass the river unscathed. (If a person devoutly remembers Allah, he would steer safely through pitfalls of the world-).

O you who believe! When you encounter an army, remain firm, and remember Allah much, so that you may be successful. (45, Al-Anfal).

I Shall surely show the road to Myself to those who suffer hardships in My way. (69, Ankabut).

ڳورا ٻئي پار، هِنيون حيرت ۾ پيو،
وِهان تي ويرمَ ٽئي، نينهن ۾ پوءِ نهار،
وڃان ته واڪو ٽئي، پاڙي پوءِ پچار،

هُت ٿي وعدي واري، هِت سوٽون ڏينم سرتيون.

22. Both sides (of the picture) are over bearing. I am really puzzled. If I stay indoors, it would cause delay in my keeping the tryst and that would make my love blameworthy (in the eyes of Mehar). If I venture out (to meet him) that would get immediate publicity in my locality. (The secret of my love for Mehar (Allah) would leak out and that too is reprehensible). On that side it would mean fulfilment of my promise, and on this side it would engender reproaches of my girl friends against me.

جا هڙ اندر جيءَ، ساهڙ ڏني ساهه کي،
سا هڙ چڙي نہ ساهه جي، سا هڙ ساهڙ ريءَ،
ساهڙي ميڙ سميع! تہ سا هڙ چڙي ساهه جي.

23. The knot of love within me is fastened on my heart by Sahar (the Prophet). That knot bearing on my heart is so strong that it cannot be broken except by Sahar himself. O Allah! the Hearer (of prayers)! Pray join me with Sahar so that the knot on my heart may be broken.

Verily You (i.e. Allah) are the Hearer of requests. (38, Al-lmran).

Note: Freely the verse may be translated as under: My heart is captivated by the Prophet and entwined to himself by means of a knot. Unless he unties it himself, I shall continue to be restless in love for him. O Allah! You kindly grant my prayer and break the knot by means of my union with the Prophet so that my life may come to an end and the necessity for the knot may be obviated.

VAI

اکيون پير کري، وڃجي، ووا وڃجي،
سپيريان جي ڳالهڙي، ڪنهين ڪين ڪجي،
وڃجي، ووا وڃجي.
لکائي لوڪ کان، ڳجهڙي ڳوٺ نجي،
وڃجي، ووا وڃجي.
محبتي ميهار جو، سور نہ ڪنهن کي سلجي،
وڃجي، ووا وڃجي.

A lover must pursue, yes pursue, his journey to the beloved even by using his eyes as feet. No publicity should be given to the love secrets. -

بر عاشقان فرئضہ بود جستجوی دوست *(Roomi)*

Lovers are duty bound to seek the Beloved.

The beloved should be secretly taken to the village heart).

The pangs of love of (or of separation from) dear Mehar should not be communicated to others. .

Note: Rewrote. **ڪهه** as **ڪنهين** as per Mr. Advani's edition.

SUR SUHNI
CHAPTER-VI

ساهڙ جا سينگار، اڻ لکيا اڳي هئا،
نِڪا ڪُن فيڪون هئي، نڪا ٻي پچار،
ملڪنئان مهند هئي، توڏيءَ جي تنوار،
محبت ساڻ ميهار، لايائين، لطيف چئي.

1. The (various) attributes of Sahar (Allah) though not written in the Book of Destiny, (because it was not yet maintained), already existed. At that time even the words "Be and it became" had not come into play; nor was there any talk (or plan about the creation of the universe). Suhni (i.e. the Prophet) existed when even the angels were non-existent. Latif says: "it was then that she loved Mehar (i.e. Allah).

سهٽيءَ کي سينگار، اڻ لکيا اڳي هئا،
ڪُن فيڪون ڪانڌ هئي، نڪا ٻي پچار،
"مرکي ساڻ ميهار، لايائين" لطيف چئي.

2. Suhni (too) had all the attributes from infinity, though they were not recorded (in the Book of Destiny). There was nothing in the offing then about the creation of the world. Even the words 'Be and it became' were not brought into play. Latif says: "She proudly entwined herself in love with Mehar (i.e. Allah).

گهيڙ لنگهيو گهاري، ميثاقان ميهار ڏي،
"الست بربکم؟ قالوا بليٰ" پر اِها پاري،
ڏسيو، ڏيکاري، پرت پريان جو پيچرو.

3. Suhni entered the ferry (i.e. the world) finally to cross over to Mehar according to her promise with Him. Suhni knew her covenant already. She stuck fast to it and ratified her earlier admission that He was indeed her Lord. By her personal experience she showed to others the path of love leading to the Beloved, (Allah). -

> Note: The above words were addressed by Allah, as the commentators of the Quran inform us, to all the future generations of men who were to be drawn forth from the loins of Adam and his progeny. They ratified the covenant conceding the right of Allah to judge their actions and punish them for their sins. The sufis while accepting in main the above orthodox view, lay more stress on the Divine love than requital. They also interpret it as the address or exhortation of the Beloved to the assembled souls, the prospective lovers, and not to the future human beings.

آمد موج الست کشتی قالب شکست
باز چوں کشتی شکست نوبتِ وصل لقاست *(Roomi)*

There came the billow of 'Am I not'? and it wrecked the body's boat. When the latter breaks, it is time for the attainment of union.

(3) Shah Waliullah, the lmamul Hind, has reconciled the Quranic words **بني آدم** (Adam's children) with the poet's words **ارواحن** (souls), as in the next verse, by stating that the souls were made to appear before Allah in phantasmic human form in the same way as angels were made to appear before Prophets.

(4) The verse refers to the following phases of the Prophet:

a) He was created and favoured long before the universe was created.

b) He had ratified the covenant with Allah that He was the "Lord".

c) He guided his followers on the path leading to Allah by precept and practice.

(5) **ميثاق** means the covenant taken by Allah collectively from all persons who were to come to this world later, that He was their Lord and that they shall worship Him and obey His orders alone. The day on which the covenant was ratified is known as **يوم الميثاق** . In pursuance of this covanant Allah, on His part, creates every person as a monotheist.

"الست ارواحن کي، جڏهن چيائون،
ميثاقان ميهار سين، لڏيون مون لائون،
سو موڻي کيئن پاهون؟ جو محفوظان معاف ٿيو.

4. Allah enquired from the souls: "Am I not your Lord?" Suhni had union with Mehar in view of that covenant. How can it be reversed now when it was so decreed even earlier than the 'Loh Mahfuz' (The Book of Destiny), and on that account it was not recorded therein?

And when your Lord produced from Adam's children, out of their loins, their offsprings and made them witnesses against themselves by saying: "Am I not your Lord? They said: "Yes, we bear witness. (172, Al-Airaf).

نخست از عشق او زادم بآخر دل بدو دادم
چوں میوہ زاید از شاخی بداں شاخ اندر آویزم *(Roomi)*

I was born of His love first; I gave Him my heart later. When the fruit springs from the bough, on that bough it hangs.

"الست" ارواحن کي، جڏهن چيائين جيئن،
"قالوا بليٰ" قلب ۾، ٿيو تفائل تيئن،
محبتي ميهار جي، آئون نهوڙي نينهن،
سرتيون! ساهڙ سيئن، هلڻ مون حق ٿيو.

5. When Allah enquired from the souls: "Am I not your Lord?" My mind said 'yes' and I replied accordingly. (Frankly speaking) ever since then I am beside myself with love for Mehar. O friends! it is only right that I should go to him.

روح آنکس کو بہنگام الست
دید رب خویش و شدبی خویش و مست *(Roomi)*

That person, whose soul saw his Lord at the time of the covenant, got beside himself and ecstatic.

"الست" ارواحن کي، جڏهن امر ڪيو احد،
هو من ڪاڍو ميهار ڏي، سهڻي سڪڻ ستد،
دلو دور درياهه جي، ڪيو ارادي آڏ،
جيڪي آيس ڏانهن عهد، سو پاڙيو مُنڊ پاتار ۾.

6. Allah, the Unique, had asked the souls: "Am I not your Lord?" The heart of Suhni had gone out to Mehar then and she longed to love him. Actually it was the Divine decree which was responsible for disintegration of her jar in the river's current. To say frankly, what occurred to her in the river was as per the orders of her Lord; and in pursuance of her above covenant she bore it there in the river. (She bore the wages of loyalty or submission to the covenant in the form of death in the river).

Note: The orders issued by a King to his subjects for execution are known in Arabic as **عهد** because they are obligatory. Here it means the orders of Allah for His worship. They were accepted by all human beings.

"الست" ارواحن کي، جڏهن فرمايو فتاح،
هو من ڪاڍو ميهار ڏي، سهڻي سڪڻ ساهه،
دلو دور درياهه جي، ڪيو ارادي آداهه،
جيڪي آيس کان الله، سو پاڙيو منڊ پاتار ۾.

7. When Allah, the Arbiter, enquired from the souls: "Am I not your Lord?" the heart of Suhni had already gone out to Mehar fully captivated. The jar was outwardly broken into pieces due to the river's surge, but as a matter of fact it was so ordained (By Allah). Watever (directive) came to her from Allah she obeyed and fulfilled in water. (She welcomed and obeyed in this world, as an ardent devotee, all commandments of Allah).

"الست" ارواحن کي، جڏهن فائق فرمايو،
هو من ڪاڍو ميهار ڏي، سهڻيءَ کي ساعيو،
دلو دور درياهه ۾، اُتائين آيو،
جيڪي هاديءَ هلايو، سو پاڙيو مُنڊ پاتار ۾،

8. (Allah), the Supreme, enquired from the souls: "Am I not your Lord"? Suhni's mind was then captivated by Mehar, and she prepared herself to go to him. For her use the jar, which later broke up in the river, was brought into play later as per decree. Whatever the Guide (i.e. Allah) directed, she fulfilled in water. She faced patiently in the river what Allah, the Guide, had already decreed for her.

"الست" ارواحن کي، جڏهن چيائين،
هو من ڪاڍو ميهار ڏي، سهڻيءَ سدائين،
جيڪي آيس اُتاهين، سو پاڙيو مُنڊ پاتار ۾.

9. When Allah enquired from the souls 'Am I not your Lord'? Suhni's heart had gone out to Mehar in love for all time. She fulfilled in water whatever was decreed for her by Allah. (She completely went in for submission and self -abnegation in this world.

بجز آنچہ تو خواہی من چہ خواہم
بجز آنچہ تو نمائی من چہ بینم (Roomi)

Save what you will, what will I have? Save what you show, what do I see?

"الست" ارواحن کي، جڏهن جاڳايو جليل،
"سنئين راهه" سيد چئي، "سونائون سبيل"
وحدت جي واديءَ ۾، ڪوڙينڪي قليل،
درياهه جي دليل، لوڙهي لهوارا ڪيا.

10. By putting the (declarant sort of) question to the souls: 'Am I not your Lord'? Allah, the Majestic, actually made them cognizant of the actuality. "As a result, says Sayed, "they declared that they would pursue the straight path leading to Him." But later (in this world) very few of them adhered to the doctrine of Oneness of Allah, while the others drifted aimlessly along the current due to the surges in the river (or the materialistic urges in the world).

ڪامان، پچان، پجران، لڇان ۽ لوجان،
تن ۾ توُنس پرين جي، پيان نہ ڏاپان،
جي سمنڊ منهن ڪريان، توءِ سرڪيائي نہ ٽئي.

11. My own plight is that I am in the fire of love, and I feel that I am burning, and being roasted and consumed. Notwithstanding I remember and look for the Beloved. I am so parched with 'thirst' about Him that how so ever much I drink (of His remembrance), my thirst is not quenched. Actually were I to gulp down the entire sea, it would at the most, mean a mere sip for me.

شادم کہ عاشقان راسوزِ دوام وادی
درمان نہ آفریدی آزار جستجو را (Roomi)

I am glad that you have given a permanent anguish to lovers. But you have not brought out medicine for the travails of search.

ڪامان، پچان، نہ مران، سڙان ساري رات،
بن ٻيائي کي وجهي، ڪر پريان جي تات،
سيخون سنديون سڃٽين، اُيرن آڏيءَ رات،
نہ ڪي هٿ نہ سات، ڏهاڙي چنگ چڙهان.

12. (The tragedy is that) even though I burn (in the fire of love) and am roasted in it for the entire night, I am not being snuffed out. Obviously I would continue to burn unintermittently. (The poet advises): "Abandon polytheism or plurality and think of Allah alone". In fact at midnight time, I feel that I am on the spikes of love. I am to dangle from the scaffold daily, and I have no wherewithal either in cash or in investment to ward off.

ہرکہ او بیدار تر پُر درد تر
ہرکہ او آگاہ تر رخ زرد تر (Roomi)

He who is awake more, feels the effects of love more. He who is more conversant with the secrets of love, feels the anguish more and turns more.

ڪاري رات ڪچو گهڙو، اوٽيهين اونداهي،
چنڊ نالو ناهه ڪو، درياهه دڙ لائي،

ساهڙ ڪاري سهٽي، آڏيءَ ٽي آئي،
اِي ڪم الاهي، نات ڪُنن ۾ ڪير گهڙي؟

13. It is a dark night. Actually it is 29th of the lunar month. The moon is nowhere visible (and it is pitchy dark on all sides.) Suhni carries an unbaked jar and the river is turbulent! She went to the river at midnight time to swim over to Mehar (on the opposite bank). Were it not predestined as such, who could have entered the river in the face of the eddies (particularly when the circumstances were unfavourable).

ڪاري رات، ڪچو گهڑو، نڪا سيڙهي ساڻ،
وجهي، ويرم نہ ڪري، پريان ڪارڙ پاڻ،
محبتي ڪي مهراڻ، سڪي سپ پٽ ٽيو،

14. It is a dark night. Suhni has only an unbaked jar, not even a goatskin.Without any delay on the bank she directly plunged in water for the sake of the beloved. Her love miraculously froze the river and changed it into a plane, (a hard block).

ڪاري رات ڪچو گهڑو، مٽان وسي مينهن،
هڪو پؤ بيراهه جو، ٻيو سانيارو سينهُن،
شال مَ ڇڄي نينهن! گهڙان، گهوريو جندڑو!

15. (Suhni soliloquizes:) It is a dark night. I carry an unbaked jar. (To crown the misfortunes) it is raining. One one hand I am afraid of missing my way, and on the other hand there are beasts of prey in the river to face (or) just on the opposite bank there stands the lion of Allah - Hazrat Ali, to protect me). May my love stand all tests! Let me enter the river, even though it may cost me my life.

Note: Hazrat Ali was titled by the Prophet as Asadullah or the Lion of Allah.

اورار نہ پرار، ويچارِي وَهه وچ ۾!
سُڪي ڏنيءَ سپرين، ٻيو مڙوئي تار،
"تون گهڙ، ڪيم نهار، ٻڏندن سين ٻاجهون ڪري!"

16. The poor woman is neither on this bank nor on the other bank; but she is in midstream. Except for the dry bank (the Hereafter) where the beloved is, every thing else is under deep water. (i.e. the worldly conditions are depressing.) "Notwithstanding you continue your efforts to swim across the river! Do not get unnerved! Allah is merciful to those persons who are about to drown!" (This is what the poet advises.)

هِن پار، نہ هُن، ويچاري وَهه وچ ۾!
نيچ نهاري نہ گِهڙي، تنهن ۾ پسن تن،
الله! ساڻ امن، آران ڪنهن اُڪارئين!

17. Neither on this bank nor on the other, but the poor woman is in the mid stream. She had not scrutinized the unworthy jar before she had entered the river, It had developed a leak in its bottom. "O Allah! Kindly steer her safely through the swift current!"

سهسين سائر ٻوڙيون، مُنڌ ٻوڙيو مهراڻ،
وَهه وجايو پاڻ، هٽي ڪنڌ ڪپن سين.

18. The river drowned hundreds of women but this woman (Suhni) drowned (conquered) the river itself. Its current lost its impetus and force by striking against the river's bank.

Note: Satan was absolutely inoperative against the Prophet, who, on that account, passed sinless life. -

بادہ از ما مست شدنی ما ازاو
عالم از ماہست شدنی ما از او *(Roomi)*

The wine got the intoxication from us and not we from it. The universe became alive due to us and not we due to it.

سهسين سائر گجن، تہ بہ سهج نہ متي سهٽي،
تہ ڪي نينهن ڇجن، پرتهين پرين جي؟

19. Let hundreds of rivers rage, still Suhni would not abate her yearning or amend her programme (to go out to Mehar). (Indeed how could she?) Love for the beloved cannot be sacrificed or disrupted (because of certain formidable dangers or difficulties).

Note: Allah is responsible for ordering vicissitudes in our career. But our love for Him should not fall and rise like mercury in the thermometer on that account.

سپيريان جي تُرهي، ٻڏي! هٿ مَ لاءِ،
صباح تان چونداءِ "اسان تو اُڪاريو!"

20. (Poet to Suhni!) O you about to drown! Do not even touch the Divine raft sent for your rescue. In the other case on the Day of Judgement Allah would remind you that He had steered you to safety.

Note: (a) Love deprecates fear in a lover. He who invokes aid of Allah in a particular emergency demonstrates expressly or impliedly a state of fear. After all what is the maximum stake for a human being? It is his life; and for that a lover should have no particular value. He should always be prepared to sacrifice it to please the beloved. Shah advises the lover not to invoke the Divine aid under stress, or if it has been voluntarily vouch-safed, not to avail of it.

b) The emphasis in this verse is on the prospective reminder by Allah that He had saved the person concerned, and that seems distasteful to Shah. On the other hand certain poets are of the view that a lover actually enjoys a reproach or an abuse from his beloved. For instance Hafiz has said:

بدم گفتی و خرسندم عفاک اللہ نکو گفتی
جوابِ تلخ می زیبد لعل شکر خارا

You abused me and I have enjoyed it. May Allah pardon you! You uttered good words. In fact bitter words very well suit ruby-like lips, which diffuse sugar.

There is no obvious difference between the two poets about the conception or values of love. Each has adopted a different form of approach or presentation - that of Shah is conservative, while that of Hafiz is liberal.

I may, however, submit with manifold apologies that Shah Latif's this particular exhortation to the lover is uncalled for. Allah has very emphatically directed in the Quran that when you oblige a person, you should not remind him of it later. Accordingly it is out of question to apprehend that Allah

Himself will do such a thing.

Besides Allah had taught Hazrat Nooh to say, "And say: My Lord! cause me to land on a blessed landing, for you are the best of those who bring man to land." (25, AI-Mumenum). This means that invocation of aid in a predicament is exhorted.

سپيريان جي ترهي، ٻڌين، توءِ مَ لڳ،
جي پائين پرينءَ مڙان، تہ پور اُبتي وڃ،
پاءِ تيڏاهين پگ، ناهہ جيڏاهين نجهرو.

21. Even if you were to drown, do not avail of the beloved's raft. If you want to meet Him, take the anti-current course. Proceed in the direction where no human habitation is in sight. (You should exclusively rely on Allah and commit yourself to Him. Forsake materialism in totality unlike other persons).

سُکيءَ جي سانباهہ ۾، جڏهن ٻُڏيون جي،
ساهڙ تنين کي، ٻيلي ٻنهي ڪنڌيين.

22. To those who die while attempting to reach the other hank (or the Divine company), Sahar (i.e. Allah.) will extend His patronage in both worlds.

Allah helps apostles and believers in this world as well as in the Hereafter.
(1-6, Al-Mominun).

The good deeds of martyrs are not lost. Allah shall take them to their goal.
(4 and 5, Muhamad).

سکيءَ ٻڏن جي، ساهڙ ساڻي تن جو،
"لهرن سر"، لطيف چئي، "ڪُلهن چاڙهيو ني،"
"جي پُڇن پنڌ پري، تن اُماڻي اوڏو ڪري."

23. Sahar (Allah) is with those who die before entering water, i.e. they die before their physical death. Latif says, such persons are lifted on His shoulders and thus made to pass the surge. For those who are worried about the distance, He makes it shorter.

سکيءَ جي سانباهہ ۾، ٻڌين، توءِ ٻڏ،
ڪک، ڪانديرا، ڪانيون، ميڙي ٻڌ مَ مڏ،
نکو ساهڙ سڏ، نکا سُجي سوهڻي.

24. No matter if you die during your attempt to reach the other bank. Do not prepare a raft of straw and sticks for your safety. (Such a raft would constitute a sort of veil or hurdle between you and your union with Allah). (In case you die thus, you will be transformed in Sahar and the veil and your separate identity will vanish.) There would be no Suhni nor would any call to Sahar for help be necessary.

جي تو بيت پانئيا، سي آيتون آهين،
نيو من لائين، پريان سندي پار ڏي.

25. This couplet is capable of two interpretations as under:

a) What you consider as mere poems are in fact Quranic verses. They carry you mentally to the Beloved or Allah. (This means that good many poems in the Shah's Risalo, when spiritually interpreted, are helpful as a guide to the Quran. Accordingly

this couplet contains a sort of warning to the readers not to be casual or superficial in their interpretation of Shah's poems.

b) The word **آيت** belongs to the Arabic vocabulary, It means a sign, token, mark (to denote a passage) or a miracle. In Quran it has been used in connection with several things, i.e. creation of solar system, alternate succession of day and night, regeneration of barren' land, Arc of Hazrat Nooh, and staff of Hazrat Moosa etc. An Ayat may be seen or intellectually understood or visioned in a state of ecstasy. The verses of Shah, it should be noted, are not the result of an effort on his part. He composed them while he was in ecstasy. This is clear from his following poem: **مُنيءَ ڪيا مرض ۾ جاوا سي جواب**

I have given uncalled for vent to these spiritual exhortations while in ecstasy, which is generally considered as a disease in common parlance, particularly by those who are alien to spiritual evolution.

It is obligatory that the ecstatic expressions should receive deep study. Else the apprehension is that they would fail in their purpose and may cause more harm than good to the readers. It was on this account, that Emperor Aurangzeb had forbidden study of Diwan Hafiz in academic institutions in Delhi.

In the context of the above prologue this verse may be translated as under:

My verses are not mere poems (meant for entertainment, as considered by you.) They are full of mysticism and guidance. Please take them as tokens or symbols from me. If you interpret them properly, they will help you in your spiritual evolution and guide you along the straight path IeadingtoAllah.

In this connection I should better refer to the relevant poems of Moulana Roomi and Dr. Iqbal as under:

بیت من بیت نیست اقلیمی ست
ہزلِ من ہزل نیست تعلیمی ست *(Roomi)*

My poetry should not be restricted in its scope to a mere house. Its range is very wide. It applies to the entire country. My allegory should not be taken as a purposeless joke. It is meant to educate you.

من اے میرامم داد از تو خواہم
مرا یارانِ غزل خوانے شمردند *(Iqbal)*

O Prophet, the leader of followers! I seek justice at your hands. My friends have dubbed me as a mere reciter of Ghazals.

The verse under discussion does not reflect ego on the part of Shah Latif, who, as every reader of the Risalo knows, was very humble in nature. He always advocated humility and self renunciation.

Note: This verse is the master key for all Surs in the Risalo. Those readers, who do not avail of it, are most likely to founder in their interpretation. The poet has predicted their misfortune in the verse No. 27 of Sur Yaman Kalyan.

VAI

وينِي ڪين وساري، محبت وڏڙي ماري،
ديواني يار! وو! مستاني، دلبر! جاني! وو!

لا! ويڻي ڪين وساري.

جنهن کي سڪ ساهڙ جي، سا گهايل گهر نہ گهاري،

لا! ويڻي ڪين وساري.

ڏم ڏهيلو ڏکيو، سر ۾ سؤنٽا ماري،

لا! ويڻي ڪين وساري.

ٻيلي پاس ٻرن جي، تن ڪرکن وڏيس کاري،

لا! ويڻي ڪين وساري.

ٻيلي ٻنهي ڪنڌيين، محب مينهون ٿو چاري،

لا! ويڻي ڪين وساري.

هوءِ هونگارون، پُون پڪارون، تڙ تڙ دوس تواري،

لا! ويڻي ڪين وساري.

هوءِ جا پڪ پرين جي، آهيان تنهن آساري،

لا! ويڻي ڪين وساري.

She is not oblivious of her love. Actually she is beside herself with it. She is definitely mad, insane on that account, O friend! O beloved!

Whoever longs for the beloved shall have no rest at home. Such a person cannot stay at home.

Dam (Suhni's husband), already hostile to her, chides her and even uses clubs against her. On the other hand Suhni's love for Mehar has been enhanced by the bells ringing in the forest (on the opposite bank).

The beloved is grazing buffaloes in the forest on both banks of the river. (This means that the Prophet is attending to his followers in both worlds).

The friend (the Prophet) listens to hardly audible utterances on one hand and receives formal requests on the other. He is present at each ford and he talks encouragingly to all and sundry.

Note: Ford may mean place here.

I am relying on and remembering the sip which I had received from the hand of Mehar, my beloved (i.e. the Prophet).

SUR SUHNI
CHAPTER -VII

تڙ نہ گِھڑي تُور، توءِ من کاڍو ميهار ڈي،
ڈاڍو دور درياهه جو، سِکڻ وڏو سور،
من ۾ موج ميهار جي، پهس پريان جو پور،
ٻيلي ٻنهي ڪنڌيين، نت نهاري نور،
منجهان جر ضرور، ڪچي کي ڪو مَ ٽئي!

1. Her beloved (being unwell) was not able to enter the river. On that account her mind went out to him. The river was very tumultuous and forbidding. (But merely to long for the beloved and sit inactive would be unbearable.) Yearning itself is fraught with suspense and pain. Her mind was in turmoil due to love, and the beloved's recollections overwhelmed her. She looked for the light in the forest on both sides of the river. (She sought guidance and succour.) She very much wished that her float, the unbaked jar, may come to no harm in water.

The Prophet is a luminous lamp. (47, Al-Ahzab).

Note: If ڪچي is read as ڪيچي the last stanza may be 'There will positively be harm from the river. Would that her love is not impaired on that account and she becomes disreputable."

پاڻ اُڇلي آب ۾، وهم سر وڏائين،
"لهرون لنگهيائين، لطف ساڻ" لطيف چئي.

1-A. However, she plunged into water and headed for mid, stream current. "She passed through the waves with Allah's mercy", says Latif.

ٻوڙئين، چاڙهئين، تون ڏٺي! ٻئي جو دعوي! نہ دم،
هن منهنجي حال جو، ميهر ئي معلم،
رک ٻيلي جو ٻرمُ، جو اڇي ٻيو اجهور ۾!

2. O Allah! You alone are competent to drown me or save me. None else has the pretensions or power to do it. Mehar (Allah) is fully conscious of my condition. (O Allah!) Kindly maintain the prestige of this bondwoman! She has got into deep water.

Or who responds to the distressed person when he calls on Him, and removes the evil, and makes you successor in the earth? Is there a God besides Allah? Little is it that you reflect. (62, Al-Naml).

ڪانڊي ڪنگ ٽياس، وَهڻ جنازو سهٽي،
ٻگها جي ٻيٽن جا، ڪُلها تن ڏناس،
اڪيين ملڪ ڏناس، توءِ من ڪاڍو ميهار ڈي.

3. The herons accompanied Suhni's corpse as pall-bearers and the, river current was her bier. The cranes of the adjoining islands applied their shöulders to her bier and bore it. She saw the angels face to face. (They were perhaps commissioned to interrogate her). But her mind was absolutely absorbed in Mehar (and she just ignored them).

Note: Rewrote كُلا as كُلها as per Mr. Advani's edition.

اُيو تڙ ميهار، ملاحن سڏ ڪري،
"آئون پڻ وجهان هٿڙا، آئين پڻ وجهو ڇار"،
"گهوريون ڪار ونيار، مان مڙنُون سپرين"

4. While standing on the ferry, Mehar (saw Suhni drowning and he) frantically called the (near-by) boatmen and appealed to them: "Please spread out your nets on the river's surface. I too would join you with my hands. Let us search in its muddy depth for my beloved Suhni. Possibly we may salvage her."

کشتی شکستگان نیم ای باد شرط برخیز
باشد که باز بینم آں یار آشنارا *(Hafiz)*

We are of the broken boet. O favourable wind! start blowing so that we may possibly see again the intimate Friend.

ميهار ملاحن کي، اُيو آڇي اڇ،
"آئون پڻ وجهان هٿڙا، آئين پڻ وجهو رڇ،"
"ڪنڊيءَ ڪُن ڪُٽڇ، مانَ هُونَ سلامت سپرين."

5. Simultaneously Mehar offered them whey or the liquid curd) and requested them thus: "I am using my hands and you please spread your nets on the river. Let us explore for Suhni all avenues, more particularly the eddies formed near the bank, in the hope that perhaps she may still be alive and intact."

Note: Replaced سنديءَ by ڪنڊيءَ as per the Bombay edition.

ميهار ملاحن کي اُيو ڪري سڏ،
"ادا! انهين پار کان، موڙي اڇو مڏ،"
"ويا جي وهه گڏ، هلو تہ ڏوريون ان کي."

6. While standing (at the ferry) Mehar impatiently called the boatmen, and said to them: "O brothers! Please bring round your boats from the yonder side. Let us search for her who has drifted down stream with the current.

Note: The above verses No. 4-6 show that the earthly agencies or even the deities avail nothing against the Divine decree. Read commentry on the verse No. 9 post.

ڪنڊيءَ جهليو ڪانهن، عاشق اُيو آهون ڪري،
"تو ڪيئن ٻوڙي سهٽي؟ ٻيلي منهنجي ٻانهن،"
"درياهه توتي دانهن، ڏيندس ڏينهن قيام جي."

7. (Noticing recalciterance on the part of the boatmen to cooperate with him in the search for Suhni, Mehar became despondent). While standing on the bank of the river he took hold of a tuft of 'Kanh' or wort grass and mournfully sighed and reproached the river: "O my erstwhile comrade! Wherefore did

you drown Suhni, my wife? O river! I will complain against you (to Allah) on the Day of judgement.

Note: It is a fundamental of faith that the final account-taking shall occur on the Day of judgement and that Allah shall determine all disputes and controversies then.

جتي پير پرن، پريون پون پواريون،
تانگھ نہ لڌي تارئين، مپ نہ ماڻيڑن،
ڪنڌيءَ اُپا ڪيترا، سيڙايا سنڪن،
تون ڪيئن تن تڑن، اچيو اساري گِھڑين؟

8. (Mehar then addressed the image of Suhni) "Where eddies were formed, where the river was dangerously active in erosion, where swimmers or those: who used jars as floats, could not fathom depth of the river, where many swimmers with their goat skin floats hesitated and stayed away on the bank, and from there they watched terror-stricken the river, how was it that you, O Suhni! so carelessly ventured to enter the river at those fords?

گھڑي ۾ گھوري، مٹان پرين جندڑو،
محبت جا مھراڙ ۾، تسو ٽي توري،
ڏم وڏو ڏوري، نہ تہ ڪنن ۾ ڪير گھڑي؟

8-A. (The poet remarked:) Suhni entered the river quite prepared to sacrifice her life for the beloved. She weighed lightly the dangers of the river vis-a-vis her love. But it must be conceded that but for the oppression of Dam she may not have hazarded the journey among the whirl pools in the river.

ٻارھن ڪن ٻٽيھ تڑ، تڑ تڑ مٹان تانگ،
عشق جن اُتانگ، ٻُجھان سي نہ ٻڏنديون.

8-B. There are 12 eddies and 32 fords, and each ford is infested by snakes. But I feel that those, who are steeped in very intense affection, will not perish in the eddies.

پرينءَ پر درياھ، پس! جي پار پون ٿيون،
ٻڌ توڪل جو ٽُرھو، آھر ساڻ الله،
جن جي ساھڑ ساڻ صلاح، سي ڪين ٻڏنديون ڪڏھين.

9. Behold those who do cross the river (inspite of the erosion of its banks) and safely reach the yonder bank! (O Suhni! like them) you too should equip yourself with the raft of reliance on Allah, and commit yourself to Him. Verily they shall not drown, who work in union with Him.

Note: In verses No. 4 and 5 Mehar solicited the aid of boatmen to find out his beloved Suhni. He even offered them whey to tempt them. But he failed to evoke any response from them. In these verses the boatmen may be interpreted as the deities, who are boosted up as 'partners' of Allah by the Polytheists. Then Mehar turned to another category of "boatmen of the yonder side" as per verse No. 6. These boatmen may be interpreted as the angels whom the polytheists worshipped as daughters of Allah. From them too Mehar failed to elicit a response. As per verse No. 9 Mehar got into despondency. He even found fault with Suhni for having entered the river when the odds were against her. Hence in the next verses the poet exhorted him to cheer up and commit himself to Allah, who

indeed does not allow them to sink who rely on Him.

The following verses of the Quran are relevant:

Verily those, on whom you call beside Allah, are mere servants like you. Then call on them and let them answer you: "if you are truthful"!
(194, Al-Airaf).

O you who believe! "Seek help with patience and prayer. Surely Allah is with the steadfast. (153, AI-Baqarah).

Say! "He is my Lord, and there is no God excepting He; I rely on Him and to Him have I to return." (30, Ra'd).

Note: Rewrote the first stanza as under as per Mr. Trumpp, Bombay and Bhit editions respectively. **پرين پر درياه، پس جي پار پون ٽيون**

كيمياداری دوای پوست كن
دشمنان رازين صامت دوست كن *(Roomi)*

You have alchemy (i.e. Divine love) within yourself. It is capable of improving the nature of objects. Treat with it your internal and external foes. If you do it, your 'nafs' and the river animals will be your friends.

سانيارا سڏ ڪيو، اُيا چونم "آءٌ!"
هڪ تكو ئي تار وهي، ٻيو لُڙ لهريون ۽ واءُ،
ساڻي جن الله، ٻجهان، سي نہ ٻڏنديون.

10- The approved lovers standing on the opposite bank hail me and exhort me to press forward, I am, however, confronted with an impetuous current, its tumult and surge and gale. Notwithstanding I feel sure that those whom Allah aids, would not drown.

Note: The approved believers, seekers or lovers referred to in the verses No. 10 and 11 are described in the verse No. 14 post

And who has companions who call him to guidance, saying: "come to us".
(71, Al-Anam).

I shall surely show the road to Myself to those who suffer hardships in My way. (69, Ankabut).

سانيارا سڏ ڪيو، اُيا چونم: "اچ"!
هڪ تكوئي تار وهي، ٻيو هٿ ڪميٽيءَ ڪچ،
ساڻي جنين سچ، ٻجهان، سي نہ ٻڏنديون.

11. Those standing on the opposite bank, (the approved lovers), hail me and exhort me to reach them. But I am conscious of two handicaps: to wit the swift current and the negligently selected unbaked jar. However, I understand that those whose cause is true and bonafide, would not perish in water (or) whom the Reality helps, they do not sink as per reports.

هاري! حق ركيج، سانيارا ساهڙ جو،
خواب، خيال، خطرا، تن كي ترڪ كريج،
اندر آئينو ڪري، پرين سو پسيج،
انهيءَ راهہ رميج، تہ مشاهدو ماڻئين.

12.O unsophisticated woman! Fully honour the claim of the Omnipresent Sahar (i.e. Allah) on you: (that you have to worship and obey Him and that He has purchased the person and property of true believers in exchange for Paradise). Dissipate all sorts of doubts, misgivings and fears. Cleanse your

mind, like a mirror, of everything ungodly, and then see the Beloved reflected in it. If you comply accordingly, you will surely see Allah.

حق را ز دل خالی از اندیشہ طلب کن
از شیشہ بی مئے، مئ بی شیشہ طلب کن

Seek Allah in a heart which is free from all misgivings. Seek wine from a bottle which is empty of it.

هاري! رکج حق، سانيارا ساهڙ جو،
خواب، خيال، خطرا، تنين کريج ترک،
کرئين غير غرق، تہ مشاهدو ماڻيين.

13. O idiot! Honour and satisfy fully the claims of the Omnipresent Sahar (i.e. Allah) on you (that He has purchased your person and property in exchange for Paradise) Abandon all ungodly thoughts, misgivings and supersititions, which are prejudicial to the acceptance of your love by Him. If you destroy all traces of polytheism, you will surely witness Allah.

Note: The verse No. 110 Al-Touba is relevant to the preceding and present verses.

سانيارا سيئي، تن جنين جو طالبو،
من پريان نيئي، پگهيو پاڻ ڇري.

14. They are the approved lovers who always yearn (i.e. they are restless) for the Beloved. The latter has fastened their hearts unto Himself by means of ropes. -

لَيا ڏٺم لار، سانيارا ساهڙ جا،
هِنئون هت نہ وندري، ڏراڙنئون ڏار،
منهنجو من ميهار، پڇهيو پاڻ ڇري.

15. I can see the 'Lano' and 'Layar' trees of Sahar just ahead of me. (They remind me of him and also of the fact that the distance separating us is not much). My heart does not feel at rest here in absence of the herdsman. Mehar has fastened my heart to Himself by means of ropes.

Note: In this verse Sahar, hdrdsman and Mehar may refer to the Prophet of Islam.

VAI

"آيل! امڙ! تي جيان، لا! جي سارينم سُپرين."
ساهڙ مٽان صدقو، ڏهيين ڏم ڏيان،
لا! جي سارينم سُپرين.
مٽان ماڻک هيڪڙي، امل اٽ ڏيان،
لا! جي سارينم سُپرين.
"اچين،" عبداللطيف چئي "تہ، جانب! نت جيان،"
لا! جي سارينم سُپرين.

Mother! O mother! I can live only if the beloved recollects me.

Let me sacrifice Dam (baser self) vis-a-vis Sahar (the Prophet) ten times (i.e.

any number of times).

In exchange of the priceless gem I am prepared to give eight (i.e. many) jewels.

Abdul Latif says: "My beloved! If you come to me, that would mean life for me.

SUR SUHNI
CHAPTER-VIII

ٻڏندي ٻوڑن کي، کي هاتڪ هٿ وجهن،
"پسو لڇ،" لطيف چئي، "ڪيڏي کي ککن،"
"توڙي ڪنڌيءَ ڪن، نات ساڻن وڃن سير ۾،"

1. Certain astute persons, while drowning, clutch at some straws (growing on the river's bank). Behold the reaction of the latter (to this approach for rescue). As far as possible they pull up the drowning person on the bank or (in case they are much too weak for that, they) break off from the parent bush to keep company with the drowning person in midstream.

الطريق يتثبت بالحشيش

A drowning person clutches at leaves of hemp (or straws).

Note: In this verse one side of the picture shows desparation, and the other side depicts constancy in fellow feeling.

ڪڇِي ڪانِي ڪانهن، ٻُڏا ڪڍي ٻار مان،
"يا لنگهائي"، لطيف چئي، "يا ڏريان ڪري دانهن،"
ڪماحقه ککن جي، آهي ڳالهه آڳانهن،
ڏين ٻڏن کي ٻانهن، نات ساڻن وڃن سير ۾.

2. The feeble straw reed either rescues the drowning person from water by pulling him up on the bank, and as said by Latif, it saves him; or (if it is unable to bear the pressure), it breaks with a shriek in the process at the first pull. Verily the above parable about reeds is much too well known. (In brief) either they help the drowning persons to safety or accompany them downstream to chaos.

Note: Replaced جيڪي ڏي as per Mr. Kazi's edition.

جان کي ڪنڌيءَ ڪانهن، تان تاڻي ٻڌج ترهو،
هٿ پريان جي هٿ ۾ ٻي کي ڏج مَ ٻانهن،
سندي ڪپر دانهن، ڪ تو ڪنين نه سئي؟

3. Notwithstanding the availability of straws on the bank, (i.e. of the guides in the world), prepare a floating raft for yourself. Then commit yourself to Allah and none else. Have you not heard about the turmoil on the other bank (due to the raging surf and erosion of banks?

Note: The poet advises that so long the life lasts and the bonafide guides are available, we can avail of them. However, we should commit ourselves to Allah. We should always bear in mind the horrors of the grave and of Hell. Allah alone can protect against them.

Commit yourself to Allah. (3, AI-Ahzab).

Note: The tortures in the grave are real though invisible to the average physical eyes. The saints, however, can see them. These tortures are the result of love for the world and its possessions, and they vary directly with the latter's magnitude. The 'snakes' etc are there. The sinner has brought them with himself to the grave. They constantly operate and allow no respite to the corpse concerned. The love for power bites like a python, that of prosperity like a viper and that of family like a scorpion. The dead man perceives them and endures their torture. He will only be rescued from them by remorse and extinction of the material love in him. He will then develop love of Allah;and in the wake of that the torment may cease lmam Ghazali's Ahyaul UIum

هاواٽا هلن، ڪپر ڪارونيار جا،
"لهريون، لڙ،" لطيف چئي، "پيلي تي پُلن،"
"جي ڪچي ساڻ ڪهن، اڪو تن اوباهيين!

4. Lots of stories are in the air about the banks of the deep river. "Its waves and the surf," says Latif, "Would directly attack the unbaked jar. (O Allah)! May you pass to safety, along with their unbaked jars, those who have nothing more than that."

Note: Lots of awful stories are current about the requital for sins after death. Naturally it is the sinners who will be affected the most. The unbaked jar symbolizes sins and unsatisfactory performances in the world.

آهيين هُت اُماڻ، ٻڌ ترهو تار جو،
"لهريون، لڙ،" لطيف چئي، "جهليا جنگ جواڻ،"
اونهي تڙ اَگهتيا، آڏِي مچي آڻ،
جي پيا مُنهن مهراڻ، تن ٻاندين ٻيٽ نہ اُڇهي.

5. Since you are about to go to the yonder bank (to meet Mehar), get ready with a raft meant for deep water. (This means that you are bound to die and appear before Allah for rendering account. Hence equip yourself well for that exigency). Please note that the waves and the tumult in the river are so frightening that even heroic persons hesitate to enter it. This is what Latif says. (Since they dared not to go further) they had to stop at the site where the river was deep,and to humbly admit their inability to proceed further. On the other hand those swimmers, who like the drifting logs, resolutely faced the current, did not halt at any midway island (but pursued their course unhesitatingly.) (This means that the righteous believers were not unnerved by the worldly influences and hardships, nor by the prospecetve interrogation after death, but they maintained their course of self renunciation and integrity till they reached their goal).

ڪچو کان ڪنيار، اوڳي! ڳنهيو اٽيين،
ڪ تو ڪنين نہ سُئي؟ پيلي تي پلڪار،
"لوڙهيا لک، لطيف چئي، ڪوڙيين ڪارونيار،"
اُڪاريين، آڌار! آران آڪي واريين!

6. O idiot! You purchased the unbaked jar from the potter! Had you not heard that it could not stand against the action of the waves? The awesome river had drowned numerous persons, as said by Latif. (Why did you not take guidance from that fact?). O Allah, the mainstay of the world! Kindly pass

through the main stream those persons who have nothing more than unbaked jars! (i.e. whose wherewithal consists of sins.)

ڪچي ساڻ ڪهي، پڪو پُڇي نہ سهٽي،
"لنگهيو لڙ،" لطيف چئي، "وچارن وهي"،
"سا ڪيئن نينهن نهي؟ جنهن کي نينهن نڏو ڪٽي؟"

7. Notwithstanding Suhni took the unbaked jar. In fact she did not bother or enquire about a baked one. Latif says: "She passed the current and was on her way to the herdsman. How could she control her affection when she is already fastened completely by it? (The love is all powerful. It sways the lover in totality. Accordingly there is no question of restraining it.)

اونهي ۾ اوهري، ڪهي ڪچي ساڻ،
"سپڪ جو،" سيد چئي، "پچي نہ پرياڻ،"
"عشق واريون"، عبداللطيف چئي، "سڌ نہ ڪٽن ساڻ"،
جنين پاسي پاڻ، سي اوتڙان اُڪتيون."

8. She forthwith got into the river along with the unbaked jar. According to the Sayed she had not even cared to know or enquire about the external symptoms of a baked jar (to make sure that her jar was a baked one). The fact of the matter is that lovers have no particular interest in any matter, because those who rely on themselves invariably go astray.

انگ پسي رنگ، ڪيو ڪو دور دلي،
ہڑ! ہڑ! ٻيلي نہ ٿيو، ڪچو مَنجهه ڪلي،
تران ٿي تار گهٽو، تنهنجي بحر! بلي،
سو ميهار ملي، آهيان جنهن جي آسري!

9. (Alas for me!) Sensing my ill-starred luck the jar too became faithless to me in the midstream and started to disintegrate. O river! Under the circumstances and inspite of your depth I swim under your auspices now. Would that I meet my Mehar,to whom I have committed myself!

Note: **بحر** may also be interpreted as Allah.

پانيم نہ ٻيلو، مونکي ڏاءَ ڏتاريو،
آکي مٿي اُسري، روح ڏنو ريلو،
تيلاهين ويلو، پيم واهڙ وچ ۾.

10. (Said Suhni) "I did not take the jar to be unbaked. Actually I was deceived by its colour and decorations. Besides my mind was so overwhelmingly preoccupied by love that without allowing me time to make a selection, it impelled me to go in for the unbaked jar merely because of its attractive exterior, and the next moment I was in the river itself. (It was due to my having been deceived that I was stranded in the midstream."

Note: Rewrote **تيلاهم** as **تيلاهن** as per Mr. adveni's edition.

The life of this world is made to appear attractive to those who disbelieve.
(212, AI-Baqarah).

He (i.e. Satan) answered 'My Lord! Since you have adjuged me as lost, I will surely make evil appear beautiful to them on the earth, and I shall surely lead them all astray. (39, Al-Hijr).

ڪديا جي ڪِلال، سي پسي خال خوش ٿئي،
پاڻيءَ ڇِٽ پسائيا، ڏاءَ نہ جهلي ڏمال،
سُپڪ پانيا سهٽي، جوين جي جمال،

آکي جا احوال، معلوم ٿيا مهراڻ ۾.

11. She was fascinated by the decorations made by the potter on the (unbaked) jar. They were, however, neutralized by water and the decorations were completely washed off by the surf. Suhni (erroneously) thought (and this thought was inspired by her youth (or Satan) who makes worthless things alluring to human beings. She mistook freshness of the jar as indicative of its durability. But the true position of the unbaked jar soon forced itself on her in the river.

ڪچو تان ڪوهه؟ پڪو نظر پرين جو،
ساهڙ منهنجو سپرين، ڏم ڏنيئي ڏوهه،
جي ڇڏو جي ڇوهه، تہ پوريندیس پار مٽي.

12. What, if the jar is unbaked? What really counts is the Beloved's condescession that would serve as the baked jar. Sahar is my real Lord. It is a sin to see (much less associate with) Dam (or the baser self or Satan). (Whatever condition of the river may be), whether a gale is raging over it or the rivers' current is impetuous, I shall press my way to the opposite bank, (where my beloved is).

آکو تہ آکو، ڪچو آيم ڪم،
جيءَ جنين جا جم، پڪا سي پچنديون؟

13. No matter if the jar is unbaked. It will serve its purpose. (At least my love will not be impeached). They alone will think of and run after the baked jars who know peace of mind. (Whose love is not much too strong for them).

پڪا رچ ڪنيار جا، پڪي نهائين،
مون کي تئائين، پيلو پاگي آئيو.

14. The furnace of the potter is fire-proof. The utensils made by him are fully baked. Yet (the tragedy is that) from his lot my fate got me a mere unbaked jar.

ڪچي ڪٽ نہ جهليو، پيلو پيو پُري،
سار ڇڏيائن سير ۾، ٻانهن کان ٻُري،
لٽي لهريون ويئيون، چوڌاري چري،
هينئڑي منجهه هُري، ماهيت ملڪ الموت جي.

15.The unbaked jar did not hold for a moment in the river. Directly it disintegrated. Consequently left to herself Suhni used all her vigour for swimming in the stream. But she soon lost her strength in her combat against the current. Her arms became fatigued. The waves rose high around her and quickly overlapped her. Under coersion of the circumstances she visioned picture of the Angel of death in her mind.

ڪچي ڪٽ نہ جهليو، پيلو پيو پڄي،
ماهيت ملڪ الموت جي، منجهه وجود وڃي،
ساهڙ کي سڃي، آکي جي احوال جي.

16. The unbaked jar did not last and it broke up. The sight of the Angel of death forcefully asserted itself on Suhni. Sahar (Allah), of course, knew every thing about the unbaked jar.

ڪچي ڪٽ نہ جھليو، پيلو سھي نہ پر،
ھٿين پيرين، آگرين، ٻانھن ڇڏيو ٻر،
ساھڑ! سگھو ور، پيس مُنھن مھراڻ جي.

17.The unbaked jar did not last. It quickly succumbed to the pressure of water. My hands, feet, fingers and arms have lost all vigour. "O Sahar! Kindly attend to me. I am in the main current of the river."

پيلي پلائي، پسي چٽ چري ٽي،
"ٻر! ٻر! ٻڌي سھٽي!" ويرن ۾ وائي،
ڪچي ڪيرائي، لعل لھرين وچ ۾.

18. Suhni was attracted and deceived by the decorations on the unbaked jar. That was responsible for the drowning of this gem (of a woman). Even the waves (which had overlapped her earlier) took up the cry that she had drowned (and they lamented her death).

پڪو ڪٽج پاڻ سين، چگو چٽائي،
ڪچو ڏيج ڪنيار کي، مُنھن تي موٽائي،
سڻ ھنئين سين، سھٽي! جيڪي فائق فرمائي،
موجون منجھائي، مارينئي مھراڻ جون.

19. Equip yourself with a baked jar. Scrutinize it well. (Disciminate between the good and the bad at once and do only good deeds. Take the same as the portmanteau with yourself). In case you have selected an unbaked jar, return it immediately to the potter (i.e. offer repentance after commission of a wrong act.) "O Suhni! attend carefully to what Allah has directed (and obey all His commandments and offer repentance for the past lapses.) In the other case the waves of the river (materialist world) would confound you to your detriment.

Note: (1) Here the poet possibly refers to the Satan's devices to misguide the man by making malafide things appear alluring to him.

ڪو جو وريو واءُ، جيئن ٻُڙ ٻانھن ڇڏيو،
اڳي ان تڑاءَ، اونداھيان ئي اُڪران.

20. Some ill wind has blown, (i.e. ill luck has affected me), and my arms have become devitalized. Before this I used to cross the river at this ferry in darkness!

"ھٽندي ٽڪم ھٿ، ھينڙي حُجون ڇڏيون،"
"لک لھرين گڏيو، موجون وريون مٿ،"
"نيم ڪُن قُوّت، ٻِرُ، ٻليرا سپرين!"

21. Suhni complained) "(In the struggle to survive) my hands got tired due to continuous use and my heart became frustrated and helpless. A million waves joined and overlapped me, (or the surf made my sight hazy and the waves overlapped me completely). The eddy drained me of the vitality. O (Allah), the Compassionate Darling! (It is time that) you relent to me.

Note: When one is in a despondent plight he submits himself absolutely to Divine mercy. He does not claim to have a bank balance of good deeds.

Call Me and I accept your prayer. (60, AI-Momin).

"هينئڙي حُجون ڇڏيون، قُوّت رهيم ڪان،"
"مون تي موڄ، مون پرين! ساهڙ ڇام سڃاڻ،"
"آهيان گهٽو اڃاڻ، پِر، پليرا سپرين!"

22. (The complaint continues)! My heart has started sinking as I have no strength left in me. O dear beloved! (i.e. the Prophet). Kindly turn to my aid. O Gracious Beloved! Relent to me please, as I am without knowledge (of the straight and safe path.)

پر، پليرا سپرين! پلا ﷺ بيراهم،
تو ريءَ تاري ناهه ڪا، والي! نڪا واهم،
ساهڙ جي صلاح، تن کي ڪيي تار مان.

23. (Suhni appeals to the Prophet!) O Gracious beloved! Kindly turn to me! You are so mindful of those who have gone off the track! O Guardian Lord! I have none else to commit myself to, nor any approach. Those who work in accordance with the Lord's guidance are invariably pulled out from deep waters. (Allah surely pulls out from deep waters those persons for whom the Prophet approaches Him.)

The Prophet is concerned more about his followers than they themselves (6, Al-Ahzab).

تن کي ڪيي تار مان، صلح ساهڙ جو،
اُت اوڏو اچي ڪين کي، ٻيليپو ٻئي جو،
"ميهر! ڪج منهنجو، ڪو اوکر ڪنهين آر تان."

24. Those who enjoy the grace of Sahar (the Prophet) are pulled out from the deep waters. (In emergencies his assistance and intercession alone are effective.) None else is helpful then. O Mehar! Kindly manage to take me out safe from the deep river!

Say: "If you love Allah, follow me; then will Allah love you and forgive you your faults, and Allah is the most Forgiving, the Merciful! (32, Al-Imran).

VAI

مون پاريچيءَ سار، آئون جا ويندڙي وٽ وچار،
ڏم مَ جاڳي، لوا! مون پاريچيءَ سار.
مون کي تتي ميڙيين، جت ڪنڌين جي قطار،
آئون جا ويندڙي وٽ وچار.
ٻرن ٻيلاين جا، سانيارا سنيار،
آئون جا ويندڙي وٽ وچار.
وچ مَ پوءِ وصال کي، سڀاجها ستار،
آئون جا ويندڙي وٽ وچار.
گهر گهر گلا جا وهي، پاڙي پنڌ پچار،
آئون جا ويندڙي وٽ وچار.
تاکن تکي آهيان، سگهو رس سهار!
آئون جا ويندڙي وٽ وچار.

The memories of my neighbour, the herdsman, have revived; and I am proceeding in his direction. I wish Dam were not to awake (and detect my absence).

(O Allah)! Kindly join me (with the herdsman, i.e. the Prophet) at the site where a row of buffaloes with curved horns is present, (i.e. where his approved followers are congregated i.e. at the Kousar.)

The captivating bells of the buffaloes, grazing in the forest, are ringing ahead of me.

O Gracious Allah! Let there be no delay or obstruction to my union (with him!) In my neighbourhood people gossip about me.

I am watched by animals of prey. O Allah, the Helper! Kindly reach me soon!

SUR SUHNI
CHAPTER -IX

جر ڏَر تک تنوار، وڻ ٽڻ وائي هيکڙي،
سپيئي شيءِ ٿيا، سوريءَ سزاوار،
هم منصور هزار، کهڙا چاڙهيو چاڙهئين؟

1. All creatures everywhere, whether on land or sea, and even the trees and shrubs freely voice one and the same tune that each one of them is the Divine light (i.e. the Creator). Hence according to the conventional law each of them deserves to be hanged. They are all bracketed with Mansoor Hallaj. But how many (persons or things) would you hang?

همہ ذراتِ عالم ہچو منصور
تو خواہی مست گیر و خواہ مخمور
روا باشد اناالحق از درختی
چرا نبود روا امر نیک بختی *(Roomi)*

All the ingredients of the universe are (as sinful) as Mansoor in this connection, whether you take them as rakes or as intoxicated. When a tree uttered the words: "I am Allah", none considered it reprehensible. Why was it then condemned when a good man uttered them?

Note: Hassan Bin Mansoor HaIlaj lived by the end of 3rd century A.H. He identified himself with Allah and used to say publicly: "I am Allah". He named his followers after certain Prophets. He was a contemporary of Hazrat Junaid and Shibli, who along-with others tried him later for his heresy and ordered his execution. He was first stoned and then his body was dismembered. He is a controversial martyr. Those who later considered him as a sufi saint, also found fault with his assertions and more particularly with his equation of God and man.

چوں قلم در دست غدارے بود
بے گمان منصور بردارے بود *(Roomi)*

When the pen is in the hand of a dishonest person, Mansoor would naturally be mounted on the gallows.

سيت پچار پرين جي، سيت هوت حضور،
ملک مڙئي منصور، کهي کهندي کيترا؟

2. Every creature remembers and recites the praise of Allah; and every-. where He is present. Hence the whole universe repeats what Mansoor had uttered. But how many of them would you hang (like Mansoor)?

Whatever is in the skies and on earth celebrates the praise of Allah.
(41, Al-Nur).

هر صورت وچ ديدار ڈٺم،
ڪل يار اغيار ڪون يار ڈٺم،
ڪٿ ملان تي منصور ڈٺم،
ڪٿ چوب رسم تي دار ڈٺم.

I saw His manifestation in every thing. I saw the friend in every friend and alien. I saw Mansoor mounting i.e. baffling Mulla somewhere. But again I saw him (swinging from) a halter.

فيحمدني واحمده و يعبدني و اعبده *(Ibnul Arabi)*

He praises me and I praise Him. He worships me and I worship Him.

Note: Replaced مڙو by مڙئي as per Mr. Trumpp's edition. Changed ڪهنده as ڪُهندين as per Mr. Kazi's edition.

لهرن لک لباس، پاڻي پسڻ هيڪڙو،
اونهي تنهن عميق جِي، واري ڇڏ وماس،
جت نهايت ناهه ڪا، اُت ڪو پهچي خاص،
تڙن جي تلاش، لاهه تہ لالن لڳ ٽئين.

3. Even though the sea waves are of different colours and patterns, the sea water, of which they are composed, is the same. (This means that all things emanate from the Prime). Abandon investigation of the unfathomable sea by means of reason. (It would be gratuitous to picture the unpicturable.) Very few selected persons can attain to what is generally unattainable. (Theirs would be a rare case.) Discard the search for a safe ford (i.e. have complete self-abnegation). You would then be near the Beloved (i.e. union with Him.)

TRADITION: Do not discuss Allah but you may discuss His attributes.

گر ہر دو کون موج برآورد صد ہزار
جملہ یکی است لیک بہ صد بار آمدہ *(Attar)*

If both the worlds heave into hundred thousand waves, it is all One, repeating Himself in a hundred ways.

Note: The analogy of the wave and ocean on the individuality as being only a bubble on the wave is one of the commonest analogy of monism. Dr. Khalifa A. Hakim.

مرج وٽ ميهار، متان موٽين، سهڻي!
ساهڙ جا سينگار، متان ڏم ڏيکارئين.

4. O Suhni! Let you end your life at Mehar's. You should under no circumstances withdraw or return from him. Do not show to Dam adornments you have done for Sahar. (Your obeisance is meant for Allah. Do not transfer it to Satan) ,or do not mean it for display to others, (or) do not disclose to Dam what manifestations of Sahar you have seen.

فہم و خاطر تیز کردن نیست راہ
جز شکستہ می نگیرد فضلِ شاہ *(Roomi)*

To sharpen one's intelligence and wisdom is not conducive to be on the road. It is only the broken heart that is entitled to the king's mercy.

تا توانی پیش کس مکشان راز
ہر کسی ایں در مکن زنہار باز

As far as you can, do not disclose your secret. Never open the (mind's) door to any person.

"چونم جي هيڪار، مَ وانءُ موتي، سهٽي!"
دونهينءَ پاسي دوس جي، گهاريان سپ ڇمار،
پانڌيٽا ٻيهار هوند نہ لگين لائيان.

5. If only Mehar were to tell me "O Suhni! Do not go back (to Dam)", I would stay at my friend's abode for (the rest of) my life. I would not put on again the dyed (or glamorous) apparel.

وڃان ڪينَ وري، هوند ريءَ ڇئي رهي رهان،
دونهين پاسي دوس جي ماڳهين پوان مري،
صورت نہ سونهن کا، ڪيس چت چري،
وصالان فراق جي، سڃي ڳالهه ڳري،
تيلاهين تري، مُنهن ڳنيو موٽيو وڃان.

6. "I would not like to return (from Mehar). I would even wish to stay with him without his asking me to do so. (Frankly speaking) I would like to die at his place." Suhni has neglected her beauty and toilet because she is beside herself with love (for Mehar). "Separation is indeed more prized than union. (It has its unique pleasures). It is on that account that without any compunction I swim back (to my place)".

وداع و وصل جداگانہ لذت دارند

Separation and union taste separately.

جي قيام مِڙن، تہ ڪر اوڏا سپرين،
تِهان پري سڃن، واڌايون وصال جون.

7. If the reunion with the Beloved had been scheduled for the Day of Judgement, it would not have been distant. But the felicitations for the union with Him are reserved for some day later than that.

Note: Allah will show Himself to the Paradise-dwellers sometime after their admission in Paradise. They will request Him for His manifestation.

آئون ڪہ نہ ڄاڻان ايئن؟ تہ جر گهڙئي جوکو ٿئي،
قضا جا ڪريم جي، تنهن کان ڪنڌ ڪيبو ڪيئن؟
هڪ لکئي، ٻئي نينهن، آڻي اوليم اول ۾.

8. (Suhni Soliloquizes:) "Did I not know that it was risky to enter the river? (I certainly did know it.) But who could avert what had been decreed by Allah for me! My faith and love both combined to plunge me in the vortex ring."

Note: In this verse Shah has expressed in poetry what Mansur had said in his book "Tawasim" - that Satan knew the consequences of his disobedience to Allah's orders. But his destiny worked against him,

and he was helpless in the matter. Besides he had banked too much on his service to Allah and His esteem for him. That is how a Jabariya thinks.

نہ کانيءَ، نہ کانھن، نکو ڏوھ قلم جو،
انگ اُتيئي لکيو، جت نہ رسي ٻانھن،
کنھن کي ڏيان دانھن؟ قضا قلم وھائيو.

9. It is not the fault of the reed, straw bush or the pen (made out of the same to prescribe this fate for me). Fates are preordained and inscribed at a place where the human arm (to amend them) cannot reach. To whom should I complain (about my fate)? It is Allah Himself who has penned it so.

There befalls not any calamity either on the earth or in your person but it is recorded in the Book before We bring it into being. Verily that is easy for Allah. (22, Al-Hadid).

کہ راست کند صورت مائی ومنی کہ بشکند طلسم جانی و تنی
کسی نیست کہ استاد قضا را گوید ایں بہر چہ سازی و چرامی شکنی *(Khayam)*

Fate would oft raise the forms of 'I' and 'Mine',
Then break the body, blow the life in fine,
But who can dare interrogate the Sorcerer,
If juggling thus behoves the hand Divine.

تڙن جا طعنا، سامھان ڏينم سرتيون،
درياھ ديوانا! سڻ حقيقت حال جي.

10. My friends taunt me face to face about my visit to and use of the ferries. O reckless river! Hear their statements (and be considerate to me).

Note: There is an analogous instance quoted in the Quranic chapter 'Yousuf' about the wife of Aziz (commonly known as Zulekha) being maligned for her love and overtures to Hazrat Yousuf.

He has infatuated her with love. Indeed We see her in manifest error. (30, Yusuf).

تران لئي طعني، مٿان وھ واکا کيو،
آڻي وڌيس آر ۽، درياھ ديواني،
قلم جي کاني، آڻي اوليس اول ۽.

11. It affords me pleasure to swim boisterously across the roaring river in order to get taunts (from my friends), (so that my Lord may record them in my favour). The maddened river plunged her into the current. It was the work of the reedy pen (of Allah), which had thus pushed her into the vortex ring.

تران تان مران، وران تان وَھ وِترو،
ھينئڙي ۽ ھوتن جا، اچن گھور گھٽا،
پسيو پاڙي واريون، ڏسيو ڏوھ ڏران،
وچان کينَ وران، کنڊيءَ منھنجو کارٽي.

12. If I struggle to swim to the other bank, I am most likely to (drown and) die. Simultaneously I cannot afford to return to the same bank as the course of the river is very swift and rough (and I shall be carried away downstream.) Besides the thoughts about the beloved overwhelmingly occupy my mind. Notwithstanding if I return, I will have to face my neighbour women and

their taunts and I fear that position. Moreover, I am cognizant of my sins. But all this is beside the point. I shall never return from the midstream, particularly when my beloved stands within my sight on the yonder bank; and I have undertaken the journey for him.

Note: The poet calls the Prophet as **ڪارڻي** i.e. for whom the world was created (see Sur Kalyan).

Note: After being a Muslim to be a heretic is most undesirable.

نڪو سَندو سور جو، نڪو سَندو سڪ،
عدد ناهي عشق، پڇاڻي پاڻ لهي.

13. There is no limit to the travails of love, nor is there a limit to the yearning for the beloved. Arithmatical calculations cannot prescribe any limit in the domain of love. In fact love is illimitable, beyond appraisement. It alone can encompass itself.

شرحِ عشق و عاشقی ہم عشق گفت *(Roomi)*

The love itself can narrate the story of love.

عدد ناهه عشق جو، سُڻي ٿيءُ ساڻِي،
ڪانهي پڇاڻي، مهندان منڊا ميهار جي.

14. Love is illimitable. It is free from the contention of figures. Understand it well and approach it in that spirit. Similarly, O Suhni! note that there is no prescribed place for (meeting with) Mehar in spacelessness. He has no beginning nor end. (He is Transcedental).

Life as well as love, not inspite of it, but on account of their immediacy, cannot be defined. (Khalifa Abdul Hakim.)

سڪ تنهنجي، سپرين! جيئن تران تيئن تار،
تونهين رهين روح ۾، تونهين اکيان پار،
پرين! تنهنجي پار، مون واجهائيندي ورهه ٽيا.

15. O Beloved! As I swim, the yearning for you becomes more intense and deeply set. You are ever present in my heart as well as in the space as a manifestation outside my eyes but within their view. O Beloved! I have been looking expectantly in your direction for the last several years.

محیط عشق را نازم کہ بعد از غرق چوں موجم
زپستی بر بلندی می برد منزل بمنزلہا *(Mirza Ghulam Ali Momin)*

I am proud of the depth of my love, because even after death I am tossed up by its waves, higher and higher. -

سِڪ تنهنجي سپرين! ڪپي ۽ ڪوري،
سگهان نہ چوري، ڏاڍو نير نينهن جو.

16.O Beloved! Your love cuts and scrapes me. Its fetter, fastened on my body, is so massive that I cannot move it.

سڪ تنهنجي سپرين! اندر ٿي اجهل،
ٻرکيو ٻاهر نڪري، ڪوري ڪانئِي ڪل"،
ريءَ سيراهيءَ سل، مون کي ڏُنا سڄڻين.

17.O Beloved! I simply cannot control within myself the yearning for you. It blazes forth, as if, from under my skin affected by a kiln. You have bored holes in my system without using a gimlet, (and it is these holes through which the fire permeates, diffuses itself in the body and finally flashes out.

سڪ تنهنجي سپرين! اندر ٽي اجهاڳ،
منجهين پريا ماڳ، پلٽيا پاريون ڪري.

18. O Beloved! The yearning for you is so immense that it cannot be contained within me. It has actually filled my system in all directions and then overflowed it in the form of falls.

ڪي تران، ڪي تار مون، ڪي سگهان ڪري سگهم،
آڏو ڏيج مَ لڳ، مون هيڪليءَ ولها!

19. (My Lord!) I would try to swim the river but you kindly aid me to do I can, at the most, make an effort. The rest depends on your succour. kindly cause no obstruction to come in my way. My Lord! I am all alone and stranded.

My Lord! Cause me to land a blessed landing, for You are the best of those who bring men to land. (29, Al-Mominun).

سڪ سڪندين لاهم، وڇوڙيا ميڙ پرين!
ايڏي سگهم سچا ڏٽي! توهين ڪي جڳاءِ،
تن جنين جو طالبو، مهر تنين ڪي پاءِ،
ميڙائي جو ماءِ! ڪانگ لَنوندو ڪڏهين؟

20. (My Lord!) Kindly satisfy the yearning of the lovers and unite to the beloved those who are separated from him. True Lord! You alone are competent to accomplish it. Kindly be merciful to (tranquilize) those who feel restless in love. (or infuse kindness in the mind of him whom I covet.) O Mother! When would the crow caw out good news about the union of those in love?

ڏٺي ٽيم ڏينهن، ڪهه جاڻان ڪهڙا پرين؟
نيٺ پرجي نينهن، پلٽيا پاريون ڪري.

21. Many days have passed since I saw the beloved last. I do not know his present form (condition or demeanour). My eyes are full with tears of his love. Nay, they shed them in torrents!

ڏٺي ڏينهن ٽيام، ڪُهه جاڻان ڪهڙا پرين؟
ولين جيئن وريام، گوندر غم پرينِ جا.

22. Many days have passed since I saw the beloved last. I do not know his present form (condition or demeanour). Just as creepers encircle an object, similarly the anguish of separation from him has wholly entwined my system.

ڏٺي ڏينهن ٽيام، ڪهه جاڻان ڪهڙا پرين؟
سهسين سج اُلهي، واجهائيندي ويام،
تن ريءَ سال ٽيام، جن ريءَ ساعت نہ سهان.

23. I saw the beloved last many days ago. I do not know his present (condition or demeanour). The sun has set innumerable times during the

period I have been looking for him expectantly. His separation I cannot endure even for a moment, and yet I have not met him for several years.

گهر، نہ ور، نہ وَٽ کا، آهيم من ميهار،
اِن اوسيڑي اُٽيان، سنجهي ڪري سينگار،
پرين! تنهنجو پار، پسان مان پر ڪنِهين.

24. I think not of the home, spouse or any worldly possession. My mind is occupied with ('the image of) Mehar. Expecting to meet him I get up early each day to dress up and adorn myself (for offering obeisance to him). O beloved! Would that I were to get over to your side and see you some how.

TRADITION: None of you can be a true believer unless he holds me dearer than his parents and children.

Note: The Prophet receives an all-embracing love and regard from his followers inspite of their cosmopolitanism, much superior to what they avince for any other relative.

یہ کس نے پکارا محمدؐ محمدؐ بڑا لطف آیا سویرے سویرے *(Sajad)*

Who said: Muhammad, Muhammad? It gives me great pleasure early in the morning.

VAI

هوئج هُشيار، خبردار، ترکڙ آهي تڙ ٻم.
ڪڏون، ڪوها، چڪ، چڪنديون، تان ڪي نئي نهار،
ترکڙ آهي تڙ ٻم.
آڏيءَ سي اڪڙنديون، اکيون جن ڪپار،
ترکڙ آهي تڙ ٻم.
مون سُئو ملاحن کان، تڙ اڙانگا تار،
ترکڙ آهي تڙ ٻم.
هوت هلندين کٽيو، وِهڙ، منڌا وسار،
ترکڙ آهي تڙ ٻم.
ڪُهه آتڙ! ٻَن جيڏيون! ڏيراڙيون ڏئار!
ترکڙ آهي تڙ ٻم.
پڪو ڪڇ پاڙ سين، پرين تنهنجو پار،
ترکڙ آهي تڙ ٻم.
ويندي واڙاڙئن کي، پڙيءَ ڪيم پچار،
ترکڙ آهي تڙ ٻم.
پوندينءِ مُنهن ميهار جي، ڏم وڃ ڏينهن مَ گهار،
ترکڙ آهي تڙ ٻم.
ساهڙ کي، سڙ، سوهڙي! ٻچل آڏي ٻار،
ترکڙ آهي تڙ ٻم.
تار ترنديينءَ، لڙ لنگهنديينءَ، عشق جي آڏار،

ترکڻ آهي تڙ ۾.
پاند مَ ڇڏج پرينءَ جو، پيهين جي پاتار،
ترکڻ آهي تڙ ۾.
ٿيندءِ سڏ ساهڙ جو، توڏي! ٿيءُ تيار،
ترکڻ آهي تڙ ۾.

Be careful! Mind you! The ford is slippery. It has lots of pitfalls and boggy spots. You should look low (and beware of them). (Humility alone will steer you safely through the menacing world).

Those who look high (and are arrogant) shall stumble (particularly) at midnight time. (They are likely to founder at not a remote date in their life).

Note:Midnight may mean middle age or the midnight prayer.

I have heard from the boatmen that the fords and ferries are deep and steep.

They alone benefit and be united, who are on the move to meet the Beloved. Hence, O woman! forsake immobility (i.e. indifference to prayers).

To perdition with the weaving place and the (weaver) friends! let the sister-in-laws come to grief!

بعد از تو خاک براسباب ونیوی

Fie on the worldly goods without you!

Your beloved is across the river, and to reach him you must take a baked jar (i.e. good performances).

While you are on the move, never confide in the way-farers (the back ground of your journey).

Do not pass one single day with Dam. You shall surely meet Mehar face to face.

O Suhni! Mind you! there is the deep current flowing turbulently between you and Sahar! (The world is turbulent and dangerous and the seeker should always be in possession of his wits).

You can swim across the deep water and pass safely over the surf only with the aid of love.

If you get into deep water (i.e. in difficulties), do not release your hand hold of the beloved's shirt.

دست ما و دامن تست آں زمان
کی نماند ہیچ مجرم را امان *(Roomi)*

At that time (of difficulties) our hands shall be holding your shirt. How could then a sinner be denied salvation?

O attractive woman (Suhni)! You shall certainly be called by Sahar. Get ready for the interview with him at your death or (on the Day of Judgement.)

Note: Here Sahar implies Allah.

SUR SUHNI

CHAPTER - X

(Miscellaneous verses)

ساهڙ ڏاران سهڻي، اڏوتي آهي،
ڪُنڊيون جو ڪاهي، پاسي تهين پاڪ ٿئي.

1. Without Sahar, Suhni is unwashed, filthy. But when she is by the side of her driver of buffaloes, (i.e. herdsman Mehar), she becomes pure.

Note: Reference here is to the Prophet's company.

ساهڙ ڏاران سهڻي، نسوري ناپاڪ،
نجاست ناهه ڪري، اُنهين جي اوطاق،
هو جي ڪير پياڪ، پاسي تنين پاڪ ٿئي.

2. Suhni, detached from Sahar, is absolutely impure. The association or abode of (Mehar) removes the pollution (by contact). Suhni becomes clean when she is by the side of him who lives on milk (i.e. who is childlike sinless i.e. the sinless Prophet).

ساهڙ ڏاران سهڻي، هي تان جُنبَي جوءِ،
هن پاڻي سين پنهنجو، مور نہ مٿو ڏوءِ،
جي پرينءَ پاسي هوءِ، تہ ڪر توڏي تڙ ڪيو.

3. Without Sahar, Suhni is like a polluted woman. She does not cleanse herself with the water of Dam's house. If she is by the side of the beloved, Suhni has, as if, taken a (complete) bath (and become absolutely pure).

ساهڙ ڏاران سهڻي، هي تان جُهڪي زال،
توڏيءَ تپ چڑهيو، هئي هيٺيءَ جي حال!
جڏي ريءَ جمال، اگهي ٿي آهون ڪري.

4. Without Sahar, Suhni is like an old, stooping woman. She has developed fever. Alas for her infirm condition! She is now an unprepossessing decrepit woman! Being sick she is given to lamentations.

ساهڙ ڏاران سهڻي، آهي ۾ آزار،
ڏم پاسي ۾ ڏکندو، صحت وٽ سنگهار،
توڏيءَ سندي تن جي، دوا ۾ ديدار،
جي پسي مُنهن ميهار، تہ سگهيائي سگهي ٿئي.

5. Without Sahar, Suhni is in affliction. Its prospective aggravation lies on the side of Dam and remedy on the side of Mehar. In fact the beloved's sight alone can cure Suhni (of her troubles). If she were to see his coüntenance, she would get alright in no time.

درد مند عشق را دارو بجز دیدار نیست (Amir Khusro)

There is no other remedy, except the beloved's view, for the love-afflicted person.

متان گھڑين، سوھٽي! اڄ درياھ ۾ دم،
ڪاري رات ڪُنن ۾، ڪھڑو اٽئي ڪم؟
متان جاڳي ڏم، پڇي پاڙي واريون.

6. O Suhni! Do not enter the river tonight as it is swollen due to high flood. What business have you with the eddies in it on a dark night? Beware! Lest Dam may awake and he may enquire about you from the neighbouring women. (That should be your additional worry.)

Note: (1) The above verse illustrates the working of Satan against a pious person.

پڇي پاڙي واريون، ڪوھ ڪريندو ڏم؟
ڪاريءَ رات ڪنن ۾، آھي ڪاٽيارن ڪم،
ھيءُ ھڏو ۽ چم، گھوريو محب ميھار تان.

7. (Suhni replies): even if Dam (or the 'nafs' or Satan) were to enquire from the neighbouring women, what will he do to me? Those who have a purpose to serve, have interest in the eddies on even dark night, (and that is what takes me to them tonight.) For my beloved Mehar I offer to sacrifice these bones and this skin. (They are nothing in the balance.)

Note: The above verse illustrates the reaction of a pious mind or 'nafs' maintained to a Satanic advice.

Surely he (i.e. Satan) has no power over those who believe and who commit themselves to their Lord. (99, Al-Nahl).

نفس گرچہ زیرک است و خورد دان
قبلہ اش دنیا است اورا مردہ دان (Roomi)

Even though the baser self is astute and well versed in details, he worships materialism. Hence consider him as dead and ineffective.

ڏيھاڻي ڏمر ڪري، مٿي محبت مون،
تنھن کي اچي تون، پريم! ڪوھ نہ پلئين؟

8. Dam chides me daily for my love with you, O Mehar! O love! Why do you not come out and check him from doing it?

He said: "Help me, my Lord! against the wicked people. (20, Al-Ankabut).

And if an evil suggestion from Satan incites you, then seek refuge with Allah; Verily He is the All-Hearing, the All-Knowing! (200, Al-Airaf).

جان جان ھئي جيئري، ورچي نہ ويني،
وڃي پون پيني، سڪندي کي سڃٽين.

9. While she was alive she never wearied of her love (or worship). Ultimately she entered the earth (i.e. she died) while longing for her beloved. (Even at death she was absorbed in love).

جان جان ھئي جيئري، ويني نہ ويساند،

لڙهي لهرن پاند، ميائي ميهار ڏي.

10. While she lived she was never immobile or at rest. (She never forsook her loved.) Eventually she died and was drifted in the lap of waves towards Mehar.

ور اونداهي راتڙي، چانڊوٽيءَ چاندا،
اوري ميهارا، مُنهن مَ پسان ڪو ٻيو!

11. The dark night is better than the bright moonlit night, because I will not be able to see another face between me and Mehar.

سدا ڇ مَ سهٽي! اونداهيءَ آڏ رات،
پريان ڏي پريات، وانءُ ڏينارِي ڏينهن ڪي.

12.O Suhni! Do not be particular about a dark midnight (for undertaking trip to the beloved.) (or for offering midnight prayer.) Go to Him openly at dawn time. (In addition to the midnight prayers offer the prescribed morning prayers with congregation).

سائر ٻوڙي سهٽي، نہ ڏوري، نہ ڏند،
اکين منجهه اُڪنڊ، ميائي ميهار ڏي.

13. It was the main river and not a canal or a lake which drowned Suhni. But even as a corpse her eyes were brimful with love for Mehar. (She was looking lovingly for Mehar even after death.)

Note: Here Sahar may be interpreted as Allah, and canal and lake as the earthly causes.

And no person can die except with Allah's permission - a decree with a prescribed term. (145, Al-lmran).

با عشق تو در خاک فرو خواہم شد
با مہر تو سر ز خاک بر خواہم کرو *(Khayam)*

I shall enter the earth while loving you, and with your mercy I shall raise my head out of it.

ساهڙ سڪيءَ ۾ ٽيو، پاڻيءَ منجهه پُنو،
سندو ڪچ ڪُنو، تک ترندو ڪيترو؟

14. Sahar lived on the land but he joined Suhni in water. How long can an unbaked jar float in the swirling water? (How long can a person working under wrong influences remain afloat or upright in this seductive world? Allah, of course, can retrieve him anywhere).

سانوڻ لهريون، ٿر واري، تر وار،
اِنهان ئي اپار، مون سين پلي پال ڪيا.

15. In sea during monsoon there are (innumerable) waves; in a desert there are (countless) particles of sand; and on a mole hill there are tufts of hair. But Allah's favours are more numerous than the above.

If you count the favours of Allah, you shall not be able to do it.
(34, Ibrahim).

Hazrat Ali's prayer: O Lord! Verily no one can even come to the end of thanking You for the good that accrues to him from Your benevolence, which

actually requires of him more thanks.

نہ مون ناناڻئان کٹيو، نکي ڏاڏاڻئان،
پرين جي پاران، مون سين وڏا ئي وڙ ٹيا.

16. I have not benefitted much from my maternal and paternal parents. But the beloved (the Prophet) has done me immense favours.

Note: This is a very significant verse. It attracts the tradition: "None of you can be a true believer unless he holds me dearer than himself, his parents and his children". This is based on actual experience. Whereas the benefits from the parents and children are few and transitory and restricted to this world, those from the Prophet are immense and they are available in this world as well as in the Hereafter. Naturally such a benefactor is above comparison to the relatives, however dear they may be. As a parent of the higher life of a man he is definitely entitled to greater love, regard and obedience than the parents or as a matter of that all the relatives put together.

VAI -1

ڪھ ڃاڻان ڪيڏاھين؟ منھنجو تن تڻي تيڏاھين،
سائين نيٹين نينھڑو لڳائي ويڑا.
جيڏاھن عالم آسرو، مون پڻ آھي اوڏاھين،
دونھين دوست ميھار جي، ڏيئي جيئن ڏٺائين،
ساري سُپرين کي، رھ پر رت رنائين،
دامن تيڏي، چُنگل ميڏا، روز قيامت تائين،
پيرا اسان ڏا حضرت ميران، ڪل دي آس پڄائين!

I do not know where (the beloved went after imbuing me with love through his eyes.) My mind is impelling me to proceed in that direction.

I have committed myself to him (the Prophet of Islam) on whose grace the entire universe depends.

She saw the smoke of her friend's fire (in his abode) like a candle from distance, (and treated it as a beacon light).

She remembered him and wept copiously on her way to him. (She repented pathetically and secretly before death of her past waywardness).

I shall hold your skirt on the Day of judgement. Hazrat Miran is our Pir (or norm). Would that he satisfies desires of all (supplicants!).

می رود از فراق تو خون دل از دیده ام
دجلہ بدجلہ یم بیم چشم جو بجو *(Tahira Quratul Ain)*

My heart's blood comes out through my eyes due to separation from you and flowed from sea to sea, river to river, pool to pool and stream to stream.

VAI -2

توکي مگان، جو تون آھئين، ٻيو در ڪونہ سجاڻان.
الاھي! عنايت سين، نوازئين نماڻا،
انڌا ڪريين اڳ ۾، ڪونائيين ڪاڻا.

You alone exist for me. I know of none else. I must, therefore, approach you and submit my supplication to you.

Align yourself with the tree and hope for the spring.

O Allah! Pray bless the humble (and resourceless persons) with your grace. It is the trait of Your policy to call blind persons first and then follow them up with one eyed persons (accused of major and minor sins for your pardon).

VAI-3

نهين نهين ميڏي وس، ووا!
بنا دلبر هئي! دل ماندي.
سڪان ٿي سنگهار کي، باب نہ منهنجي بس،
مون کي مت ميهار جي، ڪان اچي ٻي ڪس،
درد دسي آهيان، درد مُهين جو دس،
سڪ نہ پچي سوهٽي، ڏک ڏکيءَ کي ڏس.

It is not under my control, no, definitely not. This heart of mine, which is restless and wearied without the beloved.

I yearn for him, It is not possible for me to cease yearning.

I like the talk about Mehar (and how to reach him,) and nothing else.

I am overwhelmed by affliction. You kindly neutralize it.

Suhni is not in quest of pleasure. Kindly let her know or experience some more travails of love.

And We have created the man to experience affliction. (4, Al-Balad).

Note: It is the affliction alone which brings a human being nearer to Allah. That is generally a test applied by Allah to know the worth of the person concerned and then follow it up with a suitable requital. Hence a true seeker enjoys a misfortune more than a good fortune, because it serves as a chance for him to prove his worthiness for the Divine approbation.

VAI 4

لڙڪيءَ لَنئون نہ سجاتو، راند پايائين راز کي.
انڌو الوهيت کان، آهي ايءُ اُماڻو،
صباح سو نہ شمار ۾، ليکئان جو اڃ لاڻو،
پييس ڪاڙ ڪريم سين، ٿيس نمرودي ناتو.

The girl (an immature seeker) did not fully realize the impact of the Divine love. She took it as a mere pastime. (She was not conversant with the fundamentals of Divine love).

ہاں بخرابات مجازی نائی
تا کار قلندری نسازی نائی
این رہِ مردان سرفرازانست
زنہار درایں کوچہ بہاری نائی *(Roomi)*

Beware! you are daily not with love in vain,

Till you could be its victim and be slain,

This path is reserved for eminent men,

Beware! Think not of pastime in this risky lane.

Note: This astray going person is absolutely blind to or ignorant of the Divine privilege. What is ignored today would not be taken into account tomorrow (on the Day of Judgement). He has developed differences with Allah and is accordingly allied with Namrud (the pagan king).

Note: This verse refers to the well defined policy of Allah, referred to many a time in the Quran, that the actions of the atheists or the polytheists, though otherwise good, would be completely wasted. They would just be ignored on the Day of Judgement.

They shall not secure aught of what they earn. (284, Al-Baqarah).

VAI-5

وڃي سا رات وهاٽي، ريءَ پسڻ پرين جي!
ههڙا اوڏا سپرين، تو ڪيئن ننڊ رهاٽي؟

How tragic that a night should pass without seeing the beloved! (But such a night did pass.) By the way how did you afford to like the idea of sleep when the beloved was near you? (Certainly it befitted you not to do so.) (This means that a true believer should pass the night in prayer and contemplation rather than in sleep particularly when he knows that Allah is nearer to him than his jugular veins.)

VAI - 6

منهنجيون سپيئي، آيل! ماءِ! من مرادون پُنيون.
جهڙي پريان ڳالهڙي، تهڙي ٻي نہ ڪاءِ،
ڪجي تان ڪوڏ ٿئي، سُڃي تان سيباءِ،
ويهہ داتا جي در تي، شُڪر جنهن جُڳاءِ،
ڪانهي حد حمد جي، تہ ڪريان لالن لاءِ،
ڳٽيو ڳٽيان ڪيتريون؟ وڏيون وڏاياءِ؟
سو مون مور نہ ٿئي، جيڪي تو جڳاءِ،
تو سڃيون، تو سنديون، سڪن توهين ساءِ،
اڄ تنهنجي اُجيون، لوچين توهين لاءِ،
دل دانهن ريءَ نہ رهي، مون کي ماڻ جڳاءِ.

Mother! O mother! My heart's desires are all realized! To me there is nothing better than the talk about the Beloved. To talk about Him is exhilerating; to hear the same is simply gladdening, befitting.

Better sit at the door of Allah, the Grantor (of favours). All thanks are due to Him. Actually if I were to attempt to praise Him adequately, it would be futile, as there would be no end to it. O Allah! How many great attributes of Yours can I enumerate and describe? I would definitely fail in praising You as You deserve.

Those who are in attendance on You (i.e. great leaders or angels near you), and those slaves (who are a bit further), all yearn for Your company. They are

all thirsty for You and they yearn for You very much.

Though it is difficult to control my heart from expressing love and yearning for You, yet it is becoming for me to remain sober and quiet.

A bondsman must know his limitations.

SUR GHATU
STORY OF SEVEN FISHERMEN

1. About two centuries ago the present city of Karachi crept into existence in the form of a village called after Kolachis - a community of fishermen who carried on their professional operations in the Arabian sea. At the site of the present clifton was a dreadful whirl pool, called "Kolachis' kun" which caught boats within its deep vortex and sank them alongwith their crew. Its dread was increased by the fact that a full size whale had taken its abode there and that it lived on the crew of the boats caught within the whirl pool. Accordingly all fishermen of the locality were afraid of getting near the whirlpool. Incidentally this was the spot where Seth Bhojumal later built a fort extending towards the present Kharadar and mounted it with foreign made canons.

2. In the village of Kolachi lived one Obhavo who had seven sons, six of whom were strong persons but the seventh and the youngest son was a short statured, dwarfish weakling. Due to his physical handicap he was generally left at home to look after their women. The other six brothers used to go out in their boat in the morning for fish catching and return home at night fall.

3. One evening the six brothers did not return home at the scheduled time. A party of fishermen went out in their search. They soon discovered that the boat of the missing brothers happened to enter the range of the whirl pool and that it was dragged into it alongwith the six brothers who did not emerge therefrom afterwards. Obviously they were drowned in water and then devoured by the whale. The entire village was plunged in grief at the news.

4. The seventh brother, Moriro, though physically weak, was an intelligent chap. He decided to retaliate on the whale. Accordingly he got an iron cage made and fitted with pointed spikes on its outsides. It was taken to the site of the whirl pool. He sat in it. It was lowered in the whirl pool by means of strong ropes. Moriro had given instructions that the ropes were to be pulled up and the cage drawn out when he pulled at them from inside the vortex. Two male buffaloes were commissioned to pull the ropes.

5. The whale sensed the prey and came out of the hiding place. He rushed to get at Moriro and swallow him, but in the attempt he was pierced by spikes and got enmeshed. Moriro quickly gave the signal and the cage was immediately drawn out, and alongwith it was dragged out the murderous whale. The fishermen killed it and took out the skeletons of six brothers from its abdomen. Moriro got them buried on the adjoining cliff and he passed much of his time as a care-taker of the tombs.

6. Taken spiritually the story refers to the triumph of the nafs or the baser self in the case of majority of persons. But those seekers, who are given to high class piety, succeed in subduing it and crushing its potentiality. But for that a vigorous effort and fortitude are necessary.

ازیں کافر کہ درما در نہاد است
مسلمان در جہاں کمتر فتاداست

Due to the infidel that is citadelled in our body the Muslim has fallen low in the world.

Hazrat Ali's prayer:"O Lord! Protect me from the devil and the vulgar and the mean and turn away from me whoever intends to wrong me.

His advice: "Jehad is one of the deeds of Heaven. Allah opens it for His friends."

SUR GHATU
OR
THE FISH CATCHERS

INTRODUCTION

There is no Indian Sur of this name. The poet seems to have selected this name after the class of fishermen with whom the story is concerned. The word Ghatu in Sanskrit means fish catcher.

2. This is the shortest possible Sur in the Risalo. It contains one chapter of 17 verses and one Vai only. It pivots round a deadly whale in a vortex in the Arabian sea. The latter may be likened to the "self" or "nafs" at the beastly stage, popularly known as "nafs-e-ammara" or the refractory self. A seeker of the Divine pleasure must wage a relentless war or jehad against it and subdue it thoroughly. Unless he does it, his progress to the goal would be check-mated.

3. I have amended body of the text in the verses No. 15 and 16 only.

STATISTICS

No. of verses in the Sur	No. of Vais	No. of Quranic verses and traditions	No. of extran-eous verses
17	1	2	5

SUR GHATU

CHAPTER - I

گھنگھريا گھٹ جاڻ، موڙهي مت مهائيين،
ويا گڏجي ويرِ ۾، پيا مُنهن مهراڻ،
اڳيان پويان ٽاڻ، ويا ويچارن وسري.

1. (The surge in the sea was terrific). At its sight even the self-confident experts lost nerve and got non-plussed. (All the six brothers) were simultaneously dragged into the vortex. Down the dark abyss they went helplessly - poor chaps - forgetting all the tips that they had received about the murderous vortex.

ماڪ پڇاين مولهيا، مٽان رات پئي،
اوليون اُجهڻ لڳيون، ويا ونجهه وهي،
ڪلاچڻان ڪهي، ڪڏهن ڪونہ آيو.

2. The night set in and dew moistened their turbans (left in the boat). Their oars floated on water and the poles went down the stream. None ever came back from the Kolachi vortex.

ڪو جو قهر ڪلاچ، جو گهڙي سو نئي،
خبر ڪون ڏئي، تہ رچ ڪڇاڙي رنديا؟

3. Kolachi vortex seemed so severely unrelenting that whoso entered it was lost. None could disclose where he was trapped and caught (like a fish).

ڪالهه ڪلاچيءَ ويا، چتيون ڪٽي ڇڳير،
پائرن پيرو نہ ڪيو، ادن ڪِي اوير،
اهڙي خاصي ڪير، ڪُن ورائي جهلي.

4. Yesterday the (six) brave turbaned persons had gone towards Kolachi, armed with long spears. But they did not return even though it became unusually late for them. It seemed the vortex had dragged within itself such a wonderful group of them.

تريون پسان نہ تار ۾، جهڳا جاءِ نہ ڪن،
"مادر! ملاحن، ماڳن نہ ڏويا مڪڙا."

5. (One of the bereaved women, possibly a widow, exclaimed!) "I do not see their boat anchored in the sea, nor their nets spread out on the shore to get dry. O mother! The sailors have not yet brought back their boat to the usual ferry."

ڏيهاڙي ڏڻم ڪيترا، جنين ماريو موڪ،
گهر ۾ گهاتوئڙن جا، ٿا مارينم ٽوڪ،

لڏي وڃان لوڪ، اونهي ويا اوهري.

6. (She added:), "I generally see so many (relatives of mine) who catch numerous fish. I am now left only with the wherewithal of the six fishermen which causes me so much anguish. Poor chaps! They seem to have quit this world and gone into the abyss.

ڪالهه ڪلاچيءَ ويا، گهاتو ڪري گهور،
"مادر!" ملاحن جا، ويڻي سهان سور،
"مون کي ڪري ملور، اُونهي ويا اوهري.

7. "The deceased fishermen had pointedly left for Kôlachi yesterday fully resolved' (for its exploration). O mother! I am absolutely wretched due to their non return. They have obviously disappeared in the abyss thereby rendering me very meloncholy and sad.

اُيي اوسڙان اُس ۾، جهليو ڪن ڪنار،
گهاتو گهر نہ آيا، وڏي لڱيَن وار،
هيس جنين هار، سي موڙي چڙهيا مڪڙا.

8. "I drag myself in sun shine along bank of the vortex in search of the fishermen, who have not returned home, even though they were due long ago. Those who were my mainstay seem to have changed their course and sailed (to the vortex).

ڪلي جان ڪينڪاريان، تان سائي سگ نہ ڪن،
واريو وهٽ وڃن، ڪن سياڻين سامهان.

9. "Even though I greet them with a smile, the fish dealers pay me no attention. They just turn away their mounts and approach those lucky fisherwomen whose consorts are alive.

صراحی چوں شود خالی جدا پیمانہ می گردد
بوقت تنگ دستی آشنا بیگانہ می گردد

If the jar gets empty, the cup becomes detached from it. When poverty comes all acquaintances behave like strangers.

دل گلستان تھا تو ہر شئے سے ٹپکتی تھی بہار
دل بیابان ہوگیا تو عالم بیابان ہوگیا

When my heart was joyous everything spoke of spring; when it has become desolate, the whole world seems wilderness to me.

جتي گهوريو گهاتئين، تتي واريءَ بُٹ،
سهسين سائي مٽ، سر سُڪو، سونگي گيا.

10. Where the fishermen used to move about (in search of fish) you will now find mounds of sand (as the sea has receded from that tract and fish is no more available there). Consequently several fish dealers have been adversely affected; the sea has left a high and dry bed there and the collectors of toll tax for fish catching and selling have left for good.

Note: Here the poet seems to have referred to another misfortune of the fisherman viz, that of recession of sea. For a similar manouver of the poet Sur Kapaiti may be referred to.

نڪا بوءِ بازار ۾، نڪا ڇلر ڇٽ،
جتي ڏٺيرين جي، اڳي هئي اُگهٽ،
سي پڙ پسيو پٽ، ماڙهو وڃن موٽيا.

11. There is no more fish odour in bazaar nor are there any peels of fish. The fresh-water fish 'Dambra', which used to be available in abundance before, has become scarce. The sites of their stock are now empty and the prospective purchasers see them and go away (disappointed).

مون اڌاريا مڇڑا، الله! گهاتو آڻ،
ميان! مدارن سين، مون کي وجهه مَ کاڻ،
هٿ منهنجي هاڻ، قدر لڏو جن ري.

12. "O Allah! Kindly restore to me the (absent) fishermen, because I am now forced to purchase fish on credit being without ready money. O Mighty Lord! Kindly see that I have not to pull down my head before these creditors (for non fulfilment of the pledge). In fisherman's absence I have definitely realized their indispensability."

اوري هئا تہ آئيا، جيڪس ويا پري،
ساڻي سڏ ڪري، ماڳ نهاري موٽيا.

13. "If they had been near by, they would surely have come back to me. Obviously they have drifted far away. Some fish dealers do give them a call, but finding none on the spot, they go away."

اَئين جا لڏو لوڏ، اي پر گهاتوئڙن جي،
ڪُن، ڪلاچي، ڪوڏ، سُک نہ ستا ڪڏهين.

14. O fisher folk! Your modus operandi (to confront the Kolachi vortex) is (and should be) based on enthasiasm and it should be the real trait of fish catchers. Such persons who are keen on neutralizing the whale in the vortex do not rest for a moment till they accomplish their mission.

قد رجعنا من جهاد الاصغريم
با نبی اندر جهاد اکبريم *(Roomi)*

Verily we have returned from the lesser warfare (against non-Muslims), we have now turned along with the Prophet to a greater warfare.

Note: The verse may mean that those persons who embark on self annihilation, do not allow respite to the baser self. They carry on their war against it unabated till it is completely reduced to submission.

گهوريندي گهور پيا، اگهور گهوريائون،
مَيڪرُ ماريائون، ملاحن مُنهن سنرا.

15. While conducting the search (for the whale) they got into the vortex and explored the untraceable region They killed the whole, and all the fishermen became happy

Note: The poet has ignored the actual facts of the story. He is not keen about it.

TRADITION: That person is a mujahid' who wages war against his baser self.

Note: This verse means that in the course of their war (Jehad) against the 'self', which as per a tradition is a major war, the seekers of truth succeeded and simultaneously discovered Allah. Thus they had a two fold triumph - defeat of the baser self and union with Allah - and it made them happy.

جان گھڑندا، گھاتوئا! تان رچن ڈيو رگ،
سڱائيون ۽ سگ، ڪلاچي ڪين ڪري.

16.O fish catchers! If you want to trap the whale, you must paint and renovate your nets (take due precautions). None should think of relationships when he is bound for the vortex. (This means that those who get ready for this jehad should not like to get embroiled in worldly connections and association).

Note: Put sign of exclamation after **گھاتوئا** .Replaced **ڪير** by **ڪين** as per the Bhit and Bombay editions respectively.

جيئن جھڱا پائيين جھول ۾، ائين نہ مرن مڇ،
سہر ڏار سمند جا، ڪي رائون رگيون رڇ،
هي ڇارون ۽ ڇڇ، اجا اوڙاھ اڳاھون ٿيو.

17. The way you fish in the left over water in a pit in river would not be practicable or effective in trapping a whale. (Greater efforts and piety are necessary for this warfare). You should provide yourself with strong and endurable nets made of interwoven dyed threads which are generally used for fish catching in deep sea. For the present you are operating in creeks containing shallow Mater. The deep sea is still ahead of you. (Get ready for operations in it).

Hazrat Ali's advice: "Wisdom is the best property of a believer."

کشتن ایں کار عقل و ہوش نیست
شیر باطن سخرۂ خرگوش نیست *(Roomi)*

To kill it (i.e. the baser self) is not the job for (external) reason. This internal lion cannot be subduced by a rabbit.

VAI

جيڪس جھليا مڇ، گھاتُو گھر نہ آئيا.
ڪاهي وڃو ناکئا! ڪريو بُري تي بڇ،
گھاتُو گھر نہ آئيا.
ڪاڻي سندن ڪنڌيون؟ ڪاڻي سندن رڇ؟
گھاتُو گھر نہ آئِيا.
ڪُن ڪڙڪو ڏاڍو، اڏوَ اڳيان اڇ،
گھاتُو گھر نہ آئيا.
"اديون!" عبداللطيف چئي، "سپ لنگھيندا ڇڇ!"
گھاتُو گھر نہ آئيا.

The fishermen have not returned home. Possibly they have been seized by the whale. Hence O sailors! Navigate your boats in the direction of the whale and attack the evil one energetically.

(By the way) where are your hooks and nets? (It is hoped that they are quite appropriate for the occasion.).

The vortex is thunderous and full of white surf. It is just ahead of you.

Abdul Latif says: "O sisters! (By Allah's grace) all shall steer through this wide expanse of water." (i.e. life).